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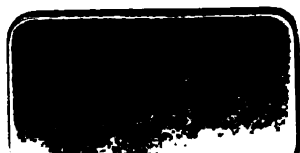
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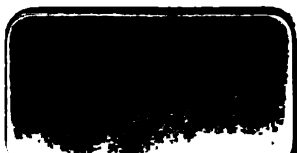
*The Bible Christian magazine, a
continuation of the Arminian ...*

Bible Christians

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THE
BIBLE CHRISTIAN
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BEING A CONTINUATION OF THE
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VOL. XIX

OF THE THIRD SERIES.



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P R E F A C E.

Time in its rapid flight has again brought us to that period of the year, when we are called on by custom to write a preface to the Volume which is now completed.

Through the blessing of a gracious Providence both our Readers and Ourselves have been mercifully preserved during the visitation of a pestilential disease; a circumstance that loudly calls on us to offer our thanksgivings to our merciful Preserver, and to consecrate ourselves anew to his service.

We congratulate our Correspondents and Subscribers, on the steady increase of our circulation. It does not yet come up to our desires, nor even to our expectation: yet it affords encouragement to perseverance. If our Subscribers, with our Brethren in the ministry, will all continue their influential efforts in this direction, we entertain the hope of seeing this Denominational Organ much more extensively circulated throughout the entire Connexion. We have gained some subscribers through the transmission of our numbers by post, and hope and anticipate in the coming year a greater increase from this source, if our Brethren on the Foreign stations heartily co-operate with us in the attempt to promote it. We present our most cordial thanks to all our subscribers who have recommended the work, and exerted themselves to enlarge the sphere of our operations.

Our esteemed Correspondents may rest assured that we cherish a very grateful sense of their kind assistance; and whilst

the emissaries of the Papacy, the abettors of the Tractarian heresy, and the advocates of Infidelity in all its multiform phases, are vigorously employing the press in the diffusion of their soul-destroying dogmas; surely, we shall not be disappointed in expecting that the friends of vital christianity—the true friends of the Redeemer—will be equally untiring in their efforts more widely to circulate gospel truth. As the contest between truth and error waxes warmer, we hope to see a large accession to the ranks of those who are “valiant for the truth.” We hope to see those whose attainments in Biblical knowledge and Christian experience are considerable, pouring forth their stores of information, to silence the propagators of error, and to instruct those who inquire for the way that leads to eternal life. Our pages are always open for communications having those tendencies; and we warmly and earnestly entreat the hearty co-operation of all possessing abilities for the work, to assist us in our endeavours to disseminate the knowledge of “Christ crucified.”

Earnestly requesting for Ourselves, for our Correspondents, and for our Readers, an interest in the prayers of the faithful, we conclude the labours of another volume, with confidence and hope.

Prospect Place, Shebbear; November 14th, 1854.

BIBLE CHRISTIAN MAGAZINE.

JANUARY, 1854.

D I V I N I T Y .

CHRIST A SON, A SUBJECT, AND A SERVANT :

A SERMON ON JOHN XVII. 4.

"I have glorified thee on the earth : I have finished the work which thou gavest me to do."

ALL that will benefit others or ourselves is a duty, all that thus devolves is a privilege, and all such things are pleasing to the Lord, when performed in his love and fear, as our Father and God. Of the responsibilities we sustain, there are very many that relate chiefly to the body and to time that are not of small amount, in as much as our earthly happiness is greatly dependent on the right discharge of such claims ; but great as they are, important as it is that they should be justly considered and practised, and distressing as are the consequences of neglect, there are other obligations that refer more to the soul, to our Master, and to eternity, that are of infinitely greater moment. All religious duties are of this character, and reflection, meditation, and prayer, are cardinal ones in the category. The Son of Mary meditated, reflected, and prayed, and he is our "Pattern" as well as our "Redeemer." The conjunction of subsistences in the Deity we can conceive but cannot comprehend, and that one of these individualities should become subjective and suppliant to another, would be mysterious, and perhaps incredible, if it were not avouched by Omniscience and recorded in connection with his other disclosures, concerning the condition, danger, and deliverance of our race, to whom *this Person* is covenantally and constitutionally related, for he is in our stead, with our nature, for our salvation he lived and died, and lives eternally for us. This mysterious, good, and glorious personage, Jesus the Saviour, when he offered up the

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never-to-be-equalled prayer that forms the chapter in which our text is found, had just ended a discourse, which like the prayer that follows it, must eternally stand unparalleled and alone, except others of his own are laid by its side; and then he went over the brook Cedron, to Gethsemane, to pray again, and to submit himself to the murderous band, headed by Judas, who led him to Caiaphas, who sent him to the Council, which led him to Pilate, who sent him to Herod, who sent him back to Pilate, who delivered him to the Jewish Elders to be crucified. A confirmation of his prayer greater than the *Amen* of an archangel, sounded through earth and heaven, "From the sixth hour there was darkness over all the land unto the ninth hour. And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many of the saints which slept, arose, and came out of the graves after his resurrection." "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

I. How Christ glorified his Father.

1. In declaring his existence: not as a new doctrine, for it had been taught long before, both by Moses and the Prophets, as it was by Creation and the Revelations to the Patriarchs still more anciently. They (Moses and the Prophets,) propounded their doctrines, denounced their threatenings, uttered their consolations, and recorded their predictions, as his messengers, in his name, and with his sanction. "I AM, sent me," and, "Thus saith the LORD," are the insignia of their authority and the apology and reason for their interference and earnestness. All the rays of divine light that have fallen on our world, though divided by time, and place, and medium, reflect the same colours, join to chase the same dismal night of sin and misery, and together shall usher in the same endless and ever effulgent day of holiness and glory. Hence the declarations of Jesus, with reference to his Father, as with all beside, harmonize with that which was written before, are corroborative of the same, and stamp Jehovah's seal on the whole. God is his Father, "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." He is sent by him, "All things are delivered unto me of my Father," "I proceed forth and came from God; neither came I of myself, but he sent me." In his name—"I am come in my Father's name." He is one with him—"I and my Father are one." The temple is purified by him because it is "his Father's house." His disciples were to say, "Our Father," when they prayed, and to "Ask the Father in his name," as we must also. "God is a spirit, and they that worship him, must worship him in spirit and in truth; for the Father seeketh such to worship him." Christ is the vine, believers are the branches, and the Father is the husbandman. He and his followers are hated, because

"they know not him that sent him." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Heaven is his "Father's house." The Comforter is "from the Father." The cup of suffering and death is given him by the Father. The heir of the owner of the vineyard is slain, because he is his Son. On the Cross he prayed for his murderers, saying, "Father, forgive them, for they know not what they do." "Father, into thy hands I commend my spirit." He ascended to his Father. He is now at his "Father's right hand." He is appointed judge at the final day by his Father, and shall come then in "the glory of his Father, with his angels; and then he shall reward every man according to his works."

2. He glorified his Father in proclaiming his will. I came down from heaven, not to do mine own will, but the will of him that sent me. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As a prince who publishes the sovereign's pardon to rebel subjects, on the condition of future obedience, honours his Sire, so Christ glorified his Father. "Even as the Father said unto me, so I speak." He publishes his Father's will, which is that *all mankind are objects of his pity, that he has no pleasure in the death of any—that if they forsake their wicked ways and unrighteous thoughts, and come to him, he will show mercy and multiply pardons to them.* That the way of deliverance from the guilt, power, and penalty of sin is through himself, the "Lamb of God," "slain from the foundation of the world." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." That he is the medium of access in being "a priest for ever after the order of Melchisedeck," and is the "one Mediator between God and man, the man Christ Jesus." "The Mediator of the New Covenant." That heaven is entered by the "sprinkling" of his blood, which purifieth the unclean—"cleanseth from all sin." And that each and all of these blessings may be inherited, FAITH,—*resting as on a foundation,—feeding as in eating,—trusting as to a staff, in him, must appropriate them.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "By grace are ye saved through faith." "My doctrine is not mine, but his that sent me." "If ye believe not that I am he, ye shall die in your sins." And this glorious doctrine of salvation by faith in the Son of God, is not taught by him in theory alone, but demonstrated by many indisputable facts. The palsied man of Capernaum, and the weeping woman in the house of Simon the Pharisee, are recipients of the heavenly gift.

3. Christ glorified his Father in obeying and worshipping him.

Obedience to another does not necessarily imply inferiority, nor compulsion, though this often may be the case. But true obedience is voluntary. Submission to another for the accomplishment of purposes in which such *bowing down* is requisite, is obedience. And Christ's obedience to the Father is of this character. His being "born" a child, his being "found in fashion as a man," his endurance of hunger, thirst, and weariness, temptation, reproach, pain, and death, are acts of his holy obedience. And whom he obeyed he also worshipped. Though God, he is also man, to be capacitated for obedience; and being man, it became him *to adore—to give thanks, to supplicate*, but *not to confess*, at least for himself, for he was "blameless" and "separate from sinners." These devotions too, were frequent, fervent, and protracted. He went out into a mountain to pray, and continued all night in prayer to God. "God is glorified in him." John xiii. 31.

II. The work Christ had now completed.

1. A triumph over sin. He is "without sin"—guile is never found in his mouth." "The prince of this world cometh and findeth nothing in me." Every enticement to evil is instantly and fully repelled; "Which of you convinceth me of sin?" Every invitation to virtue is cheerfully and completely obeyed; "He went about doing good." He is born immaculate, and so he always lives. And this life is anticipated by him long before it begins, always needed by man for whom it is lived, and ever required by the "Father," by whom the "Son" is sent. God in his holiness is eternally offended with sin, and the sinner as a consequence is for ever cut off from him, in wretchedness. "In the day thou eatest thereof, dying thou shalt die. The soul that sinneth it shall die." But God, who in his justice is necessarily inflexible, is in his love abundantly compassionate, and "finds out a ransom." "God is love." He sent his Son into the world not to condemn it, but to save it; "He came to seek and to save that which was lost." "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." All the claims of the moral law, the changeless meter of humanity, are met by the Lord Jesus Christ, as fully as they could have been by Adam, to whom it was essentially given, or any of his posterity, had there been no "FALL." This fulfilment of the decalogue is chosen, official, and declaratory, that is, of its equity, and one great and indispensable part of the Saviour's business to this world. Christ lives holily because he is man, and because he is the representative, second Adam, exemplar, and redeemer of the whole fallen family. In him all have a living pattern to imitate, and a head absolutely pure, through whom, as the body, we are received of his Father and our Father, his God and our God, whose never varying justice and purity require such perfection and holiness; also a Redeemer

and Mediator, whose merit avails for all, because "he by the grace of God tasted death for every man;" and whose advocacy is never suspended, "Seeing he ever liveth to make intercession."

2. He triumphed over error. His superiority to error is exhibited in his never being deceived, in his never deceiving, in his dissemination of truth that supplants all error, and in the discomfiture of all who sought his entanglement. Witness his conduct toward the Chief Priests, Scribes, and Elders, who "came upon him, and spake unto him, saying, Tell us, by what authority doest thou these things? or who gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me; "The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, if we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, neither tell I you by what authority I do these things." Likewise his answer to the hypocritical spies of the same intermeddlers, feigning themselves "just men," who "asked him, saying, Master, is it lawful for us to give tribute unto Cæsar, or no? but he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, render therefore unto Cæsar the things which be Cæsar's, and unto God—the things which be God's. And they marvelled at his answer and held their peace."

Nor did he deceive any one. That he was estimated unjustly by many we know, and that those who valued him most saw not the fulness of his excellence is plain; but this is not chargeable to him, as in the one case unbelief, pride, and sensuality closed their eyes, and in the other the infinite distance between him and his adherents make it what it is. His discourses are delivered openly, his miracles are not performed in secret. No one then need be in doubt as to who he is, and whence he is. And when he is consulted seriously as to who he is, he answers not ambiguously. To John's disciples he says, "The blind receive their sight, and the lame walk, the leper's are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." Even to the council which interrogated him as to his being the "Son of God," though he answered not in direct terms, he speaks so plainly that he is charged with "blasphemy," and said to be "guilty of death." To Pilate also he replies in like manner, as to his "kingdom," and being "a king," who fully understood his answer.

Error he vanquishes, lastly, in revealing "the truth. "Truth

in opposition to falsehood—truth without any mixture of error—truth the most paramount and necessary—*divine truth*, that leads man to holiness, happiness, and heaven. Truth—that God is merciful—that man is a sinner—that He himself is a deliverer—that all may live through Him. This is the truth that shall out-live all others—that all others ere they die shall be auxiliary unto; the truth that shall fill the world—for

“He shall have dominion
O’er river, sea, and shore,
Far as the eagle’s pinion,
Or dove’s light wing can soar.”

“All shall know him from the least to the greatest.” But we anticipate—

III. Christ had now finished the foundation of his kingdom on earth. The “Golden,” the Babylonian; the “Silver,” the Medo-Persian; the “Brazen,” the Grecian; had passed away: and the “Iron,” the Roman; is at its apex. Now “the Lord God sets up his kingdom that never shall end. But there are no whirling chariots, nor prancing steeds, “smelling the battle afar off;” there is no marshalling of armies, nor blast of the trumpet of war; there are no flying javelins, nor glittering spear; no bloody carnage or shrieks of death. All is serenity, all is kindness. *It is the war of love*, the beginning of the reign of “Immanuel,” the “Prince of Peace.” Sublime doctrines, charming parables, and stupendous miracles are the weapons of his warfare. With these he marches, with these he “rides in majesty prosperously because of truth and meekness and righteousness; his right hand teaching him terrible things:” “The world is gone after him.” He dies, and ransoms all the rebellious, that “the Lord God may dwell among them.” Listen to his discourses on the mount and on the shore, in the synagogue and in the temple, to strangers and to his acquaintance—“Blessed are the poor in spirit; for their’s is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God.” “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” “I am the bread

of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst: if any man eat of this bread he shall live for ever." "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters." "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation, &c." "And all men did marvel." Gracious words. Rich in meaning, suitable in character. "Never man spake like this man." "And many believed on him there."

Now read his Parables.—The Sower—the Wheat and the Tares—the Merciless Servant—the Kind Samaritan—the Barren Fig Tree—the Lost Sheep—the Prodigal Son—the Rich Man and Lazarus—the Unjust Judge—the Pharisee and the Publican—the Wise and Foolish Virgins—the Sheep and the Goats, &c.—How truth inspiring! how edifying!

And now behold his miracles.—The Nobleman's Son is cured—the Widow's Son is raised to life—the Demoniac is in his right mind—the man born blind can see—the Impotent man walks—the Leper is sound—the hungry thousands are fed with a few loaves and small fishes—the brother of Martha and Mary, four days an inhabitant of the grave, walks about again with his sisters, &c. What power! what beneficence! How astounding! how convincing! "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works. "It was never so seen in Israel." "Certainly this was a righteous man." "Is not this the Christ?"

"He has finished his Father's work, while it is yet day, but the night approaches. What remains is rather the *passive* than the *active*, and to this, his death, he has already consecrated himself. The sacrifice is ready to be slain, when the fire is ready to consume it. The church's foundation is immoveably laid—"The gates of hell shall not prevail against it." "It is finished." The world is redeemed. He bows his head and dies.

"'Twas well my soul he died for thee."

"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." John xxi. 25.

What a pattern to imitate! "For even Christ pleased not himself." He says "follow me." Not in his Godhead and Messiahship, for there he stands unique, as divinity is not a component of our being. But he is also man. "It behoved him to be made like unto his brethren." He submitted to scarcity, scoffing, and death, without complaint. "He opened

not his mouth." Holiness, meekness, and patience, characterize him; he is "undefiled," "meek and lowly in heart," led as a "lamb to the slaughter." He is prayerful, and always doing good; and hath left us an example that we should follow his steps." Let us not be ashamed of him, let us not dishonour his Father in disregarding him. God's being, let us declare in living obedient to his laws; his will, let us publish, in believing on his Son, and recommending him to others in word and deed; and him let us obey and worship, "Patient in tribulation, rejoicing in hope, continuing instant in prayer." "This is the work of God, that ye believe on him whom he hath sent."

What an end to covet! Nothing slighted, all done, all finished! "I am pure from the blood of all men." Who has caught the mantle of the Master, or of his servant? What holiness in life, what conscientiousness in conduct, what diligence and might in effort become us as the sons and daughters of the Lord Almighty, and fellow-heirs with Christ our elder brother! Away then sloth, away fear, away unbelief, away every obstacle! "Nothing shall separate us from the love of God in Christ Jesus." Awake love! awake faith! awake, awake, body and soul with all your powers and faculties; and be wholly the Lord's. Let Divine purity and benevolence be no more insulted in dreamy slumbers; let others' wants be no more disregarded in selfishness and stupor; let darkness and midnight no more be substituted for the fragrance of the morning and the blaze of noon day; let God be honoured; let man be benefited; let religion be enjoyed. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." May the writer and the readers triumph so. Amen.

Need we say the reverse of this is possible, and that wherever it occurs, it will be self-damnation, self-caused. For "he that believeth not the Son shall not see life; but the wrath of God abideth on him."

J. ASHTON.

RELIGION IN THE DAYS OF MALACHI.

MAL. III. 16, 17.—"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

WHAT a blessed discrimination and singularity grace makes! 'They that feared the Lord.' All did not fear him, but some did, a few precious ones did: and when was it? *Then*—when

others were profane and wicked, and did cast off the fear of the Lord, and when it was become common and fashionable to do so.—*Then* there were some who dared stem the tide of corruption and defection, and chose to be singular and unfashionable. O blest singularity, however odious in the account of a profane generation !

'They *feared* the Lord.' I need not tell you, this is such a comprehensive character or description, as includes the whole of a truly gracious state, and holy conversation. This appears everywhere in scripture, where to fear God comprehends the whole of our religion ; and one that fears the Lord, is always understood of one in a state of grace, bringing forth the fruits of the Spirit in a holy life.

'They spake often one to another.' This is a very concise account of the matter ; but it is the way of the Holy Ghost to express a world of matter in a few words, and these the most significant in themselves, and best adapted to all capacities. What they spake is easily gathered from their character, and the notice the Lord takes of it.

1. They spake what became, and might be expected from, the fearers of the Lord : and this they did sincerely and from the heart. They feared the Lord, and thought upon his name : so then they spake what they thought, and they thought upon the name of the Lord, under the influence of a gracious principle, 'the fear of the Lord.' By 'the name of the Lord' is meant the various manifestations and discourses of himself, his will and purposes in all the dispensations of his grace and providence, which he has already made, or has declared he will hereafter make to his church and people. This gave great scope to their speaking, and afforded the richest variety of the most entertaining and edifying matter. Thus it was, then, that they were exercised ; they thought upon the name of the Lord, and did this in the fear of the Lord, and accordingly they spake.

But we may most warrantably conclude from what the prophet so fully and expressly declares in other parts of this prophecy, that the promised Messiah, the Lord Christ and their rich expectations by him, was the chief subject of their godly conference, and the very soul and marrow of it. He was the Lord whom they sought, the Messenger of the covenant in whom they delighted, and whose coming to them was to be shortly and suddenly. 'Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings.' What, then, should be the object of their speaking and conferring, but the glorious expectations of faith, so natively arising from these direct promises of Christ's coming,—the nearness of their accomplishment, and all the wonders of grace and redemption to follow thereon.

They spake *often* one to another. It was not a mere occasional subject with them, as to which they might express a few

cold compliments, and then drop it, and pass from it to one more agreeable and entertaining. No; it is said in verse first, they looked for Christ, and delighted in him. Now, nothing can give so much vent to words, as delight and expectation. People cannot well part with such a subject; and when they do, they return to it again as soon and as oft as may be, with a fresh eagerness. Psal. xlv. 1. The heart must take ready vent by the tongue, when the things concerning the king are in faith's contemplation. Christ is certainly the most amiable and entertaining, as well as the most affecting and copious subject in the world. Strange how any minister or people should relish or affect any preaching, or speaking, or praying, without Christ; surely they who do, if we speak with the scriptures, and judge by them, cannot be of those that fear the Lord, that think upon his name, that seek the Lord, and delight in the Messenger of the covenant.

2. They spake what God heard with complacency and approbation. 'And the Lord hearkened and heard it.' As God is said to know what he knows with approbation; so he is said to hear what he hears with approbation; —otherwise he hears and knows all that is spoken by the profane as well as the godly. But here, in condescension to our weak capacities, and for our encouragement in this duty, God is represented as taking such notice of what is spoken, as if he heard and noticed nothing else. He listens with a peculiar satisfaction, as if his whole attention was engaged, yea, engrossed, by the gracious communications of these fearers of his name. Happy people, who, when least regarded on earth, are most regarded in heaven.

8. They spake what was worth recording by God himself. This is astonishing! 'And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' As if God had his day-book in which he registered every good word that was spoken for him or of him. The words of God's people here, are often spoken to the deaf, and written in the sand; but in heaven it is otherwise;—there they are chronicled. Men often forget all our good words and good deeds, though they may need them greatly, and be greatly benefited by them; but God, who needs neither, can never forget the one or the other. He is not unrighteous to forget what work and labour of love are shown towards his name. And how substantially were the good words of Caleb and Joshua remembered when they spake good of God in contradiction to the evil report of their fellow spies! Well, what an odds is there between the judgment of God and the judgment of man, concerning the godly conferences of his people! What would these babblers say? is the scornful language of your philosophical sages about them; but what says God of them? 'Mark this down in my book of remembrance; hark ye, how they speak and what they speak; record it with this annotan-

dum, 'they shall be mine in the day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.'

BALFOUR.

REGENERATION NECESSARY TO FIT US FOR GOD'S SERVICE.

All who engage in the service of Christ become previously *the subjects of Divine renovation*. A renovation which induces correct views of Christ as the Master or King in Zion; a renovation which causes the sinner to see the infinite superiority of Christ's service to that of sin; a renovation that causes a detestation of sinful service, and that begets love to the service of the redeemer. Hence Paul speaks of "serving in newness of the spirit." Rom vii. 6. Without such a change there can be no acceptable service rendered to God.—*Pulpit Helps*.

B I O G R A P H Y.

MEMOIR OF WILLIAM NEGUS.

BY RICHARD KINSMAN.

On coming into the Gwennap Circuit, after thirteen years' absence, and on completing my first journey round the circuit, which took me about three weeks, I found, as might naturally be expected, that a variety of changes had taken place among the societies and congregations. Emigrations, deaths, and removals, had been numerous, occasioning great changes, both in the families of our friends, and in the different sanctuaries with which those friends were associated; inasmuch as not a few of them were persons who lodged the ministers, and contributed greatly by their personal labours towards keeping up the prayer meetings, leading the classes, supplying our pulpits as local preachers, and in various ways were wont to give their assistance to the cause of Christ.

On going through the village of Brea, near Camborne, I came to a newly built house, with a garden tastefully laid out; intermingled with green spots, shrubs, and flowers, and another portion with vegetables of different sorts for family use; bespeaking at once industry, health-giving influence, and family comfort. This spot was the more remarkable from the barrenness with which it is surrounded, and the many obstacles in the removal of rocks, levelling, &c., which the hand of industry had accomplished; unaided by wealth, save that which pious economy, and unremitting application had produced. The appearance of this comparatively lovely spot, however, had begun to show signs of returning unsightliness and sterility, in consequence of the absence for a few months of the genius which had planned, and the hands which had executed the outspreading loveliness of the scene. The house was occupied by three married women, the mother and two daughters, whose husbands were all gone abroad; and alas! the head of the family, the effects of whose activity, econ-

omy, and perseverance have been described, had fallen a victim to death in a foreign land; the melancholy intelligence of which had but a short time before arrived.

WILLIAM NEGUS, the subject of this memoir, was admitted on trial for membership in our community in one of the classes connected with Brea chapel, meeting at Newton, March 10th, 1833; as I have been enabled to ascertain from a class-book bearing that date. For some years after he joined the church, though he was somewhat attentive to his class-meeting, and punctual in contributing to the support of the cause, as the class-books from year to year attest, there were seasons when he would get into a dull state, until from about thirteen to fourteen years ago, when he was either reconverted, or received such a baptism of the Holy Ghost as he had never before experienced. For some time prior to his being thus blessed, he had been in great distress of mind, and had continued to cry to God for help, from time to time, and from place to place, in a revival of religion which was then in progress at Brea and its vicinity; refusing to give up his suit until he was thoroughly renewed in the spirit of his mind by the grace of God in Christ Jesus. Of his former dullness and subsequent change he made no secret, but in the fulness of a glad heart rejoiced with joy unspeakable and full of glory. From this time our departed brother held on his way with untiring zeal, and with a religious fervour, at times, almost seraphic!

Perhaps the following extracts taken from the back of the circuit plan, written by him, may be regarded as a specimen of his intercourse with God.—

"January 8th, 1845. I had a good time while waiting on God. I felt the power come while wrestling for full salvation. Satan said, Another time; I said, Now is the time, to-day is the day of salvation; and down came the power! I fell on the floor. In came my partner and helped me into bed. Glory be to God, I am now in my old enjoyment.

'A few more rising suns at most, Sing glory,
Will land me on fair Canaan's coast, In glory.'

"9th. I have felt it to be a good day. My cup is full! Glory to God!

"10th. I feel it good in waiting on God, and my desire is to live a holy life.

"Sunday 11th. I felt it good some part of the day, and in the other part I felt my mind wandering from God; but thank his name, I feel I am the Lord's."

Br. Negus found a path of usefulness opened up before him, and he became a leader of a class, and subsequently of two classes; which he continued to do up to the time of leaving home for the United States of America.

The question has probably been anticipated, Why did a man so comfortably circumstanced, with his new house and lovely garden spot enclosed around it, and the greater part of his family brought up to get their own living, leave his home and native land? Was it a spirit of restlessness and love of change that he had given way to? or had worldly-mindedness began to creep over his spirit? Neither the one nor the other, we are inclined to believe, was the moving cause of the step he took. Another and more tangible reason can be given.

Some property had been bequeathed by a relative in the United States, to his son, who was yet in his minority, and there was some fear of losing it unless the father interfered in the son's behalf. This led to the arrangement to leave home, and for his son and two sons-in-law to accompany him, with the hope of bettering their condition in the mines of America. All things considered, perhaps, no one could blame him; although in all human probability the step has cost him his life, and his family at home the very serious loss they have sustained.

While on his voyage to America, the subject of our remarks became seriously afflicted, which, with the casualties of the voyage, and the spirit and frame of mind in which he encountered them, an extract from a letter to his family will describe.

"June 18th, 1853.—Dear Wife and Children, I now take my pen to write you my sorrowful tale. We sailed from Liverpool to New York, a long and tedious voyage of fifty-three days. We had a storm and a calm, and then a storm and then a calm; and head wind nearly all the way over. One night about twelve o'clock, while lying in my bed, very bad with a fever, a storm arose, and the captain and mate cried out, "Every man on deck and take a boat to save his life." I rose up in my bed; my son cried out, "Father where are you going?" I said, "My son I must go somewhere." With much struggling I got on deck, and so did George, Thomas, and John, and many more with us; but through the mercy of God the wind ceased, and we were saved from a watery grave! And if that had been the only storm to which we were exposed, I should be very glad to tell you of it: but when seven more came on, and one lasted twenty-four hours,—having lost our two foremasts, and still tossed on the sea of distress!—and I looked back to Brea, on a house with *three widows in it*!—and then on a son in the same bed with me by my side, my two sons-in-law, and then on all the crew and passengers—eight hundred souls—and only one out of a hundred, as far as I could judge, that loved God! What my feelings were no tongue can tell! I have much more to tell you, *if I live to come home again*, which at this time I shall not write: it will do no good, and it will hurt your minds.

"We had nineteen deaths on board, and seven births. We were nine weeks from the time we left home, until we got to Captain Mathews' mine, from whom, on our arrival we received every kindness."

The following communication, from Mr. W. Vivian, comes very opportunely in this part of our narrative. Mr. Vivian remarks,—“In my last conversation with William Negus, which was on the 17th of June, he was speaking of the great support which he received from the Lord on his passage across the Atlantic. Sometimes when he went to bed little expecting to see another day he felt quite happy, knowing that all would be well with him; but that he felt much for those of his own family who were with him, knowing they were not in a prepared state to meet their Maker. I was much delighted with his strong confidence in God his Saviour, the most affectionate manner in which he spoke of his family; and the delight with which he anticipated his return some day, to the circle of his friends in Cornwall.”

From the affliction which our departed friend endured on the voyage, he does not appear to have but partially recovered; while further affliction awaited him, and soon brought him to his grave. This painful event is described in a letter from Thomas Darlington, from Camborne, who was working at the same mine, and whose painful task it was to communicate the intelligence to the family at home. The letter from which the following extract is taken, is dated, July 16th, 1853. "Mary Ann Negus,—I write you these few lines, hoping they will find you and your family in good health. It is hard to my feelings to be called upon to write a letter of this sort; but still God knows best, and we must submit to his will.—Your husband, William Negus, left England with a hope, like many others, to do better for his family; but God, whose eyes are over all, afflicted his body. He came to this part very unwell. He got a little better, and went to work, and worked one week and three days, when he was taken worse. I believe the intense heat injured him, as he told me he felt that the heat went down through him, which necessitated him to return to his lodgings and take to his bed. From that time he continued to go worse; but lingered three weeks and two days; and then God took his soul to join the heavenly hosts. We took his body and carried it to a place called the 'Green Tree,' a church and yard nearly like those in the old country." Thomas Darlington says in a subsequent communication, "I gave out the hymns; we sang at the door, on the way, and at the grave. While at the grave side the Holy Spirit was working. The tears were flowing like drops of rain. Captain Matthews, and the other captain told me afterwards, that they never witnessed such a thing before. I spoke a few words at the grave, and Mr. Hampstead gave a short exhortation."

This good man's death, as here recorded, took place on the 13th of May, 1853, in the 45th year of his age. The official letter of Captain Rogers, announcing his death, states that he was a man greatly beloved, respected, and lamented; and that he died in a composed state of mind, similar to a person about to take repose in sleep.

Such an enterprise, such a death, and such a bereavement as are here recorded, should be deeply pondered by such as are about to leave their families, a useful position in the church, and their native land; while the fervent piety exemplified by a consistent deportment; the outspoken tone of religious profession before a non-professing and God-forgetting world, as evinced in this memoir, should teach us all, whether we stay at home or travel to distant countries, the nature and requirements of true religion, and the willingness of God to supply all our need according to his riches in glory by Christ Jesus.

MEMOIR OF SAMPSON CADDY.

"The wise shall inherit glory;" but some may be ready to propose the question suggested by these words, Who are the wise? To this I feel no hesitancy in replying and of asserting that all who regard the concerns of their soul, as being a matter of the highest moment, and seek through the atonement of Jesus Christ a reconciliation with God, and a participation in the "great," but "common salvation," to

be really wise; while those who treat the concerns of the soul indifferently, and neglect the great, but common salvation, are fools in the fullest and most extended sense of the word, and shame will be their promotion.

SAMPSON CADDY, who was the son of JOHN and JANE CADDY, was born in the parish of Northpetherwin, in Devon, about the year 1824. His parents, for a number of years, remained destitute of religion, and strangers to converting grace, after which it pleased the great and good God, by the agency of the Holy Spirit powerfully to work upon their minds, to the influence and strivings of which they at length yielded, and became truly and savingly converted. From that time to the present, they have experienced the consolations of religion under all circumstances, fully-satisfied that in the whole world there is nothing that deserves their joys, there is nothing like their God. Having been experimentally acquainted themselves with God, as pious parents must do, they felt a deep concern for the welfare of their offspring, especially as regarded their spiritual state. As God-fearing parents they anxiously desired the conversion of their children, and in their behalf they made supplications to God with all the importunity of the Syro-phenician woman; and, thank God, they have not importuned in vain; one part is in heaven, and another part is tending thither, where with songs they each other will greet.

Our deceased Brother was exceedingly moral, and did not run into such excess of sin and wickedness as some have done, nor was his attachment to the pleasures and vanities of the world so strong, as many of the young have experienced; but notwithstanding this, he was a stranger to converting grace, a subject of the prince of darkness, and exposed to the wrath of God. When he was capable of going to service, as is the custom for the children of labouring folks to do, he went to live with Mr. Pethick, in the parish of Davidstow, in the county of Cornwall, with whom he continued to reside for a period of eleven years, which certainly was a mark of stability in the character of our young friend. Having performed faithfully the duties of a servant the space of time mentioned above, in 1846, he removed to the service of another master, at Trewen, a farm in the parish of St. Tudy, where he continued to labour till arrested by affliction, when he was prevented from further serving earthly masters, as his affliction terminated in death, and ushered him into the presence of God, to serve him in his temple for ever.

While residing at the last mentioned place he was alarmed by a dream, in which it was represented to him that his brother was dead, and that himself would die in three days. In writing to his parents, March 26th, 1848, he states that he regarded this dream as a warning or a call from God. In that communication he also informed them that if he died in the state in which he was then found, there was no safety for him. This call was followed with powerful strivings of the Holy Spirit, to which he was led to yield, and in tears and bitterness of soul because of sin, he sought of God the forgiveness of his iniquity. After some time spent in deep distress and sighings for forgiveness, he found to the satisfying of his soul that the Lord was rich in mercy, and that for Christ's sake, his sins were all freely forgiven. He wrote his parents again on the 2nd of April, and in the most joyful and happy manner, ascribing praise and thanks to God, he declared what He had done for his soul, and expressed the deter-

mination which he felt to serve the Lord to the end of his life. At times he was tempted severely ; but yet resolved, yes fully resolved to press on, to fight on, and never to give up his shield till he had gained the victory, and the conquest was complete, and through Christ he had triumphed over his last enemy. He earnestly solicited his parents to pray for him, that he might be preserved in the narrow way which leads to eternal life. After a short time he again communicated with his parents, and in that communication he expressed the confidence which he had in the word and promise of God, believing that his grace was sufficient for him, and that the desire of his heart should be granted. He expressed himself as anxiously desiring the sanctification of his whole spirit and soul, and of having the last remains of sin, even the smallest germ, eradicated or uprooted. Would that this blessing was more generally sought after : that there was found existing in the bosom of all who profess to be God's people, a more earnest solicitude for being thus washed and cleansed from all sin.

Our young friend was truly solicitous to experience the cleansing efficacy of the blood of Jesus Christ, even as David was to have "a clean heart," when he exclaimed, "Create in me a clean heart, O! God, and renew a right spirit within me" Earnestly did he entreat his parents to pray for him in this respect; for it was his object to be a christian indeed, even an Israelite in whom there was no guile. During the short period of his tabernacling in this world after being by faith united to Christ the living vine, he gave full proof of being what he professed to be. The change was as apparent as the sun is in the heavens at noonday, shining forth from a cloudless sky; and in this instance the glorious heart-reviving, soul-cheering, influence of the religion of Jesus Christ, was delightfully realized. For him the world had no attractions; its fascinations by no means charmed his heart. God was the strength of his heart, and the Lord he resolved should be his portion for ever. In him he trusted at all times, crediting fully that statement of the Prophet, "In the Lord is everlasting strength."

He was also earnestly solicitous for the salvation of others, and we may regard him as being an instrument in the hand of God in leading an individual who is deaf and dumb to the footstool of divine mercy, and who through the merits of Jesus Christ was accepted of by God; a visible change being seen even upon his visage, and who maintains his integrity, and stands identified as a member with us to the present day. To God be all the praise: yes, glory to God, for even the deaf and the dumb may experience his grace, enjoy his love, and realise a sense of forgiveness. About nine months subsequent to his conversion, he was taken ill of inflammation in the lungs, in consequence of which he was removed from St. Tudy, back to the parish of Davidstow, to the house of his parents, where he continued to survive for the space of five weeks and three days, till he exchanged time for eternity, and earth for heaven; leaving the clog of earth for awhile to be clothed upon with his house which was from heaven.

During the whole of his illness, he displayed no murmuring spirit, but was fully resigned to the will of God, and readily acquiesced in all the dispensations of God's providence towards him; being willing to live or die, but fully conscious with the Apostle that to die would

be eternal gain to him. It appeared as though Satan the arch-enemy of man, was not permitted to harrass him, as he generally experienced a peaceful and happy state of mind through all his affliction. Some times when visited by friends and interrogated respecting his being sanctified, he said, "I want to feel it." On one occasion there appeared a great change in his countenance, and it was thought by his father who was sitting up, that death was near; his mother was called, and while standing around his bed anxiously watching him, he suddenly broke out in rapturous strains, exclaiming, "Glory be to God; yes, glory be to God, &c." His father also caught the heavenly influence and said, "That is the sanctifying stream, Sampson." He replied, "Yes; I never felt like this before. I am ready to go." The power of God was gloriously realized by him, and for awhile he might be said to have been completely lost in wonder, love, and praise, and afterwards with clasped hands and in the midst of praising God he exclaimed,—

" My soul's full of glory,
Which inspires my tongue;
Could I meet with an angel
I would sing him a song," &c.

At another time he said, "I am full of glory; yes, I am glory all over;" and then as though he was beckoned to by intelligences invisible to the natural vision, he exclaimed, "Coming Lord!" On the day that he exchanged worlds he sung,—

" Praise God from whom all blessings flow," &c.

and likewise affirmed that he was sanctified and sealed. His father said, "Then you feel it?" He replied with confidence, "Yes." He appeared exceedingly anxious that his father should be with him as much as possible, and about three hours before he expired, he called his brother to his bed side, and prayed with and for him, that God would convert him, and change his heart, and prepare him to dwell in heaven where only faithful souls do reign.

The final struggle became more and more apparent, and when in the agonies of death, praise continued to dwell upon the lips till mortality was swallowed up of life, and the immortal spirit wafted to the glorious realms of light, blessedness, and eternal glory, where spirits pure adore their Redeemer God, and raise to Him a song so delightful and peculiar in its nature that only redeemed ones can learn it. Thus on the 3rd of January, 1849, expired Sampson Caddy, aged 24 years. "Blessed are the dead who die in the Lord" for they "rest from their labours," yea saith the Spirit, and "their works do follow them." Reader prepare for death; you must experience and prove for yourself what it is to die, and it may be shortly, perhaps. You are standing on the precipice of time, ready to launch away. The barbed and poisoned arrow of death may be directed, shot even from the bow, to strike the fatal blow. Are you prepared? If not, remember that unless you repent and believe the gospel, you must be damned, and that for ever! The society of the blessed you will never enjoy, but will associate with those miserable beings, who, like yourself, have neglected the "great salvation," and whose presence and looks will tend to aggravate your woe, and cause your punishment

to be the more distressing. God does not desire that you should experience such misery. He has made a glorious provision in the gospel for the salvation of all. Jesus Christ is set before us as a refuge, and the only one; for there is none other name under heaven given amongst men whereby we can be saved, but by Him. To this refuge our friend has fled, and has found shelter, and is now eternally safe.

His mortal remains were eventually committed to the dust, where, in the house appointed for all living, they rest in hope, until the morning of the general resurrection, when the loud diffusive blast from the trump of the Archangel shall shake the earth, cause charnel houses to rattle, and those temporary prisons which have long held the millions of our race to yield up their prey; then the body of our friend, with the bodies of all the faithful, shall become animate, rise, and stand with joy before the Judge, and in the presence of angels and an assembled world be thus addressed, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and enter into life eternal.

WILLIAM H. DAVIES.

M I S C E L L A N E O U S .

THE NEW YEAR.

As God in the order of his kind Providence, and tender mercy, has spared us amidst the prevalence of disease, and the ravages of death, and permitted us to enter upon another year, surely it is our duty to prostrate ourselves before the mercy seat, and in humble, fervent prayer to supplicate pardon for the past, and grace to redeem the remainder of our precious time. It becomes us at all times, to give thanks unto the Most High; for it is in Him we live and move and have our being. This is a most reasonable service, and he that neglects so great a duty is like a barren heath in the wilderness which knoweth not when good cometh. But though it is our bounden duty daily to laud and praise the Author of all our mercies, yet there are seasons when we are more especially called upon to engage in this delightful work; such a suitable season is the beginning of a new year. And while we render our hearty thanks unto Almighty God for permitting us to enter upon a new period, and implore his gracious assistance, that we may employ ourselves in contemplating his mercies, it behoves us to resolve in the strength of divine grace, to be more circumspect, and to consecrate our little all to his service, in grateful return for his numerous favours. Let the young then, whose welfare hath the first claim on our anxious care, suffer the word of exhortation, and calling to mind their obligations to the Author of all their mercies, and bending low at his footstool, let them beseech his gracious assistance, that they may be enabled to remember their Creator while the evil days come not, nor the years draw nigh when they shall say we have no pleasure in them. And knowing that he hath said, "I love them that love me; and they that seek me early shall find me," may they individually in their devout breathings, cry unto him, "My Father, my Father thou art the guide of my youth."

But if they should vainly imagine that length of days is before them, and consequently be disposed to say, "Go thy way for this time, when we have a more convenient season we will call for thee," let them remember that "Procrastination is the thief of time," that "now is the accepted time and now is the day of salvation."

To reprove their folly let them visit the place appointed for all living; there they will read solemn mementos of their own mortality, and there they will learn to their mortification, that youth far younger than themselves have already gone down to the chambers of the grave. Listen then, O ye young, to the advice of wisdom, and let the friendly exhortation at the commencement of the new year, meet with your serious regard; so shall ye avoid the pathway which leadeth unto destruction, and by devoting yourselves unto the service of the Most High, happily possess the peace which passeth all understanding; for wisdom's ways are "ways of pleasantness and all her paths are peace." Hear then the word of exhortation, let the time suffice wherein ye have wrought folly; and now, after so long a season of long-suffering mercy, be admonished to attend to the things which make for your everlasting happiness. What if thou rejoice, O young man in thy youth; what if thy deceitful heart commend thee for obeying its depraved dictates, and thou suffer the lust of the flesh, the lust of the eyes, and the pride of life, to allure thy feet astray; yet know thou, for all these things God will bring thee into Judgment!

Man of business! Remember another year has fled! See to it that thy transactions for the year which is now for ever gone are well adjusted: review the past, and let thy memory and thy conscience assist thee in the examination; for be assured they are all written in heaven. The columns are all cast up, the account is carried forward, and the recording angel hath inserted a faithful transcript in the great ledger of God's remembrance. What does conscience say? Is the balance in thy favour? or is there a long list of mercies slighted, of opportunities neglected, of crimes committed, and admonitions contemned? If so, then it behoveth thee to make haste and delay not, but by godly contrition and fervent prayer to implore pardon through the blood of the Lamb. For thy encouragement thus to act, another year hath visited thee, bearing on its wings the assurance that heaven is propitious, and that God who waiteth to be gracious, desireth not the death of a sinner, but rather that he turn from his wickedness and live.

Having exhorted the young, and middle aged, who are actively engaged in the busy concerns of life, to attend to the one thing needful, there is yet another class who have a claim on our affectionate regard. These are they, who having lived until time hath silvered their locks, and from the course of nature, are standing on the brink of the grave, consequently ought to be like corn fully ripe, ready to be gathered into the garner of the Lord. But, alas! observation and painful experience demonstrate, that grey hairs are not always found in the way of righteousness; that there are not a few who, though the days of their years are threescore years and ten, yet even they, O thought most appalling! have not found time to seek and obtain peace with God. To them the opening year as a monitor from the Father of mercies, addresses itself in a tone of peculiar emphasis, saying, "To-

day after so long a time, as it is said to-day, if ye will hear his voice, harden not your hearts." Humble yourselves therefore, and repent, lest he swear in his wrath, "Ye shall not enter into my rest." "Whatsoever thine hand findeth to do," saith the wise man, "do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Remember we are dying creatures, hastening to an eternal world, where we must be for ever happy with God in heaven, or miserable with devils in hell. What an argument should this be with all of us to escape from the wrath to come! Thousands are now lifting up their eyes in hell, weeping and wailing and gnashing their teeth, who have long lamented, and will in vain through eternity lament, the greatness of their folly in neglecting their soul's salvation. My dear reader, cry mightily to God for his Divine Spirit that this may never be the case with thee. If thou art unconverted, oh, consider thy latter end, before it be too late! Be wise in time, whilst it is called to day; improve thy precious moments, by fleeing unto Jesus, the only hope set before thee in the gospel. Reflect that God could have long since cut you down, and caused all your hopes to perish, and have sworn in his wrath that ye should never enter into his rest; but he is still waiting to be gracious, full of compassion, not willing that any should perish, but that all should come to repentance. The blessed Saviour, whose

"Feet were nailed to yonder tree,
To trample down our sin;
Whose hands stretch'd out we all may see,
To take his murderers in,"

is ready to embrace, not only every returning prodigal, but also every penitent, backsliding sinner. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." Isa. i. 18. "Return ye backsliding children, and I will heal your backslidings." Jeremiah iii. 22. What precious encouragements, and gracious invitations, are here held forth to us! Shall we begin the new year with thankfully receiving them!

Remember it is a standing maxim of the Bible, that without holiness no man shall see the Lord. Examine thyself whether thou art in the faith, prove thine ownself. Cry mightily to God with David, and say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me and lead me by the way everlasting." Thus may you begin the new year with God; and may he fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost," which is the only way to have a happy new year.

FRANCIS MARTIN.

SOURCES OF CHRISTIAN UNION.

[Extracted from the Opening Address of Dr. John Morison, delivered at the Conference of the British Organization of the Evangelical Alliance, October 25th, 1853, which appeared in "*Evangelical Christendom*."] .

When we look at the Protestant world, in our own and other lands, do we not see that the denominations are testifying to their own conviction of the anti-normal state

of our existing Christianity, by their earnest struggle to increase the sphere of their denominational peculiarities? National churches are putting forth their might and mastery to absorb the voluntaries; and voluntaries are labouring with earnestness to show, that State interference in support of Christianity is its weakness and its reproach. Episcopalians are contending for the rule of Bishops; Presbyterians for that of presbytery; Congregationalists for that of pastor and people; and nondescripts for a cessation of all rule, all order, and all discipline. This, brethren, is no fiction; it is the veritable state of things by which we are surrounded; and assuredly it cannot be pronounced to be the normal condition of Christianity, as it existed in the apostolic age.

Some there are, who think that all this variety of ecclesiastical costume is an excellence rather than a defect; but it will be difficult to sustain this view of things, either from the inspired records, or from a survey of the working of denominational peculiarity in the history of the past. I fear that our diversities must be regarded as the proof of our infirmity, and not as the evidence of our conformity to the mind of our Lord. Taking the best interpretation that Christian charity can suggest of our divisions, they are sad memorials of how far we have departed from the original design of Christianity, as the bond of universal brotherhood. The world has seen our divisions; has listened to our strifes and reproaches; has been witness to the oppressions and persecutions of one class of Christians by another; but it has yet seen but little of the holy confraternity of men calling themselves Christians, and little of that love and harmony which might rouse it to thoughtfulness, and awe it into practical belief.

It would be a great mistake to charge upon the present generation all the evils connected with the divisions and strifes of the Christian world. They, unhappily, existed before we were born, and are so far beyond our control, that if we *would*

we *could not* supersede them. It is not saying too much, perhaps, to affirm that they have been modified, and rendered less intense in their evil action, in our own age, than in any former one since the antichristian leaven began powerfully to operate. We can see, in our own day, except where the Romanising spirit exists, a steady progress towards more kindly feelings and associations among real Christians. For this "we would thank God and take courage." But assuredly it becomes a serious duty, with every disciple of Christ, and every minister of truth, to ask himself what he can do to make more palpable the unity of all true believers in the Lord Jesus, while, in their ecclesiastical organisations, they present very much the aspect of various conflicting armies. It cannot be the duty of any Christian man to relinquish convictions which he has derived from a pains-taking and prayerful examination of the word of God; but it *is* his duty to see how far these convictions may be compatible with the cordial recognition of vital, heartfelt Christianity, wherever it is found existing, whether within his own ecclesiastical pale, or any other which his conscience compels him to reject. Because I may be under a moral necessity to reject my Christian brother's ecclesiastical system, it does not follow that I am bound to reject him; nay, if he be a brother in Christ, I reject him at my peril, for Christ the Master hath received him; and my ecclesiastical theory will be no excuse for me, in the great day, for treating him as "a heathen man and a publican." He may be right, after all, in the points in which I differ from him; and a better understanding of his position and training might lead me to the conclusion, that there was less of sin in his deviation from my particular course, than in my distance and alienation from him on account of it.

It comes to this, brethren:—what are spiritual men,—men of faith and holiness,—men in whom the love of God, and Christ, and heavenly things has found a place,—

what are such men to do, in order to mitigate the asperities of a denominational Christianity? Are they to sit down, "every man under his vine and fig tree," and to say to themselves, in the old murderous spirit, "'Am I my brother's keeper?" What have I to do with those who differ from me? Let every church take care of itself, and I will take care of mine." Why this is but a modified edition of the old papal theory. It may exist apart from the persecuting element, but it is not a whit more practically Christian. It is, in a sense, more inconsistent. Romanism denies the Christianity of all beyond its own pale, and acts accordingly; but spurious or cold-hearted Protestantism shrivels itself up within its petty strong-holds, and says, "I deny not the Christianity of men belonging to other sects, but I am resolved to have no fellowship with them; they are not of my communion, and I will postpone my intercourse with them till we meet in heaven, if that should ever happen." I am aware that men do not put the question in this honest and categorical form, but this is just the way to try the question, if it is to be at all fairly dealt with.

While, then, our ecclesiastical differences, in the present imperfect state of the church, operate against Christian fellowship in its most perfect form, is it not imperative on men who feel the power of Christian sympathy to all their brethren in Christ, to yield themselves to its sacred impulses, and thus to counteract, as far as possible, the baneful effects connected with the present denominational caste and complexion of the visible church? If we are not prepared to quit our respective enclosures, or to relinquish convictions which have been deliberately and prayerfully formed, may we not, with advantage to ourselves and benefit to the Christian cause, fall into some line of sympathetic action, that may prove to the age that our Christian love is co-extensive with the brotherhood of Christ? Nay, does not our allegiance to Christ himself demand of us, that our ecclesiastical organiza-

tions should not be suffered to check the outgoings of Christian love, which is something higher and nobler than they can possibly be? If the divisions among real Christians are to melt away, and church principles are to approximate to a greater harmony, I know not how either of these results is to be achieved, while we stand at a forbidding distance, and refuse to each other that Christian intercourse which belongs to a common spiritual and heavenly birth, and not to mere organic church arrangements.

Upon this great principle, denominated by Paul "the unity of the Spirit," which belongs to all who have "tasted that the Lord is gracious," the Evangelical Alliance was formed, more than seven years ago; and, so far as the original idea of its projectors has been realised, it has wrought pre-eminently well for the cause of vital Christianity. Its public assemblies, and its more private confraternities, have been distinguished by an element both of freedom and harmony, which its most sanguine friends could scarcely have anticipated. There have been no unhappy collisions; no bitter words of strife and debate; no heart-burnings among brethren, who had learned to "love one another with a pure heart, fervently;" no struggle for pre-eminence among those who have felt that they were sitting at the feet of one loving Master—even Christ. Many, who once looked with suspicion and jealousy on this catholic union, have learned to feel "how good and how pleasant it is for brethren to dwell together in unity," and have returned to their home spheres with a double portion of the spirit of their Master, and with a more settled purpose to promote and exemplify fraternal fellowship among His pledged friends.

So truly blessed has been the interchange of thought and feeling in this hallowed circle of light and love, that the spontaneous prayer of many hearts has been, "Would that its ranks were multiplied a thousand-fold."

And what hinders the indefinite triumph and progress of Christian

union? Is it not the burden of prophetic anticipation? Is it not enjoined in the strongest terms by Christ and his Apostles? Is it not the strength and ornament of the Christian cause? And do not the combined and active forms of error, in our day, suggest to the friends of evangelical Christianity, the pressing necessity of forming a mighty phalanx of united, earnest, and loving Christians, against which the most powerful antagonists of the gospel of Christ could not stand in the day of dread conflict?

We want greater enlargement of heart and purpose in the Christian church, in these eventful times; and we shall never attain to it, if we continue to shut ourselves up in our ecclesiastical enclosures, refuse to breathe the free air of catholic unity, and fail to enter into the true spirit of that inspired benediction, "Grace be with all them that love the Lord Jesus Christ in sincerity."

We must have three things, if the objects of this Alliance are to be more extensively realised.

1. *We must be more conscious of the existing infirmities of our church organisations.* Pride of religious caste tends to shut us up within our own ecclesiastical enclosures, and breeds something like a feeling that wisdom will die with us. A more honest and enlightened view of our sad defects will dissipate this illusion; and as we look abroad on the Christian world, and view with candour other sections of the visible church, we shall see much to approve and commend, much to love and imitate, and much to which we can ally ourselves with all the cordiality of a heaven-born affection. We may "look every man on his own things," till we become absolutely blind to the excellences of others; and may be cultivating the pride of our denominational standing, until we have sinned away the Spirit of truth and holiness.

In all our churches we have cause for great humiliation before God. In some of them there are formidable manifestations of the Romanising spirit, which, if not checked, may lead on to the most fatal re-

sults. In others, there are, here and there, indications of an incipient rationalism, which, in so far as it obtains, threatens the very foundations of Christianity. In all of them there are painful symptoms of deadness and worldliness, of faintness and feebleness in the spiritual life, which may well rebuke the spirit of boasting and mutual recrimination, and draw from all Christian hearts the prayer of the prophet: "Awake, awake, put on strength, O arm of the Lord: awake, as in the ancient days, in the generations of old." (Isa. li. 9.) I do believe, that an overwrought conception of our ecclesiastical position,—a tendency to "think more highly of ourselves than we ought to think," has done much to breed sectarian bigotry, and to hinder that union among members of different Christian communities, which would have had a mighty reaction for good upon their own respective fellowships.

2. *We must come to a better understanding of the essential principles of Christian union, if the objects of this Alliance are to be generally appreciated.* This I hold to be a vital point. Let it be hidden from our view, and catholic union will have no charm for us; let it stand confessed in all its native majesty and simplicity, and catholic unity will become the life-blood of our every-day Christianity. What, then, are the essential principles of Christian union? Have they any relation to the Church-and-State connexion? Do they arise out of our views of church government, or the particular form of ecclesiastical polity, which, upon conviction, we have adopted? Assuredly not. They belong to a higher region of thought, and recognise a nobler spiritual pedigree. They have their origin in that regenerating power, by which we are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" in that relationship to Christ, which no church can create, but which comes by true faith to every one who is born of the Spirit; in that holy confraternity, which exists of necessity among all who

have been "translated out of darkness into the kingdom of God's dear Son;" who are "heirs and joint-heirs with Christ;" who are "temples of the Holy Ghost;" and who are destined to spend a happy eternity with each other in the kingdom of their Father and their God. These are the great principles of Christian union; and though they do not embrace all revealed truth, yet they are of such paramount importance, that they must ultimately unite the whole brotherhood of faith in one blessed bond of indissoluble, fraternal, and sanctified fellowship. Let there be a more thorough pondering in the minds of Christian men, of all churches, of these cardinal elements of enlightened union in "the truth as it is in Jesus," and our ecclesiastical opinions will cease to divide us, and we shall become visibly, as well as really, "one in Christ Jesus."

3. *There must be a special baptism of the Holy Spirit upon ministers and churches, if catholic union is to prevail and triumph.* This is a consummation which will never be realised, but by a special outpouring of the Holy Ghost. Such "times of refreshing," whenever they are granted, must "come from the presence of the Lord." "They shall see eye to eye, when the Lord shall bring again Zion." But as this is the dispensation, and this the "ministration of the Spirit," God will be inquired of by those who weep over the present alienations of His people. In answer to the prayers of those who sigh for the more palpable manifestations of holy fraternity and love, God will pour down copious showers of quickening, invigorating, and sanctifying influence; and with this blessed effusion of the Spirit of light and love, will be associated a hallowed convergence of all holy and happy elements; the coldness and distance of God's own children will pass away, like the frosts of winter amidst the genial breezes of the opening spring; a more seraphic piety will carry along with it the all-pervading spirit of love; we shall be ashamed and confounded that we lost sight of our beloved

brethren in Christ, in the dark and cloudy day; and the church, restored to the exercise of Christian love, will grope her way back to that harmony of sentiment, which only ceased to prevail when she lost her "first love."

I am persuaded, brethren, that to the lack of fervent godliness, as much as to the prevalence of denominational asperity, we owe the lamentable indifference which prevails in reference to the progress of Christian union. If God should grant unto all pastors and private Christians an increase of grace, a more realising communion with himself, all our ecclesiastical barriers would speedily be overleaped, and wherever Christ's image could be recognised, we should hail it with kindred emotions, and fall into the sympathies, not of a party, or of any particular body of Christians, but of "all, in every place, who call upon the name of the Lord Jesus, both theirs and ours."

O, thou Spirit of the living God! thou source of light and love! look down with pity upon our weak, and feeble, and distracted state! Cause all whom thou hast drawn within the circle of Divine mercy, to feel the sacred tie which binds the whole spiritual family in one. Light up in our cold hearts that flame of all-constraining love, which will consume our selfishness, expel our suspicions, and bring us into harmony with the prayer of our Lord, "that they all may be one!"

"Is Christ divided?" What can part
The members from the Head?
Oh, how should those be one in heart,
For whom our Saviour bled?

"Bound to one Lord by common vow,
In one great enterprise;
One faith, one hope, one centre now;
Our common home the skies;—

"Oh, let us undivided be:
Let party contests cease:
Nor break the Spirit's unity,
Nor burst the bond of peace.

"Then shall the wondering world again
Admire how Christians love,
And know we do not bear in vain
His name who pleads above."

KING GEORGE III. AND DR. FAWCETT.

THE following circumstances are of so singular a character, and reflect so much credit on the principal personages concerned in them, that we have pleasure in presenting them to our readers. The late Dr. Benjamin Fawcett, of Kidderminster, was the esteemed pastor of an Independent church in that town. He was the author of several valuable works, amongst which was an excellent "Essay on Anger," a production that must have been highly thought of at the time, but which, like many other works of the kind, has long since gone into oblivion. It was, however, the occasion of saving the life of a young man who had rendered himself amenable to the extremest penalty of the law, the particulars of which were as follows.

It happened one Sunday, when the king was in attendance at the Chapel Royal, St. James's, that the chaplain in his sermon made rather a long quotation from the work in question. The king was much struck with the passage; and after the service was concluded, asked the clergyman where he took it from. He replied, of course, that he had quoted it from a little "Essay on Anger," written by a Dr. Fawcett, of whom, however, he knew nothing further. The king requested the chaplain to lend him the book to read, which was instantly complied with.

Having perused the work, the king was so much pleased with it, that he wrote to Dr. Fawcett with his own hand, expressing the great pleasure he had felt in perusing his essay; and, praising in flattering terms the excellent spirit displayed in it, regretted that a man of such talents and piety should be buried in the seclusion of a country town, and in a dissenting chapel, and concluded by inviting him to London, where he assured him, if he would enter the Establishment, he would take care to place him in the high road to preferment.

However flattered Dr. Fawcett might be with this mark of

royal favour and promise of royal patronage, his principles were too firmly fixed to allow him to be thereby turned aside from what he considered the path of duty. He therefore immediately replied to the king's letter, thanking him in the most respectful terms for the honour he had done him, and the splendid offers of future patronage he had held out to him; stating at the same time, that having embraced his present views from a conviction of their being in accordance with the word of God, he could not, and dared not abandon them, or the people over whom he was placed as a Christian pastor for any advantages that would involve a dereliction of principle.

The king was not a little surprised to find a man who would, on principle, reject the offer of court favour and patronage. He had, however, too much respect for honesty, wherever he found it, not to display a proper feeling on the occasion. He wrote again to Dr. Fawcett, expressing his regret that any obstacle should exist to prevent his accepting the offer he had made to him. At the same time he spoke in terms of admiration of the consistency of character he had displayed, and concluded with an assurance that he would not lose sight of him; but that, if at any time he might have a request to make or favour to ask, whatever might be its nature, he had nothing to do but to write to him, and it should be granted.

Many years after this, when the affair was almost forgotten, the son of one of the deacons of Dr. Fawcett's church committed a forgery, was detected, tried, found guilty, and sentenced to be hanged. It is well known that George the Third looked upon forgery as equal in criminality to murder, and that he had made a fixed resolution *never to pardon a forger*. Even in the case of Dr. Dodd, on whose behalf many of the highest personages in the land joined in a petition for a pardon or a more lenient sentence, he turned a deaf ear, and the sentence was sternly carried into effect. Happily, more humane senti-

ments have since prevailed, and the crime of forgery, heinous though it be, and injurious to the commercial interests of a nation, is no longer placed side by side with that of murder—the last and most fatal and momentous injury that one human being can inflict upon another.

The father and friends of the criminal had not neglected to present a petition on his behalf. It spoke of his youth and previous good character, of its being his first offence, urging these as a ground for changing the sentence of death to that of banishment for life, which, however painful to his relatives, would afford him an opportunity of retrieving his character in another land. It was in vain. The cold reply from the office of the secretary of state was, "His majesty saw nothing in the case to justify or induce him to alter the sentence, and the law must take its course."

In the midst of his grief and despair, the father received a visit from Dr. Fawcett, whose mind had reverted almost accidentally, to the king's letter and the promise it contained. With the letter in his hand, he called on the father of the youth, reminded him of the circumstance, and signified his intention of writing at once to the king to claim the fulfilment of his promise on behalf of the young man. He did so, and in the most respectful terms pleaded his promise, which, having done, he despatched a messenger with it, though with very faint hopes of success, after the failure of the first petition. What must have been his feelings, and those of the friends of the young man, upon his receiving a letter from the king, by the return of the messenger, announcing that an *unconditional pardon* had been forwarded to the keeper of the prison in which the youth was confined; and at the same time expressing his admiration at the disinterestedness of Dr. Fawcett in thus availing himself of the king's promise, to save the life of a fellow-creature, rather than for the promotion of his own personal interest and advantage. The young man was of course at

once set at liberty and restored to to his sorrowing relatives; and we believe this was the only instance in which the royal mercy was extended to a forger during the sixty years reign of George the Third.—*Leisure Hour.*

RELIGION.

That religion which originated in Divine wisdom, and embraces the complete salvation of all believers, is the Polar Star of Heaven, placed in the spiritual firmament by the great Architect of the skies for the benefit of erring man.

It has the Bible for its key, which unlocks the plan of salvation, exhibiting a chart which has led thousands "Safe to Canaan's land through every latent snare." It is a map of safety, and furnishes a compass to those who are tossed on the ocean-surges of life, that points with an unerring precision to the shores of endless bliss. Yet notwithstanding the greatness of its worth, the immense advantages it confers, its general suitability and universal adaptation to meet the wants of sin-cursed man, it has been opposed by men whom it is qualified to save—slandered and maligned by some who have professed to know its worth, and despised by those who "love darkness rather than light." But notwithstanding the treachery of many of its professed friends, and the opposition of its avowed enemies, it remains the same in its nature and influences, although the apostacy and declensions of many who have "fallen from grace," have been erroneously attributed by its foes to its want of moral power to support its recipients in a case of emergency, rather than to the infirmities of human nature, and the failings of those who "draw back," and leave the platform of christianity for the quagmire of earthly pursuits.

However, religion is, like its Author, pure and glorious. Its chief feature is love. It savours nothing of sharp suspicion, dull distrust, or stubborn, stern moroseness; but it imparts a satisfaction, governed by confidence, teaching its possessors

to know that their "witness is in heaven and their record on high," and thus furnishing a positive assurance not to be moved by the subtle sophistry of the infidel, the terror-diffusing cruelties of the inquisition, or the fear-inspiring ravages of death. Its enterprize is one of mercy; its mission is God-like; its voice is love; its object the extension of peace and goodwill; its influences are emblematic of the peaceful sweets of that happy clime where,—

"Glory from the eternal throne,
Spreads everlasting day."

Its footsteps are marked with salvation, and traced with the pencil rays of sovereign goodness. By it God speaks and whispers we are His. It tells of plenteous grace, of mercy through the Lamb, of the precious blood, of present peace and future glory, of fulness of joy and pleasures for evermore—ravishing the soul with present delight, and imparting

"The speechless awe, that dares not
move,
And all the silent heaven of love;"

prompting the mind by a living anticipation of joining the blood-washed myriads who have passed the fiery test and now rejoice in having "robes of white and harps of gold, and crowns of glory that wax not old." These triumphant saints have fulfilled their appointed time; having remained faithful during their measured space, now, Daniel-like, they occupy their lot and rest, for such,

"Die in Jesus, and are blest,
How sweet their slumbers are;
From suffering and from foes released;
They're freed from every care."

For by religion they are translated from this vale of weeping sorrow and pensive sadness, where they lament the presence of evil and mourn the absence of unsullied light, to that abiding city,

"Which hands have not piled,
Those regions of bliss by sin undefiled."

Where they surround the sapphire throne, gaze on the abiding glory,

feast on the tree of life, drink from the pure fountain of everlasting pleasure, bask in the beams of nightless day, vault over the shining plains of God's Eden, or strike the golden harps in concert with the winged cherub and flaming seraph, who enjoy without intermission the soul-ravishing delights of heaven, where they wear the crown, bear the palm, sing the anthem, whilst by mutual consent they all unite to sing

"Worthy, worthy is the Lamb."

And view with holy pleasure the great exhibition of heaven's perpetual charms, ever new with stupendous wonders; furnishing a casket of grace-redeemed, heaven-beloved, blood-washed jewels, gathered from every nation people and tongue, who, while occupying a place in the wilderness were treated by the proud, unholy throng, as being wholly unfit for a continuance here; regarding them as despicable and worthless, they furnished them with reproachful titles, indicative of extravagant fanaticism, requiring scornful hate. But although laden with the foulest aspersions and unenviable appellations, at the same time they were identified with those whose names are held in "everlasting remembrance" by Jeshurun's God, who knew them to be the "precious sons of Zion, comparable to fine gold"—Who for the joy set before them chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" counting not their lives dear, they "urged the restless strife, and laboured to be swallowed up of everlasting life"—who having reached the extreme point of their earthly Pisgah, and, like the exile of Patmos, having had a view of Him who stood amidst the golden candlesticks, addressing them in accents of heavenly mercy,

"Thy warfare's past,
Thy mourning's o'er,
Look up for thou shalt weep no more."

And then the rending of the earthly vessel proclaims the dissolution of earthly ties, and in an instant it

was absent from the body and present with the Lord.

And now, redeemed and washed, they dwell at home and shall go out no more. Having had the work began, continued, and ended under the auspices of that religion, which maketh rich but addeth no sorrow.

H. W. LILLINGTON.

THE LIGHT SHALL REVEAL IT.

The Lord shall come in light. "God is light, and in him is no darkness at all;" "whatever maketh manifest is light." Darkness conceals from man, and therefore darkness is an epithet applicable to those deeds which men wish to have concealed, deeds of darkness. The Lord Jesus is coming in light, and will bring to light all the deeds of darkness. "The word whispered in the ear in the closet, shall be proclaimed upon the house top." The secret word of seduction, the secret word of deception, spoken in the ear in secret, shall be exhibited in its true character on the house-tops, to the awful confusion of the speaker of it. The light is coming. I speak to all those who have been involving the reputation of others in mystery, and leaving persons to form the worst opinion of them. It would be vain for me to wish that I could speak with that voice that will ultimately arouse the slumbering dead, but I use the little power which the Creator of all spirits has given me, by calling upon pretended Ministers of the gospel, and counterfeit Christians, to awake. I say, awake! On Calvary I take my stand within sight of blood, and within sound of groans! Here I earnestly say, Awake, and reflect on your palpable and deep-toned wickedness, or your guilty souls will be alarmed by the thunders of the coming Judgment, the crash of the rending firmament, and the blaze of light that will shine about you and exhibit the secrets of your vile hearts to creation.

Murderers of character, what will you do in the day of light? Will you call to the mountains and hills to fall upon you and hide you from the coming light? The light

of the coming Lord will penetrate through the depths of mountains and hills. Millions of worlds would you give, if you had them, to be able to die. Without deep repentance for your verbal assassination, you will find yourselves unholy in the light of the coming Lamb. You are immortal, and your Satan-like deeds demonstrate that you are unholy, and an immortality of unholiness, is an immortality of misery.

The coming light will be joy to the Christian. Art thou slandered? the light is coming. Art thou misunderstood, or misrepresented, and not now able to defend thyself? Commit thyself to him who judgeth righteously, believing that the light of thy returning Lord will go forth; and therefore wait with patience like him who has gone before. Are slanders gone out against thee, and art thou not able to rectify or set thy character in its right point of view? The light is coming. Do some that were kind, draw back through the prejudice of others and leave thee alone? Have patience; wait my friend; do not be in a hurry; the light will soon burst upon the universe. "The night is far spent, the day is at hand;" wait upon thy coming Lord.

The writer is now on the watch-tower (with the world groaning beneath his feet) marking the proceedings of professing Christians of all denominations with whom he is acquainted. The decision to which I come in tears, is, that with our present hypocrisy—deception—pride—prejudice—selfishness—love of power, and mental debasement, we might as well attempt to turn back rivers to their sources, sink mountains to a plain, and rise valleys to the skies, as to knit our souls to God, bring the influence of God's Spirit upon the world, and answer the great end of our being.

T. ANDREWS.

OUR CONNEXIONAL POSITION.

To the Editor.

Dear Brother.

The following thoughts were suggested after reading your deeply

interesting Magazine for the present month. If you think they are worth any thing, they are at your disposal.

Yours truly,

B.

Devon, December 6th, 1853.

We believe that as a connexion of people, we have been raised up in the order of God's providential arrangement to do good, to promote the glory of God, and the benefit of our fellow creatures, to assist in the elevation of our fellow men and the conversion of the world. The object for which the connexion was at first established has to some limited extent been accomplished. Thousands and tens of thousands of souls have in all human probability been soundly converted to God, through his blessing on the labours of the agents of our society. Past success ought to stimulate to future action. It appears that now we are in a connexional difficulty. The Divine being is opening doors for usefulness. "The fields are white to the harvest;" "But the labourers are few." The claims and wants of South Australia, Canada West, Prince Edward Island, as well as our home stations, are calling on us for increasing exertions in their behalf. Shall we then close our eyes to their wants, our ears to their cries, our sympathies to their entreaties and say, like selfish Cain, "Am I my brother's keeper?" Or shall we arise to a man, feel our individual responsibility, and move "one and all" "to the help of the Lord, to the help of the Lord against the mighty?" Perhaps the Connexion was never better prepared intellectually to meet present claims. Our ministers and official characters, from the commencement, with a few exceptions, have been selected from among ourselves. This channel is still open. It is questionable whether at any former part of our connexional history, we ever had such large and intellectual congregations as we have at present. We have talent enough in our own congregations to meet the present emergency. What we want is to get it sanctified, called forth and exerted in a right direction. And how can we accom-

plish this object? Unquestionably prayer is the most effectual means. Previous to the revival that was witnessed on the day of Pentecost, the apostles and disciples, held their Protracted Prayer Meeting in an "upper room" in Jerusalem. And wherever a revival has since been realized, it is probable that some individual or individuals have been previously concerned and drawn out in prayer on the subject. There is an unseparable connexion between cause and effect. If we would realize any extraordinary effects, we must use extraordinary means. Ordinaries will only secure ordinaries. Prayer is our engine.

I wonder whether some of our old and disinterested friends are not too scrupulous in encouraging and employing some promising youths under a fear that they will become lifted up and ruined? Have not more been crippled and ruined for life, spiritually, in consequence of being checked and prevented from exercising their talents, than in being lifted up? We must all be boys, before we can become men. We must all be scholars before we can be teachers. Have a little charity for youth and inexperience. Pray for them, encourage them, help them; "loose them and let them go," and then they will become blessings to the world, when you, old veterans, are gone to your reward. I admire the idea of our respected brother, Paul Robins, in his account of his late esteemed wife, where he says that at the commencement of the connexion the young converts were put to work. Extremes in any thing are dangerous. Let us take the medium course and give every one a fair opportunity. I trust we all, whether ministers, official characters, or private members, shall feel our responsibility and exert ourselves to the utmost of our ability, at this crisis, to secure a year of unparalleled connexional prosperity. "The harvest truly is plenteous, but the labourers are few; pray ye therefore, the Lord of the harvest, that he would send forth labourers. into his harvest."

THE RECENT ANTI-STATE-CHURCH CONFERENCE.

The Third Triennial Conference of the Anti-State-Church Association, which in dissenting circles has for some time past been anticipated with unusual interest, took place on the 3rd and 4th of November, at the London Tavern, and was, in all respects, a successful and important meeting.

The assembly was of a strictly representative character, above 400 delegates having been appointed by public meetings, local committees, congregations, &c., in all parts of the kingdom. Among the gentlemen present James Bell, Esq., M.P.; Apaley Pellatt, Esq., M.P.; Edward Miall, Esq., M.P.; Samuel Morley, Esq.; Edward Baines, Esq., of Leeds; Edward Swaine, Esq.; J. H. Tillett, Esq., of Norwich; Joseph Cripps, of Leicester; C. J. Foster, Esq., L.L.D.; Rev. G. W. Conder, of Leeds; Rev. J. Burnett; Rev. J. H. Hinton; and Rev. J. A. Baynes, of Nottingham. Letters were also read from Geo. Hadfield, Esq., M.P.; W. Biggs, Esq., M.P.; Frank Crossley, Esq., M.P.; Jas. Watts, Esq.; and Jas. Sidebottom, Esq., of Manchester; who were unable to attend.

The Conference had two sittings on Thursday, and one on Friday, Joseph Cripps, Esq., of Leicester, the Rev. J. Burnett and Chas. Gilpin, Esq., of London, being the respective Chairmen, and Chas. J. Foster, Esq., L.L.D., Professor of Jurisprudence at the London University, Rev. E. S. Pryce, of Gravesend, and Mr. J. Carvell Williams, acting as Secretaries.

The Report of the Executive Committee elaborately reviewed the operations of the Society during the preceding three years, and the various important ecclesiastical events occurring in that period. The Committee had issued 11 volumes of the "Library for the Times," of which more than 20,000 copies had been sold. They had dispatched their agent, Mr. Kingsley, to the manufacturing districts, for the purpose of organizing the Society's friends, by private, rather than by public efforts. At Manchester a highly influential local committee had been formed, and a plan of operations agreed upon, having the hearty approval of those whose co-operation will be most conducive to its success. Steps had also been taken for a similar movement in other important towns in Lancashire and Yorkshire; and Mr.

Kingsley had been appointed Secretary for the two counties. The Committee considered that it would now be desirable to concentrate effort on the most influential and productive districts, and to frame such schemes of local action as will enlist the energies of those who can most aid the movement in their several neighbourhoods.

The issue of the general election was regarded as in the highest degree satisfactory, nearly forty Protestant Dissenters, of various denominations, having been returned to the new Parliament by constituencies, numbering, in the aggregate, one-fifth of the entire electoral body.

A review of the last session was another topic of congratulation, ample opportunities having been afforded for putting forward the sentiments of Voluntaries with pertinence and effect, without incurring the charge of obstructing public business, or repelling that class of politicians who object to the discussion of abstract propositions, and a hearing having been gained to the extent to which it had been thought prudent to seek it.

The Association had taken action in respect to parliamentary matters on several occasions, and not without success. The *Regium Donum* had been extinguished, the Clergy Reserves Bill carried, the Anti-Maynooth debate turned to good account, Church Rates vigorously assailed, one Burials' Bill defeated, and another modified, and the Edinburgh Annuity Tax, and Ministers' Money Bills dropped.

The probable extension of the franchise was referred to, and the duty of timely preparation for the next election urged. The state of the Church of England, its divisions and corruptions were graphically described, influences being asserted to be at work within its pale, calculated to impair its prestige, and loosen its hold on the affections and prejudices of the people.

The Report concluded with the expression of a deep conviction of the importance and duty of seizing upon present opportunities for the successful prosecution of the Society's enterprise, and of endeavouring to combine with an unshaken devotion to principles, such a generous forbearance and a spirit of conciliation, as would not render unnecessarily irritating the utterance of what, in many cases, must be unpalatable truths.

The Treasurer's account showed that £2,317 had been received in the

shape of Subscriptions to the general, and Donations to the Society's publishing fund, during the past year.

MR. KINGSLEY read a paper descriptive of his recent proceedings, and of the gratifying prospects which were before the Society's friends in Manchester and the neighbourhood.

The revised constitution of the Association, as submitted by the Committee, led to an animated and ably conducted debate, *resulting in a resolution to change the society's name*, which had been found to occasion misrepresentation, and provoke unnecessary antagonism, and the adoption of the suggestion of Mr. Baines, of Leeds, that it should in future be called "*The Society for the Liberation of Religion from State Patronage and Control.*" Instead of altering the fundamental principle, it was resolved, to dispense with what could hardly be otherwise than an occasion of diversity of sentiment, while at the same time, the objects contemplated by the society were put in a more specific and practical form.

MR. MIALI, M.P., read a paper which was listened to with intense interest, on the "Prospects and Duties of the Society in relation to the House of Commons, and to its constituent Bodies." It elaborately analysed the ecclesiastical position of parties in the House of Commons, and described the effect produced on them by recent events. The expectations of the writer were very sanguine in relation to the change of opinion now going on in political circles, and earnestly counselled vigorous and systematic efforts to take advantage of present opportunities. He proposed that two small Committees should be formed,—one

for the supervision of Parliamentary business, and the other for influencing elections. They should be distinct from the Association, but act in harmony with it.

SAMUEL MORLEY, Esq., of London, and J. H. TILLET, Esq., of Norwich, moved that the proposal should be carried out, and urged that the time had come when those who hold the Society's principles, should determine to return to the House of Commons, a large body of members, sympathising with them. To carry out this, and other projects, it was resolved to raise the Society's income to £5000 a year, by subscription, guaranteed for three years.

Resolutions respecting church rates, persecution on the continent, and other topics were also spoken to, and the Officers, Committee, and a Council of 300 elected.

The delegates dined together on the first day, and a numerous and highly respectable company met at a *soiree* on Friday evening, at the Whittington Club, in which the Society was formed. Mr. Bell, M. P., presided; and Dr. Foster, Mr. Burnet, Rev. N. Haycroft, of Bristol, Rev. C. Short, of Swansea, and Mr. Miall, were the speakers, and the proceedings were very animated.

A writer in the Nonconformist, sketching the proceedings of the Conference, says;—"It has been our privilege to be present at almost every Conference held of late years for the promotion of philanthropic objects; but we have attended none which has manifested a deeper spirit of earnestness, a readier disposition to sink minor differences for the advancement of a great object, and a higher average of business talent."

RELIGIOUS INTELLIGENCE.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

The Thirteenth Conference of the Sunday School Teachers in the Shebbear Circuit, was held at Milton, on Thursday, November 17th, 1853. Nearly one hundred Teachers and Visitors were present, and appeared to feel at home. After singing and prayer, MR. JAMES THORNE was voted to preside; and during the afternoon the following

Resolutions were discussed and passed.

RESOLVED, I. That believing that great importance attaches to our Anniversaries, both with regard to the times when they are held, and the manner in which they are conducted, we resolve, That teachers' meetings shall be appointed on the plan of preachers' appointments, which the Pastor or his colleague will be expected to attend, and advise with the

teachers as to the best time for celebrating the Anniversaries to be holden, and Report thereon to the Lady-day Quarterly Meeting. And this Conference affectionately requests that the Superintendents and Teachers of each School, will carefully guard against holding their anniversaries on their revel Sunday, as we believe that it has an evil tendency. We also advise, that when the Anniversaries are fixed by the Lady-day Quarterly Meeting, that no individual interfere with the arrangements, as it must necessarily inconvenience other places.

II. That we are sorry to find that Teachers' Prayer Meetings are held at only five places in the circuit; a circumstance the more to be regretted, as we find from the last returns that there were then prayer meetings at ten places, and that during that year, sixty-six of the children professed to be converted to God. We also find from the returns for the year 1851, that Teachers' Prayer Meetings were established at thirteen places, and during that year twenty-five of the scholars were brought to the Lord. With these facts before us, which show the importance of prayer meetings, we earnestly request the teachers, at each of those places where the prayer meetings have been discontinued, to re-commence them, and regularly attend to them, as one means of promoting the spiritual and eternal welfare of the children.

III. That certain persons be appointed by the next Teachers' Meetings to visit such houses in their neighbourhood as may contain children that do not attend any Sabbath School, and talk with the parents on the subject, with the view of endeavouring to bring the children to the school: and that the Resolution passed at the Conference of 1850 be more practically carried out.

IV. That a Treasurer be appointed at each school, who, in conjunction with, and at a teachers' meeting, shall prepare an annual statement of accounts to be read at their Anniversary, and the Pastor is requested to enter an abstract of the accounts of each school, to be read at each Annual Conference.

About five o'clock, the Conference retired to Mrs. Braund's, where a very comfortable tea was provided, and where the teachers from the eastern side of the Circuit, could converse with those

from the western respecting Sabbath School operations.

Soon after tea, the public meeting commenced. After singing and prayer, MR. AVERY, of Bulkworthy, was called on to conduct the business of the meeting. After he had made a few appropriate remarks, the writer was called on to read the Report.

REPORT.

In the order of a wise and gracious providence we are permitted to meet in this, the Thirteenth Annual Conference of the Sabbath School Teachers in the Shebbear Circuit. While fleeting time has borne away to "the house appointed for all living" multitudes who breathed on our earth twelve months ago, all the teachers and office-bearers connected with our different schools, as far as we know, have been spared, many of whom are found here to-day, to rejoice over any good that may have been effected through their labours during the past year, and to advise and consult in order to adopt measures, if possible, to render their labours more efficient in future. As Sabbath Schools, if rightly conducted and properly managed, are calculated to confer on the rising race great and lasting blessings; let us pray, all pray, fervently pray, that the Great Head of the Church may direct us in all our deliberations, so that we may be led to conclusions that will act powerfully on our future exertions and bring about glorious results.

It would be more, far more gratifying to us if we could report greater success. Still we think, on the whole, there is ground for us to thank God and take courage.

From the returns we find that in the 15 schools which we have in the Circuit, there are 770 Scholars, and 173 Teachers, which is 32 Scholars and 21 Teachers less than were last year. 138 of the Teachers are members of Society, leaving 35 who are not. All the schools have Libraries, in which there are 1024 volumes. During the year, there have been given to the scholars as Rewards 54 Bibles, 68 Testaments, and 332 Hymn Books and other rewards. We would remark, however, that at some of the schools, the children have not been rewarded as yet. Two of the scholars have died during the year, and we are happy to state that their deaths have been satis-

factory. One has been brought to God, and we hope will continue faithful to the end. May the Lord grant it. Amen.

The Report having been read, the Chairman called on the different speakers to address the meeting.

On the motion of MR. J. SNELL, seconded by MR. I. B. VANSTONE, it was Resolved;—

1. That this meeting, convinced of the utility and importance of Sabbath School operations, as one means by which to bless and benefit the rising generation, pledges itself to labour in every practicable way, in order to make the different schools more efficient.

On the motion of MR. JAMES THORNE, seconded by MR. FRIENDSHIP of Torrington, it was Resolved;—

2. That as it is to be feared that many children are to be found in different neighbourhoods who are not instructed in any Sabbath School, we advise that the teachers and office-bearers do their best to find out such children, and bring them if possible, under religious training.

On the motion of MR. W. S. PASCOE, seconded by MR. W. MASON, it was Resolved;—

3. That being persuaded that greater prosperity in our schools is much needed, and being conscious that nothing effectual can be done without believing, fervent prayer, we would advise that the monthly Teachers' Prayer-meetings be regularly attended to, and that special prayer be offered to Almighty God for the preservation of the teachers and children who are converted, and for the conversion of those who are out of the way.

While the different speakers were remarking on these Resolutions, a blessed influence was realized, and the people felt it good to be there. A verse or two of a hymn was then sung, the sound of which was truly sweet and enlivening. The sound was delightful. If people were to feel as the writer felt while these verses were being sung, they would not come to chapel as often as they do after singing and prayer is ended, but would be there to catch the sweet sounds by

which the worship of Heaven itself is resembled, and in which angels delight.

After prayer the Conference separated, both pleased and edified.

J. SNELL.

BRITISH AND FOREIGN BIBLE SOCIETY.

Questions and answers for the Jubilee year, 1853—4.

The Jubilee of the British and Foreign Bible Society has awakened general attention, and induced many inquiries; and as it is important that the support it receives should be the result of knowledge and conviction, it may not be amiss to furnish answers to a few questions respecting it.

WHAT IS THE BIBLE SOCIETY?

It is an institution formed for the sole purpose of circulating the Holy Scriptures, without note or comment, in all countries, and in all languages. As the work proposed to be accomplished is so great, the founders of the Society adopted the principle of union and co-operation; and hence all who receive and love the Bible have an opportunity given them to assist in its distribution.

The Society, therefore, claims the support of all who profess and call themselves Christians, because its *object* is to circulate the Bible; and because it seeks to carry on the work by the *united* efforts, liberality, and prayers of all who approve of the object.

WHAT HAS THE BIBLE SOCIETY DONE?

Volumes might be written in reply to this question. At present, however, the extensive labours and remarkable prosperity of the Society, during its first fifty years, must be told in a few lines.

The Society has promoted the *Distribution, Printing, or Translation* of the Scriptures in 150 *Languages or Dialects*. The number of Versions (of which specimens were exhibited in the Crystal Palace in 1851,) is 177. Of these, 123 are *Translations never before printed*.

It has been instrumental in circulating, at home and abroad, 26,571,103 copies of the Scriptures, in whole or in part; and has assisted other societies, called into existence by its exer-

tions, and stimulated by its example, to circulate about Nineteen Millions more, making a grand total of nearly FORTY-SIX MILLIONS.

In all its operations the Society has acted in accordance with its designation as a *British and Foreign* Institution. It must be observed, however, that the land which gave it birth has been favoured above all others.

Upwards of Seventeen Millions of copies have been issued in the languages of the United Kingdom; the English, Welsh, Gaelic, Manx, and Irish. These copies have found their way to the mansions of the rich, and the cottages of the poor. They may be seen in the Sanctuary, and in the School-room. The various Benevolent and Religious Institutions of our own country have received numerous grants. Sunday Schools, especially, have received from the Society, in grants, or, at a reduced price, more than a Million of copies.

Other countries have been supplied. "Jews and Gentiles" have been equally embraced by it. The Society's own Agents have scattered the seeds of Divine truth over a considerable portion of the globe; while the Missionaries of all Protestant Missionary Societies have received large supplies in the languages of the people amongst whom they have laboured.

In this work of mercy the Society has expended nearly *Four Millions sterling*! This expenditure, great as it appears, is more than compensated by the delightful fact that the Scriptures thus circulated, far and wide, have been thankfully received, diligently read, and highly prized; and it may be confidently hoped that, by their possession and perusal, multitudes have been made "wise unto salvation, through faith which is in Christ Jesus." Does not a Society which has thus received the blessing of God deserve our most liberal and prayerful support?

WHAT REMAINS TO BE DONE?

At *Home* the work is not finished. The population is rapidly increasing; readers are multiplying; Bibles, like other material things, wear out; and for these reasons the machinery of the Bible Society must be kept in constant activity, to overtake the increasing wants of our own country. *Ireland* is not fully supplied. Three Millions have been circulated in *France*, but the population exceeds Thirty Millions.

Full one half of the inhabitants of

Europe are totally destitute. It is still worse in *Asia*, *Africa*, and *South America*. How can it be otherwise? If all the Bibles ever printed could be collected together, they would not exceed Sixty Millions; and what are these amongst One Thousand Millions of human beings?

There is immense work to be done in the department of *Translation and Revision*; and the work of *Distribution* has only commenced. How true it is that "there remaineth yet very much land to be possessed!"

WHAT IS INTENDED BY THE JUBILEE?

Without referring to Jews or Christians for authority or example, it may be stated that the Jubilee of the Bible Society has reference to the *past*, the *present*, and the *future*. It is a proper season to *review* the past with thankfulness to Almighty God for His goodness in raising, preserving, and prospering the Society. Nor is the season less suitable for serious consideration as to what measures should be taken at present, and what provision should be made for future operations. During the Jubilee Year a loud and strong testimony should be borne everywhere in favour of the Bible and its claims; and in support of man's right to possess and read it. But it is one special object of the Jubilee "to promote, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad." With a view to carry out this object, *Bible Colportage* at home, on a larger scale than ever, is now in operation; large grants of the Scriptures are being made to *Prisons, Hospitals, Infirmarys, Unions, &c.*; Resolutions have been adopted, and measures are in progress with a view to promote enlarged distributions of the Scriptures in *Ireland, India, Australia*, and other *British Colonies*. *China*, which is now so full of promise, claims a large share of our Jubilee Offerings.

CONCLUSION.

If the replies to the above questions have been satisfactory; if you approve of the Object and Constitution of the Society; if you rejoice in the work already accomplished under the Divine blessing; if you feel for the millions who are still without the knowledge of salvation; and if you sympathise in the present joyous Jubilee movement; you will be prepared to assist the Society *specially* during its Jubilee Year; and

permanently afterwards. You will thus not only perform a duty, but enjoy a privilege. Our Jubilee request, therefore, is—

GIVE ALL YOU CAN SPARE.

GET ALL YOU CAN FROM OTHERS.

PRAY FOR THE SUCCESS OF THE SOCIETY.

[*The Editor will take charge of any Donations, should any of his readers be at a loss how to remit their contributions to the Society's Office, 10, Earl Street, Blackfriars, London.*]

SECOND ADDRESS OF THE COMMITTEE.

The following Address to the Auxiliaries and Friends of the Society throughout the World, has but lately reached us. A portion of it applies to the observance of a day which is already passed; but with a view of interesting those of our readers who do not see the Society's "Monthly Extracts," we readily insert it.

DEAR FRIENDS,—When last we had the pleasure to address you, we were on the eve of our YEAR OF JUBILEE, indulging in confident and hopeful anticipations respecting it, which, through the good favour of God, have not proved unfounded. The proposal then made for the celebration of a Year of Jubilee met with a most gratifying and widespread response. Kindred Institutions and attached friends, in our own country and in far distant lands, even "from earth's remotest bounds," have united to encourage and help us in our thanksgivings and offerings, and to gladden us with assurances of sympathy and goodwill. Numerous commemorative Services have been held, and joyous Meetings convened, some of them of a singularly interesting and animating character, of which information will already have reached you through the Society's various publications and the public prints.

The Committee now think it right, for the satisfaction of those who have contributed, and as an encouragement to others, to make you acquainted with the amount of money generously placed at their disposal under the designation of the JUBILEE FUND, and of the steps already taken towards appropriating that Fund, in furtherance of the several objects specified on its institution. The Contributions actually received amount to £25,969. 6s. 7d., and are daily in-

creasing; and the Committee are apprised of considerable sums in the hands of local Treasurers and others, which will be remitted in due time.

In reference to the several SPECIAL OBJECTS enumerated in connexion with the Jubilee Fund, and to be assisted by it, the Committee have to state as follows:—

1. Resolutions on the subject of COLPORTAGE AT HOME have been forwarded to all the principal Auxiliaries; and Grants have been made to the following places:—Hereford, Manchester, Norwich, Neath, Minsterly, Chester, Hadley and Barnet, Cheshire, Lancaster, Dartford, and Swancombe, Carlisle, Settle, and Pontypool; and arrangements have been made for the employment of six Colporteurs in the metropolis.

Applications from the county of Dorset, Cheltenham, Woolwich, Newport, Broseley, and other places, are under consideration.

The Committees of Auxiliaries in those sea-port towns from whence EMIGRANT Vessels sail have been addressed, with a view to place at their disposal additional supplies of the Scriptures for the use of Emigrants, and also offering assistance towards the expenses of a local agency for the purpose.

Circulars have been sent to the various POOR-LAW UNIONS, offering to supply, when necessary, the *Wards* and *Schools* with the Scriptures; up to this date 106 have applied for grants.

The Chaplains of PRISONS, and the Secretaries of HOSPITALS, INFIRMARIES, and ASYLUMS, have also received Circulars; and from these there are 64 applications now before the Committee.

2. No specific measures have yet been adopted with regard to IRELAND; but a correspondence has been opened with the Committee of the Hibernian Bible Society, as to the best mode of effecting an extensive distribution of the Holy Scriptures in that country.

3. Resolutions have been sent to the Auxiliary Societies in the several PRESIDENCIES of INDIA, and the Island of CEYLON; and they have been encouraged, as a present measure, to make a large distribution of the Scriptures in various languages, in all the *Missionary Schools* and among the *Families* of the converts.

The Committee have not yet succeeded in securing the services of suitable individuals to undertake the special Missions to AUSTRALIA; and to BRITISH NORTH AMERICA and the WEST-

INDIA ISLANDS; but they earnestly desire to carry out their plan in reference to this important object.

4. They are also watching with deep interest the progress of events in CHINA, and indulge in the hope that Providence is about to mark out a field for the employment of a considerable portion of the Jubilee Fund in that increasingly important empire. An additional sum of £500 has just been placed at the disposal of the Corresponding Committee at Shanghai, for printing and distributing new editions of the Scriptures in the Chinese language: with encouragement to ask for more.

5. The amount hitherto *distinctly* appropriated to the BENEVOLENT FUND is comparatively small, but the Committee trust that it will yet receive a proportionate share of sympathy and support from many friends, who, for the work's sake, esteem those who are employed in it.

It is also intended to signalise the Year of Jubilee by special efforts to benefit the "house of Israel," through the medium of the existing Societies for promoting Christianity amongst the Jews.

Amongst other collateral measures, inquiries are now being made as to the supply of Students in the Continental Universities; and also as to some other channels whereby the Scriptures may be beneficially distributed on the Continent, by means of our own Agents, with the assistance of judicious local friends.

It now remains for us to advert to another object of the present Address: OUR JUBILEE IS NOT YET OVER. It will be remembered, that, for reasons assigned, the 12th of October has been fixed upon for its general celebration by our Auxiliaries, Branches, and Associations, throughout the world, where circumstances will admit of it, and where Meetings have not already been held. Though this day has, in many instances, been anticipated, yet there is reason to believe that it will be extensively observed both in our own and in other countries, in the *Colonies* and *Dependencies*, and at many of the *Missionary Stations* in the remotest parts of the earth. The Committee wish to remind those Societies whose Meetings have been deferred until that period, that it is desirable that the requisite preliminary arrangements should be completed without delay; and they suggest whether, in places where Jubilee Meetings have *already* been held,

it might not be practicable to assemble on that day, the principal Officers, Collectors, and active promoters of the local Societies, for mutual conference; or for such other services as may be thought expedient (in which, perhaps, the young might be especially invited to take part), as an expression of sympathy with those numerous friends in every quarter of the globe who will be then engaged in grateful commemoration of the institution and labours of the Society.

Would not such Meetings, combined with those of a more public nature, contribute to give a character of singular interest, solemnity, and joy, to our Autumnal Jubilee festival?

Signed, in behalf of the Committee,

ROBERT FROST, } Secretaries.
GEORGE BROWNE, }

August 23, 1853.

BOTLEY MISSION.

SCHOOL ANNIVERSARY.

The Anniversary of the Bible Christian Sabbath School at Westend, in the Botley Mission, was held on Sunday, May the 24th, 1853. The service was commenced at 10½ o'clock in the morning with singing and prayer, and an interesting sermon was delivered by Mr. Raynor, from Portsea. At 2½ Mr. Raynor preached a very appropriate sermon to the young, which was listened to with deep attention; after which a few interesting pieces, of a religious character, were recited by the children, and the service was closed in the usual way. In the evening Mr. Hayter, from Southampton, interested the congregation with a pleasing discourse from Prov. iii. 17, "Her ways are ways of pleasantness, and all her paths are peace," and the children being arranged on the platform by the pulpit, recited a number of suitable pieces and dialogues, which deeply interested the congregation. The service was concluded with singing, prayer, and thanksgiving to Almighty God for his manifold mercies so richly bestowed on us.

On the following day the children and their teachers assembled in the chapel which was very tastefully decorated, and the children were amply regaled with tea and cake; after which, a number of friends took tea, and all appeared to enjoy the repast. The tables being removed, Mr. Bristow opened the evening service with singing and prayer, and Mr. Othen being voted to the chair, gave a suitable address. Some

time was then occupied in questioning and hearing the children. The children's attainments gave general satisfaction, and reflected credit on their teachers. The meeting was then addressed by Messrs. Pye, Hill, and Hayter. A gracious influence prevailed, and the service was closed with singing and prayer.

May the Great Head of the Church continue to bless this delightful institution, and may the children taught therein be made a blessing to the world while they live, and after death reign with Christ in everlasting glory.

W. HILL.

MISSIONARY MEETINGS.

Several meetings in behalf of the Bible Christian Missionary Society, have recently been held in this and the Faversham Stations; the attendance has been good; the influence realized sweet, encouraging, and hallowing; the liberality of the friends beyond expectation; every collection has been in advance of last year, and that, without any special pleading on the part of the speakers.

The various congregations have attentively listened, to the affecting statements made, have felt their sympathies moved in behalf of the dark and destitute portions of mankind, and have

cheerfully contributed of their substance to improve the spiritual state of the world, and extend the triumphs of man's Redeemer.

O that the Church were duly alive to her great commission and weighty responsibilities!

JOHN GAMMON.

Chatham, Dec. 6th, 1853.

PROSPERITY OF THE WORK, TRURO CIRCUIT.

Dear Brother.

It affords me pleasure to state, in addition to my last communication, that we have witnessed a delightful work at Hicks Mill. Our friends have laboured hard, and a goodly army from the valley of dry bones have started up into spiritual life.

A delightful change has taken place at Bethel. The congregation is greatly enlarged, and many precious souls have been converted to God. Our prospects here are brightening considerably.

We are sorry that we have still some very barren spots in the Circuit, but we trust that the revival spirit will go right through the Circuit, the entire connexion, and the world at large, for Christ's sake. Amen.

JOHN BROWN.

EDITORIAL REMARKS.

WAR, AND GRAIN-DESTROYERS.

The Eastern question still remains unsettled, and it would be vain to speculate on the mode of settlement which may yet be adopted, whether by a peace concluded at the suggestion of the other European powers, or whether the Turks and Russians will do battle for it. The friends of peace had need exert themselves to influence the public mind so as to seek for a speedy termination of hostilities, nor should we omit fervent prayer to God that he may "give peace in our time."

Doubtless this question has had the effect of enhancing the price of grain, and causing it to advance to prices at which all christian patriots may well express a hope that it will not long continue. The industrious classes must

necessarily feel the sad consequences of a dear loaf, and the Agriculturist will be no ultimate gainer.

One thing, we think, just now calls for deep thought, we mean the destruction of such vast quantities of grain in the manufacture of alcoholic beverages. Millions of quarters of the better qualities of grain will probably be destroyed, nay worse than destroyed, in malt-houses, breweries, and distilleries, during the continuance of the present high prices of grain! It would probably provoke rebellion, if the government were to license men to take such immense heaps of grain and burn them down to ashes; but wicked as it would be to destroy the food of the famishing by fire, it may well be concluded that it is far worse, to convert them into beverages

which incite those who drink them to the commission of crimes, various in kind, and incalculable in number. It is very generally admitted, we suppose, that drunkenness, the legitimate offspring of existing drinking customs, produces pauperism and beggary, disease and madness, premature death and everlasting ruin; that it peoples bride-wells, goals, and penal colonies; that it debases man physically, morally, and religiously; that it is the most effectual barrier to national prosperity, social progress, and the enlightenment and salvation of man! Shall the food of the people be wantonly destroyed in

order to prepare maddening liquors, which bereave multitudes of wives of affectionate husbands, and larger multitudes of children of kind and considerate fathers! Shall this be done by men professing to be the disciples of Him "who went about doing good," and be sanctioned by those who are engaged in the hallowed work of preaching the everlasting gospel of his grace? And shall the churches of Christ look calmly on the destructive process, and no voice be raised to protest against it! We enter our deliberate protest against this wanton destruction of the food of the people.

P O E T R Y.

HERE AND THERE.

"Knowing that while I am at home in the body, I am absent from the Lord."

O! *this* is a dark scene of sorrow,
For though I may smile to-day,
My tears may flow ere to-morrow,
And smiles may have all passed
away:

But *there* is the region of gladness,
Where joy doth perennially flow;
There never a feeling of sadness
The blessed in Jesus will know.

O! *this* is a dark scene of sorrow;—
I may have heart's treasures to-day,
But they may be gone ere to-morrow,
Lov'd objects pass quickly away:
But *there* is the region of pleasure,
No changes or losses it knows;
There, there, all is undying treasure,
The spirit's sole refuge from woes.

O! *this* is a dark scene of sorrow,
Though happy in Jesus to-day,
My faith may grow weak ere to-mor-
row,
And joy may have passed away:
But *there* is the realm of perfection,
Peace—settled, eternal, and pure;
There safe in my Saviour's protection,
My joy will be constant and sure.

O! *this* is a dark scene of sorrow;
Sweet friendships may greet me to-
day,

But hearts oft estranged ere the morrow
And sympathy withers away:
But *there* is the realm of communion
Unearthly, unbroken, divine;
There Christ is the centre of union,
Each breast, Lord, the image of thine.

I would leave then this dark scene of
sorrow,

Ah, yes! I would leave it to-day,
For I then should be ere to-morrow,
Where joy never passes away:
Where all is perfection, fruition,
Sweet melody, transport unknown!
To attain this exalted position,
My soul is in haste to be gone.

ALBERT MIDLAND.

Newport, Isle of Wight.

PRAYER.

"As iron, cold, and dark, and dead,
Into a furnace cast,
Warms by degrees, grows sparkling red,
And turns mere fire at last;
O to the furnace of Thy love,
May my cold heart aspire,
Till all transmuted from above,
It glows with heavenly fire.

MISSIONARY CHRONICLE.

January, 1854.

CANADA WEST.

THE following communication from Br. Doble, dated, May 24th, 1853, will

be gratifying to all the friends of missions. Our duty to use every effort to spread the glad tidings of salvation, is plainly enough contained in the Commission which the Redeemer gave his disciples to evangelize the nations; and when we learn that success has crowned our efforts, we are thereby encouraged to proceed in the good work.

DEAR BROTHER.—While reviewing our past labours, and giving you an outline of the field of these labours, we feel thankful to God that we can record an increase to some of our societies, and an enlargement of that field. During the last year God has been graciously pleased to visit us with a shower of reviving grace, replenishing our souls with fertilising showers and giving fruitful seasons.

I have been holding a protracted meeting in Seymour West, among the Scotch Presbyterians, a new place where we never preached before, and my labour has not been in vain. God has made bare his arm in the sight of the people; sinners have been led to cry for mercy, and many precious souls have been brought to God—some sabbath-breakers, and some drunkards. I suppose it has been a great place for fishing and sporting on the Sabbath day, but God has sent them the thunders from Mount Sinai, and the lightning of conviction flashing on their consciences, and some of them have feared and quaked exceedingly for a time; but having also heard the voice of mercy in the gospel, are come forth to the resurrection of life. The desert is beginning to blossom as the rose, and I have reason to hope that this "wilderness will become a fruitful field" with proper care and attention. Forty have joined society, all Scotch but one. They came to the meeting in the first place as spies, many of them, but they went home like criminals. They did not know what we were going to do with the "anxious seat," till some of them became arrested by the power of God, and were led to cry for mercy, then they knew what use was made of it.

They did not approve of women praying and speaking in public; but, thank God, they are now bearing the cross, despising the shame, looking unto Jesus. One young man, with a withered arm, who was labouring under conviction, while loosing his horse from the stall, was praying, "Lord loose my soul from Satan as I am loosing this horse from the stall." After that he went to yoke up his oxen, and said, "Lord yoke me unto Christ, as I am yoking these cattle under this yoke;" the Lord answered his prayer and

granted his request. The devil has been rocking the people asleep in their cradles for a great many years, and he has got some of them there yet. Antinomian sentiments, and pharisaic self-righteousness, are forts and hiding places which many are got into. May the Lord speedily bring them out.

I feel thankful to God that the people in this place who once "sat in darkness and the shadow of death, have seen a great light;" "through the tender mercy of our God, whereby the day-spring from on high hath visited them." They have also signed the temperance pledge, the greater part of them, and we have commenced a Sabbath School, which will be a blessing to the place if attended to.

They have subscribed £4. 5s., towards keeping the preacher another year. One man gave me £2, one night after meeting toward the cause of God; and 4s. 6d. on another occasion, and has lent me his horse to ride three or four months while mine was laid by. Another man has given an acre of land to build a chapel and a preacher's house. What has God wrought! Oh! may he save them to the end, and take all the praise to himself.

One man got drunk, and fell into a long pigs' trough; he is greatly ashamed of it, and has been at the penitents' bench. May the Lord save him.

There is one Pharisee in the settlement, greatly opposed to us; he tries to do us mischief; we are looked out of the school house where we have held our meetings, I expect by his means. I told him I should be glad if God would convert his soul. He tells the people that he has had greater abuse from me, than from any drunkard in the township.—Pray that the man may get religion. Another Pharisee of the female sex tells the people that the preacher has been at her house, and taken away all her hopes of heaven. May God pull down her castle of self-righteousness, and build her up in Christ.

I held another protracted meeting in Seymour East, where we had thirteen brought to God. The Lord's name be praised.

There are calls from three places more in Seymour for preaching, where we have never been. They have also

sent for me to come into another Scotch settlement to open a meeting. We have had prosperity in other places of which you will hear likely from Br. Dix.

We held our Quarterly meeting in our Chapel at Hungerford on the 15th of May. We had a good gathering of people, a good collection, and an excellent meeting. I spoke from John iii., part of the 7th verse, and, thank God, there was a gracious influence through the congregation, and the best love-feast I have witnessed for the last twelve-months. Our society in this place is small. May God hasten the time when "the little one shall become a thousand"—when there shall be a flocking to the cross of Christ as doves to their master's windows. "O Lord revive thy work!"

We held another Quarterly meeting in the Township of Thurlow, on the 22nd of May, in M'Kenzies School house. There was a great congregation. We have a moderate society in this place. Br. Dix held a protracted meeting a few weeks in the School-house, and a few were brought to God. May he save them eternally for the Redeemer's sake; and to him be all the praise.

Pray for me, and my partner that our faith fail not. I feel much need of more grace, more of the spirit and power of religion in my soul. Oh! may the Lord baptize me with fire from heaven, and save me with all the sanctified, for Christ's sake. Amen; and amen!

A. DOBLE.

CHINESE REVOLUTION.

The following extracts of a letter from a British Naval Officer appear in the *Missionary Magazine*, for December.

"The fact is, the insurgents let us know immediately that they professed Protestant Christianity—and I believe sincerely, and many of them intelligently so; nor can there be a doubt of their Protestantism, for their expression is characteristic; they always said—as also the imperialists in speaking of them—that they were worshippers of Jesu, in contradistinction to that of worshippers of Tien-chu.

"They circulate tracts, not copied from missionary tracts, but drawn from the Scriptures by themselves, and written in a far superior style of Chinese than that current among, or perhaps possible to, foreigners.

"They are iconoclasts, and destroy every vestige of idol worship.

"They adopt the ten Commandments, translated by themselves, to which they have appended annotations; thus, they state under the seventh commandment, that smoking opium is always associated with the sin mentioned there, and must be discontinued.

"They beheld for smoking opium, and bamboo for smoking tobacco.

"They said they had the whole of our Scriptures, but we only saw Genesis. I gave them

two New Testaments in Chinese, and a nava and military Bible. This was of course in English. On the occasion of my giving the New Testament the first time, there was no one present who could interpret, but the chief opened it, and, after reading two or three passages, showed by his manner that he understood what it was, and valued it; and, on the interpreter returning to my cabin, I told him he was to present it to his Prince. He rose and made several bows, and otherwise expressed his thanks for the present.

"They are very severe for any infraction of morals, and separate the sexes to prevent improprieties of any kind. They hold an open court, confronting litigants—not so in the old Chinese courts, where they nearly always have recourse to torture.

"It was obvious to the commonest observer that they were practically a different race.

"On inquiring of an imperialist belonging to the gun-boats above Nanking, the cause of the outbreak, he said that a number of them were in the habit of meeting in Kouang-see for the worship of Jesu, and that the mandarins prohibited them, stating that they allowed no societies for the propagation of depraved doctrine; and, as they persisted in meeting they had some of them beheaded. The remainder took up arms in their own defence, commencing with two hundred. They now state they have a million adherents. I have no doubt they have several hundred thousand at Nanking, Chin-keang-foo, Yangchow, and Kwa-chow.

"They are fanatical, but not to the extent at first supposed, and, I dare say, less so than we think, and with little difficulty, I think might be made even less so.

"They believe they have a mission from Heaven to kill all the Mantchoos, and they certainly put this in execution as far as they can; and, without attempting to justify this practice, I believe that nothing short of driving the Tartars out of the country can make civilization progressive in China.

"They have no priests, nor ordained teachers—holding that all believers are qualified for such purposes, yet they have people with ecclesiastical titles.

"Be they fanatical or not now, as they take the Bible for their rule of life and circulate it freely, it will produce its necessary fruits, and eradicate all such errors. That they value the Bible I can have no doubt. One of our men offered to buy one that was given to one of them, but he refused to sell it, neither would he let it out of his hands.

"If they succeed—and I fancy they will, and soon—they will deliver three hundred millions from the grossest immoralities, the most grovelling of idolatries, and the most grinding of tyrannies. China will be opened to light, life, and civilization, all which will be thrown with all their influence and importance into the Anglo-Saxon scale.

"If they fail, Protestant Christianity—for whether spoken of by themselves or imperialists, they are always styled worshippers of Jesu, which is characteristic—will be proscribed, because they are identified by individuals among, if not by all, the imperialists, as connected with Protestant Christianity, but who are now too polite to proclaim it, lest it should originate a sympathy among us. A partial despotism will be re-established for a few years; meanwhile the Jesuits will be active: working through their old ideas and form of idol worship, and may establish a Roman dynasty—that is a court professing the Roman Catholic religion; and if the influence of these three hundred millions be thrown into the Popish scale, unless God Himself work a miracle for our deliverance, good night to liberty.

BIBLE CHRISTIAN MAGAZINE.

FEBRUARY, 1854.

D I V I N I T Y.

PRAYER AND FASTING.—No. III.

I am not aware that there is any danger of unduly appreciating the above subject, when properly understood; I beg therefore to submit a few more remarks which will conclude the present article.

It may be interesting and useful to enquire, what advantages have been realized by any, in modern times, in the observance of the means of Prayer and Fasting? In "The Digest of the rules of Methodism," by Dr. Warren, it is recorded, that in the year 1795, there were great disturbances in the Methodist Denomination; that there was danger of great divisions taking place to the injury of the cause of Christ. This was felt much by the Ministers of the Denomination; and when they assembled together at the Conference for that year, the first day was spent in real fasting and prayer, and such was the degree of Divine influence that prevailed, that many were assured that peace would be restored. A Committee was appointed to draw up a plan of pacification which was introduced to the Conference, and received both by the preachers and those who sought an alteration in the discipline, with but few exceptions. Would not the above means have been a blessing if the conservatives and reformers of that denomination in their existing disturbances, had in due time had recourse to it for the restoration of union among them? Had it been used to the destruction of self-will on all sides, and to the restoration of union, O! how beneficial the result.

In the life of Whitefield, by Philip, it is stated that Whitefield and several other Ministers on a certain day assembled together to consult on steps to be taken for the prosperity of the cause of God. The time was spent in fasting, prayer, and conversation, till three o'clock in the afternoon. They were all assured that God was about to do some good thing for London;

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and speedily followed, the astonishing success of Whitefield in and around the city.

It is recorded in Read's "Hand of God in History," that soon after the Pilgrim Fathers landed in New England, that the French had a desire for the possession of that region. Several ships of war were sent off to take possession of it. This was a matter of great trial to the Pilgrim Fathers, as they had left their own country for the sake of liberty, and they were now in danger of being molested again. A day was appointed for fasting and prayer, which was most strictly observed. On that very day there arose a storm which disabled or destroyed the French Fleet, causing them to return to their shores, abandoning for ever the idea of molesting the inhabitants of New England.

"Mr. Brainerd recommends this duty, and frequently exercised himself in it; nor can it well have escaped observation, how much he was owned and blessed in it, and of what great benefit it evidently was to his soul. Among all the many days he spent in secret fasting and prayer that he gives an account of in his diary, there is scarcely an instance of one but what was either attended or soon followed in the apparent success, and a remarkable blessing in a special increase, and consolations of God's Spirit—and very often before the day was ended. But it must be observed, that when he set about this duty, he did it in good earnest, stirring himself up to take hold on God, and continuing in instant prayer, with much of the spirit of Jacob, who said to the Angel, 'I will not let thee go except thou bless me.'"—PRESIDENT EDWARDS.

At the Bible Christian Conference, held at St. Austell, in 1838, there were two resolutions worthy of a place here. The first is:—"Being deeply conscious of the necessity of entire purity of heart and of being filled with the Holy Ghost, in order to our being generally useful in the work of the ministry; we resolve by the help of God, to seek after those blessings; and would affectionately, though earnestly request our Itinerant Brethren in the ministry who are not with us at the Conference, and all the official characters on the several stations, to unite with us to possess this entire conformity to the will of God."

The following is the other resolution to which reference is made:—"We recommend to our brethren in the ministry, and to such other friends as may feel disposed to unite with us, to devote the forenoon of *each Friday*, as far as may be practicable, and especially to observe our *Quarterly Fasts*, on the first Friday after each quarter day, as days of abstinence and special prayer to God for the prosperity of his work among us."

It is known that the year following the Conference above mentioned, was a time of great refreshing to many parts of the

Connexion ; perhaps, a year of mercy and grace, that but few years of our Connexional existence will equal. In the same year I remember an esteemed Father in the ministry referring to his fasting and prayer on the forenoon of each Friday, and to the refreshing seasons with which he was favoured.

In the year 1839, the following remarks were made in the Address to the Societies:—"At the last Conference a discussion took place on the want of general prosperity that had been experienced in the previous year,—the Brethren at the Conference were humbled ; prayer and supplication were made, and means adopted to secure greater prosperity, and give stability to the work of God among us ; and we are happy to state as our deliberate conviction, that the revival with which we have been favoured, has been the result of the feeling produced on that occasion. The impression experienced during the discussion on the subject, led to the solemn decision to seek for greater measures of personal holiness, to observe the forenoon of each Friday as a season of fasting and special prayer for the prosperity of the work of God among us, to attempt more fully to establish our discipline, and to strive to make our intercourse with each other more spiritual and edifying ; and we again, most affectionately and earnestly call your serious attention to those important subjects."

A difficulty may arise in the minds of many as to getting time for attending to this duty, as it is desirable, though not absolutely necessary, that all secular affairs, for a time, should be laid by. There are certainly many who have much time at their own disposal, and with them this could be no difficulty. And if the sabbath were rescued from its profanation in being spent in a loose and an idle manner, and also from cooking and other secondary engagements ; and at times a great part of it devoted to God in this duty, the good to individuals, to families, and to the Church, would be abundant. At how much pains are many to defile their consciences and to rob their souls on the Lord's day ? It should be humiliating for Protestants to consider that many Papists cleave to a Divine ordinance which they so regularly neglect. But the benefit of this, as well as other spiritual exercises, is only obtained and appreciated by being practised ; "He that doeth his will shall know of the doctrine." The duty should be attended to with faith in God. It should be begun, continued, and ended in faith. A good degree of the zeal and self-denial of Moses, Elijah, John the Baptist, and Jesus, with faith in the great promises of the New Testament, would soon raise the whole church to her primitive purity and power. It is hoped that proper ideas as to the nature of this duty may be obtained by the study of these articles on the subject ; further light may be had on the subject from Wesley's sermons and the Holy Scriptures. These hints

in this paragraph are given, as there is no time or space to enlarge. The writer begs to say that he is conscious of numerous defects on his own part, but having himself obtained some benefit from the practice of joining fasting to prayer at times, he humbly offers the remarks made on these articles for the consideration of the brethren in the Ministry, Local Preachers, Class Leaders, Stewards, and Members of the Bible Christian Connexion. Should these humble endeavours provoke any to love and good works, he will be glad to receive from any the like benefit.

With the following remarks the subject will be concluded.

"Then the virgin Temperance, who began this discourse about moderation in eating and drinking, and whose proper office it was to interpret and expound that statute, called for two lamps, which were immediately brought by Obedience, one of the waiters. Now one of the lamps gave but a dim light, so that you could hardly discern whether it was burning or not; on the contrary, the other shined very bright and clear. Then said Temperance, You see the difference between these two lamps; how the one affords but a weak and dim light, and the other sheds her beams around with great splendour. The crystals are both alike, but only one of them is sullied and furred, as it were, with smoke and vapours, and the other is transparent and clean. These are emblems of moderation and riot in eating and drinking. The soul of man is a lamp which will burn and shine with great splendour if the body be kept clean and purified by temperance, abstinence, and fasting; but if a man by excessive eating and drinking, does pollute and stain his body, his spirits, which are the crystal of his soul, become clouded and thicken with vapour and smoke, so that he neither shines in good works to others, nor has much delight himself, "and if the light that is in him be darkness, how great must that darkness be."

"*Tender-Conscience.* Pray give me leave to trouble you with one question more about fasting, because I think you mentioned that just now, as one means to purify and cleanse the body, and render it more instrumental to the operations of the soul. I desire to be informed what example you have of fasting in Scripture, and whether it be now requisite and profitable for a Christian to fast, and what are the proper effects of it?

"*Temperance.* It will be no trouble to me, but a delight to satisfy you on this point, according to my ability, as it is my office.

"Know then that fasting is a practice frequently recommended in the book of God, and warranted by the example of sundry good and holy men. We read that Moses fasted forty days and forty nights in the mountain; and though no mention be made of fasting before the flood, yet the lives of men in that

infancy of the world, in all probability, was a daily fast, or at least a continuous abstinence from flesh; so that what seems now so grievous and burdensome a discipline, was then, peradventure, esteemed but a natural and universal diet observed by all mankind, whereby they preserved their bodies in inviolable health and vigour, and prolonged their days almost to a thousand years. But now, in the latter ages of the world, the bodies of men are grown weaker, and men count it a heavy task to fast once a month; nay, once a year seems too much for some dainty constitutions.

"There were several occasions of fasting among the people of God in old time, Leviticus xxiii. 27—32. There was a day of atonement commanded to be yearly observed by the Israelites, throughout their generations for ever, in which they were to fast and afflict their souls from evening to evening. This was an annual day of public humiliation, enjoined to the people forever. It was customary to fast on any mournful occasion, as David fasted when his child lay sick, 2 Sam. xii. 16, 17. And the men of Jabesh-gilead fasted seven days, while they buried the bones of Saul and Jonathan his son under a tree at Jabesh, 1 Sam. xxxi. 13. And as soon as David heard the news of their death, "both he and all the men that were with him, took hold of their clothes and rent them; and they mourned and wept and fasted until evening for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel." 2 Sam. i. 11, 12. Moreover the people of Israel used to fast in time of any public calamity; and not only they, but other nations also, as the inhabitants of the great city Nineveh, when the prophet Jonah foretold the destruction of that stately city would come to pass in forty days. "They proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least; for word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes; and caused it to be proclaimed through Nineveh, by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water." Jonah ii. 5—7.

"But, besides these solemn and public fasts, we read of some private men who practised it; as the prophet Daniel, who fasted three full weeks, in which time, 'he ate no pleasant bread, neither came flesh nor wine into his mouth.' And this fast of his was so acceptable to God, that he sent one of his holy angels to him, who saluted him with the title of 'a man greatly beloved,' bidding him not to fear or be troubled; 'for,' says he, 'from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee understand what shall befall thy people in the latter days.' Dan.

x. 11—14. And when he had thus comforted and strengthened Daniel, he revealed many wonderful and sacred things, that should come to pass in the world. So that by these great favours shown to Daniel, we may plainly see how acceptable religious fasting is to God. Many more examples of this kind might be produced out of the Old Testament; but these may suffice to show, that fasting was a duty often practised by the people of God, and of holy men under the law of Moses. And the gospel recommends it, from the beginning to the end, by the examples of Christ and John the Baptist, of Peter, Paul, and the rest of the Apostles, as well as by their counsels and exhortations: there is nothing more frequently inculcated than this duty of fasting, throughout the writings of the New Testament. And without all doubt it is now as requisite as ever it was, since we are liable to the same infirmities, exposed to the same dangers as the former christians were; against all which evils fasting is the proper remedy. Fasting mortifies the body, and tames concupiscence, it quenches lusts, and kindles devotion; it is the handmaid of prayer, and the nurse of meditation; it refines the understanding, subdues the passions, regulates the will, and sublimates the whole man to a more spiritual state of life; it is the life of angels, the enamel of the soul, the great advantage of religion, the best opportunity for retirements of devotion. While the smoke of carnal appetite is suppressed and extinguished, the heart breaks forth with holy fire, till it is burning like the cherubim, and the most extasied order of pure and unpolluted spirits. These are the proper and genuine effects of religious and frequent fasting, as they can witness who make it their private practice.

“Tender-Conscience. You have made me in love with fasting by giving so fair an account of it, and discovering its consequences to the mind and body, and I am resolved to make a trial of it myself hereafter; for in my opinion, as you describe it, it causes a man to draw nearer unto God, while his soul being by abstinence and fasting withdrawn, as it were, from the body, and abstracted from all outward things, retires into herself, and in the secret tabernacle within, she sits under the shadow of the Divinity, and enjoys a more close communication and intimate union with God—*Bunyan’s Pilgrim’s Progress.*

E. J. TRIBLE.

URIM AND THUMMIM.

THE first mention of this sacred oracle, occurs very naturally, in *Exod. xxviii. 30*, in giving to Moses the instructions respecting the vestments and insignia of office for the High Priest, of which the Urim and Thummim formed a very important and distinguishing feature. They occur again in *Levit. viii. 8*, in des-

cribing the compliance with those instructions; and again in relation to Levi in Moses's blessing of the Twelve Tribes. Deut. xxxviii. 8. The only occasion on which they are mentioned again together is in the time of Ezra, chap. ii. 63, and Nehemiah vii. 65. In Numbers xxvii. 21, we find the term *Urim* used by itself, in reference to the manner in which Joshua should inquire of the Lord; and *Urim* is again used by itself in a like general expression, in describing how Saul was deserted, and his inquiries unanswered. 1 Sam. xxviii. 6. Perhaps in nothing are the opinions of Commentators more various, or more vague, than respecting the *Urim* and *Thummim*; none of the attempts to define them appears to have any solid or satisfactory foundation. In one point, however, Commentators seem to be universally agreed, that the terms denote "light and perfection;" or as the Hebrew is plural, "lights and perfections;" or in other words, manifestation and truth, all of which qualities this divine oracle possessed.

As Moses describes so very minutely the materials, the form, and the construction of the breast-plate, Exod. xviii. 15—28, yet gives no intimation of either material, form, or construction of the *Urim* and *Thummim*, are we not naturally led to one of these conclusions; 1st. That the *Urim* and *Thummim* were something mysterious, committed to the charge of Moses in the Mount when he received the Tables of the Law; and therefore not designed to be revealed to the prying eye of man; or, 2nd, that they neither consisted of material, nor possessed form, or construction. As the sacred records afford us no light to determine either form, material, or construction, concerning this sacred emblem, it would, on the first supposition, border at least on folly and presumption, to endeavour to penetrate within the veil. Perhaps, therefore, we have some rational grounds, for entering upon a consideration of the subject, in reference to the latter supposition.

In Exod. xxviii. 30, and in Lev. viii. 8, we read "thou shalt put in the breast-plate of judgment the *Urim* and the *Thummim*;" and "he put in the breast-plate the *Urim* and the *Thummim*." On both these occasions the term put, is expressed by a Hebrew verb which in its primary signification means, to give, also to grant, bestow, though it also signifies to put, place, &c.; and the Hebrew particle which is rendered, "in," quite as properly signifies, "to;" hence we are under no necessity of understanding anything of substance, put or placed by Moses within, or on the breast-plate, but may at least, with equal propriety, understand some property, or quality communicated to it. As Divine wisdom condescended by a miracle to keep untainted the "manna" in the golden pot; and to preserve Aaron's rod that budded; Heb. ix. 4; Exod. xvi. 33; and Numb. xvii. 10; perhaps it will not be deemed improbable, at

least, it cannot be supposed impossible, that the Urim and Thummim were, by the same Almighty influence, a portion of the divine power communicated by the hands of Moses, to the breast-plate, and manifesting itself, as occasion required, by some visible appearances, in like manner as the Holy Spirit, under the Gospel, was communicated by the laying on of the Apostle's hands, and was manifested by evident tokens of the divine power. Acts viii. 17—19.

It might be impracticable to define precisely what this appearance was, or how it produced the effect which the condescension of Jehovah caused to emanate from this sacred oracle, in reply to the inquiries made at his mouth. We are not, however, altogether without some data on which to form our ideas on both these subjects. It has been already observed that the terms Urim and Thummim denote, "light and perfection;" the latter so evidently points to the everlasting truth and infallibility of the sacred oracle, as to require no comment. Light, or manifestation, is equally appropriate, as to its property of conveying knowledge and intelligence; and seems in addition to convey the idea that a capacity to exhibit a brilliant or luminous appearance, was at least one of the manifestations of that divine power or influence which was imparted to the breast-plate by the hands of Moses.

This much appears to be deducible from the sacred text; and it is supported by the general opinion, that the answers given, were denoted by a brilliant or luminous appearance, when the inquiry was answered in the affirmative. On turning to Josephus, it appears that he who was one of the Priests of the Lord, and who wrote, as he states, only about two hundred years after this breast-plate had left off shining, in speaking of its stones, says: "so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance." *Antiq. B. 3, ch. 8, § 9.* Josephus also states that on occasion of the sacrifices, one of the precious stones on the shoulder of the High Priest's ephod, shined out when God was present at their sacrifices; "bright rays darting out thence, and being seen even by those who were the most remote; which splendour was yet not before natural to the stone." Such a gracious manifestation was by no means incongruous with the dealings of Jehovah with his people.

Pursuing the investigation, the manner in which these answers were given, is the next subject for consideration. When an inquiry was made, we may readily suppose the tenour of it would be couched in such terms, that a token of approbation, or the contrary, manifested on the whole of the stones of the breast-plate, or on the stone or stones, containing the name of any particular tribe or tribes, might convey the divine will and pleasure with indubitable clearness, and without any audible

communication. Yet we may judge, from instances left on record, Judg. xx. 27, 28; 1 Sam. xxiii. 9—12, xxx. 7, 8, &c. that sometimes, at least, Jehovah was pleased to speak by an audible voice to the Priest, when making the inquiry, as he communed with Moses from the mercy-seat, Numb. xii. 8, 9. Hence it seems highly probable, that those who conceive the answer was returned by some visible token, and those who suppose it was by an audible voice, may both be correct.

The use of the Urim and the Thummim is described in Exod. xxviii. 30, to be, that "they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." This may be considered as the general, or more frequent use of this divine emblem, which was an inseparable appendage to the breast-plate; as the breast-plate formed a constituent part of the ephod. Exod. xxviii. 28. So that the breast-plate was not to be worn but with the ephod; or, in the words of the text, so "that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses, "Exod. xxxix. 21. Hence, as the ephod was always to be worn when the Priest appeared before the Lord, so this term not only designates the ephod; but the Urim and the Thummim, with the breast-plate, are sometimes included in the appellation of ephod. 1 Sam. xxi. 9; xxiii. 9, and xxx. 7.

What may be termed the special or peculiar use of the Urim and the Thummim, or of the ephod which bore this sacred oracle was, to enquire of the Lord respecting affairs of importance, and of public or national concern; at least these are the only uses left upon the sacred records; and the Jews agree that the inquiries were made only for Sovereign Judges, Kings, or Rulers; and that only in their capacity of public functionaries. The instances recorded of inquiry for David before he reigned over Israel, do not constitute any exception to this rule; for they were not made until he had become the Lord's anointed king over his people.

The method of making inquiry on these solemn occasions was for the priest clothed with the ephod, to present himself before the ark, as in Judg. xx. 27, 28. In addition to which the Jews state, that the person for whom the inquiry was made, stood as near the ark as it was lawful for them to approach; yet in several instances in which David made inquiry, it does not appear that the ark of God was with him; but that Jehovah condescended to answer his inquiries by the ephod only.

The period stated by Josephus, at which the Lord no longer manifested his will by Urim and Thummim, leads us back to the time of the good old high priest, John Hyrcanus, whose son assuming the diadem appears not to have sought the government of Jehovah. This circumstance adds probability to Josephus's

statement ; and from Ezra ii. 63, and Nehemiah vii. 65, we may gather not only a contradiction of the idea that the answers of God by Urim and Thummim had ceased to be given from the time of building Solomon's temple ; but also that they were not considered to have ceased at the return from the Babylonish captivity ; because if they had, to what purpose did the Tirshatha, or chief ruler at that period refer the priests who had lost their register, to the decision of that sacred oracle ? When a priest duly authorised, or consecrated to the office, should stand up with Urim and Thummim, the application to God by it not being recorded, is no proof that none took place, for it is remarkable that from the time of the Urim and Thummim being added to the breastplate, we have no record of its being used during the time of Moses or Joshua, nor by that name, till the days of Saul, a period of more than four hundred years, during the whole of which, all acknowledge the continuance of this divine oracle. As Josephus wrote his antiquities in quite the latter part of the first century of the christian era, the cessation of this divine intelligence may be placed about one hundred years before the coming of its great antitype, in the body prepared of the Father in which he more fully revealed his power, and promised and afterwards redeemed that promise, to give the Urim and Thummim of his Holy Spirit, even the Comforter, the spirit of truth. John, xiv. 16 18. The manner in which Josephus mentions the decline of the Urim and Thummim seems to favour the idea which has been advanced, for he does not assign it to the loss of the breast-plate, or of any part of this holy oracle, but expressly says ; " Now this breast-plate and this sardonyx, left off shining two hundred years before I composed this book, God having been displeased at the transgression of his house," Jos. b. 3 c. 8 9. As we are told in the sacred records, God ceased to answer Saul by Urim for his transgressions 1 Sam. xxviii. 6, transferring the kingly power and this favour to David ; so we may conclude that for the transgressions of his favoured people, he ceased for ever to answer them by this exterior manifestation of Urim and Thummim, before the coming of Christ ; in and by whom, in the day of their believing in him, will no doubt be restored to them, in common with other christians who believe, the Urim and Thummim of his Holy Spirit inwardly revealed.

W. FERGUSSON.

THE SEVENTH-DAY REST OF THE EARLY CHRISTIANS.

The Christians of the early centuries observed the first day of the week as a season of sacred rest, of holy rejoicing, and of religious worship. They currently called it 'the Lord's day : ' in most instances they applied to it this name at length ; and in a few, they called it elliptically 'the Lord's', leaving the word

'day' to be supplied. But when addressing heathens, in those vindictory appeals to the Roman governors or people, which have been termed 'Apologies,' their writers, in order apparently to make themselves fully understood, call the day 'Sunday,'—the name by which it was known among the worshippers of the sun. Thus, Justin Martyr, when informing the heathens of the time and order of the Christian assemblies, says, "They meet together for religious exercise on the day which is called Sunday." But though the early Christian writers occasionally practised this accommodation of phraseology to the heathens, they remarkably enough, pursued an opposite policy toward the Jews; and while they adopted, by accommodation, the word 'Sunday,' they concurred to fix an odium, or a mark of judaizing error on the word 'Sabbath.' Throughout many of their writings—and especially Justin Martyr in his 'Dialogue with Trypho,' and Tertullian in his tract 'against the Jews'—they vehemently denounce 'Sabbatizing,' or the religious observance of the Jewish Sabbath; and in general, they employ the word 'Sabbath' in an offensive sense, to denote what was essentially inconsistent with the seventh-day rest of the Christians, and what could not, by any stretch of accommodation be made to designate it. So early as the year 105, Ignatius says, "Let us no longer keep a Sabbath, but let us observe the Lord's day, on which our Life rose:" and again, "instead of keeping a Sabbath, let us observe the Lord's day, the day of Christ's resurrection, the queen of days, on which our Life arose and achieved the victory over death."

The Christians esteemed the Lord's day a season of holy rejoicing, and assigned as their reason for doing so, that it was commemorative of that most joyous of all events, the resurrection of our Lord and Saviour. Barnabas the companion and fellow-traveller of Paul, says "We keep the eighth day, (that is, the first day of the week,) with gladness, for, on this day, Jesus arose again from the dead." Tertullian who wrote about the year 200, says, "On Sunday, we indulge ourselves with joy;" and again, "On the Lord's day, we think it wrong either to fast or to practise humiliation." Clement of Alexandria, who wrote a very few years later, says, "He who truly keeps the Lord's day shows forth, in his keeping of it, the glory of the Lord's resurrection." Other early authors—particularly Justin Martyr and Origen—employ similar language and even dilate more at length on the sentiment which it expresses. A remarkable fact—recorded on the authority of Tertullian, who himself was one of their number—is, that even the cataphrygians, whose most distinguished peculiarity was an austere regard to a mortifying of the body, "abstained from fasting on the joyous season of the Lord's day." The gladness and the spirit of jubilee which, according to these testimonials, the early Christians

threw around their seventh day rest, afford the best explanation of what, at first sight, would seem to have been an inconsistency, their observance, in some districts and to a modified extent, of the Old Testament Sabbath. Many of the Eastern churches, composed as much of Jewish converts as of heathen, or even more of the former than of the latter, set apart both the seventh and first days of the week as days of religious observance. Hence Origen mentions Saturday as one of four seasons which in his time, were regarded as sacred. But whatever inconsistency or anomaly may be on the face of this apparent 'sabbatizing,' is fully explained by Victorin of Hungary, who wrote about the year 290, when he says, "We are used to fast on the seventh day;" and again, "It is our custom then to fast, lest we should seem to observe the sabbath of the Jews."

The early Christians observed their seventh-day rest, or 'the Lord's day,' by performing acts of public worship, and maintaining, during the intervals, a peculiarly devotional spirit. Tertullian calls their current observances of that day, "The Lord's day solemnities,"—and he, it is to be remembered is a chief authority that they used it as a season of holy rejoicing; and he, in consequence, exhibits them as combining gladness with gravity, happiness with holiness, the solace of the heart with the sadness of the countenance. Clement of Alexandria says, "a true Christian, according to the commands of the gospel, observes the Lord's day, by ejecting bad thoughts and cherishing good ones, and by showing forth the glory of the Lord's resurrection." Dionysius of Corinth, who wrote about the year 170, says in general terms, "This being the Lord's day, we keep it holy;" and, entering into detail, he speaks of practices and mentions observances which identify the usages of this day with those of the public religious worship of the churches. Justin Martyr says, "On the day which is called Sunday, all Christians both in town and country hold assemblies, and attend to preaching and prayer and the other parts of Divine worship." Even heathen writers, though they do not use the Christian phrase 'The Lord's day,' describe the Christian People as observing, in a manner and at a time peculiar to themselves, a season of religious rest. Minucius Felix says, "The Christians assemble to eat on a solemn day;" and Pliny says, "The Christians meet together on an appointed day, to sing praises to Christ, as unto a God, and to bind themselves by a sacrament."

May this brief sketch of the prevailing opinions and observances of the early Christians, as to their seventh-day rest, lead followers of the Redeemer in the present times to pray for heavenly influence, that they may be "in the Spirit on the Lord's day!"—*Weekly Christian Teacher*.

B I O G R A P H Y.

MEMOIR OF MRS. MARY SELDON.

Magnanimous as that individual may appear in the eyes of the world who by his valour and intrepid spirit has for his country's weal marched through seas of blood, trampling over the bodies of the slain as over common earth, and who among the victors of which the world can boast, stands forth unrivalled; figuring also in the history of his country as the hero of a hundred battles; yet still more brave and illustrious is the christian warrior, who, having obtained spiritual victories, being armed with the whole armour—the panoply of God, has fought the good fight of faith, being pleasingly addressed by his Lord, “Faithful servant come to me,” lays hold on eternal life.

MRS. MARY SELDON, whose career through this valley of Baca forms the basis of the following brief sketch, was the eldest daughter of JOHN and MARTHA MILL, of the Parish of Pyworthy, in the County of Devon. She was born in the month of December, 1788, in the village of Rydon, in the above named parish, where she passed through the scenes of childhood and youth, continuing to reside beneath the parental roof, until she was united in marriage to WILLIAM SELDON.

Her parents were strictly moral, and regular attendants at the Established Church, and although they were strangers to the saving grace of God, and knew nothing of experimental religion, they endeavoured to train up their children in the discharge of moral duties, free from the many vices to which the young are exposed; setting before them a good example, so far as the light they possessed enabled them to do. Being regular attendants at the Established Church, a kind of devotion was at times attended to in the family, by assembling the members thereof and performing the service from the book of Common Prayer. Our dear sister was naturally of a mild and peaceable disposition, and in the youthful period of life did not, as is too frequently the case with young people, strive to excel or outvie her youthful associates in the gaieties and fashions of the world, but even from childhood appeared to be seriously inclined, and attached to good things; greatly respecting those persons who had set the Lord always before them. Having passed through the varied scenes of childhood and of youth, escaping safely the many snares which bestrew the path of the young, and into which numbers have unhappily fallen and been eternally ruined, she reached the period of womanhood, when her hand was sought after by one who not only obtained her hand, as a pledge of her being a faithful partner, but who also shared the affections of her heart, and with whom she spent comfortably the remainder of her life.

After this union in marriage, which took place in 1815, they lived for a short time with her husband's mother, from whence they went to live on a farm in the same parish, which place they occupied and farmed for a term of seventeen years, during which time they regularly attended the services of the Established Church. They then removed

to Forkstone, in the parish of Whitstone; and it was at this place that she became acquainted with the Bible Christians. The more she saw and knew of the people, in proportion did her attachment towards them increase. She believed that our ministers were of the right stamp, that they were men of God whose object was to offer that salvation to others in which they themselves had participated. Every opportunity was embraced by her of attending their services and of listening to an evangelical and a gospel ministry; but her husband being at that time a strict churchman, and bigoted to the establishment, he felt dissatisfied in some degree to think that the church should be neglected, or worse than that, be altogether forsaken by her, considering it to be a crime. She still continued to attend the services among the Bible Christians, notwithstanding the dissatisfaction expressed by her husband.

After a short time it pleased the Almighty to pour out abundantly of his Spirit upon the people in the neighbourhood, and numbers were brought to a saving knowledge of the truth as it is in Jesus Christ, of whom her husband, two sons, and one daughter, formed a part. For some weeks previous to this gracious visitation, she was afflicted, during which affliction she had altogether lost her voice, and could only be heard as in a whisper; and notwithstanding her solicitude to experience the regenerating influence of the Spirit of God, she remained still destitute of that change which is realized through casting the soul by simple faith on the atonement of Christ for salvation. However, one night, while musing upon her bed, her husband conversing with her on the willingness of God to pardon, and the all-sufficiency of the atonement of Christ, a gleam of heavenly, soul-reviving, heart-cheering light broke in upon the mind; a feeling of joy sprang up in her heart, and while endeavouring to express those feelings to her husband, they were both surprised by the return of her voice, as it were instantaneously. From this time she realized a degree of comfort, although she was not able confidently to assert that her sins were covered, and her iniquities forgiven. Her views of the manner of casting the soul by faith on the atonement of Christ, became more clear while listening to a sermon preached by Br. W. Beer, on the nature of faith; yet notwithstanding the beautiful manner in which he expatiated on the subject, making it so clear even as the open day, she was still kept back from casting her soul on the merits of Christ in the manner described. But not long was she to be held in bonds like this, for the time of deliverance was drawing near; the Deliverer was at hand; yes, he who heard the cries and groans of Israel in Egypt, regarded the sighings and heavings of the anxious bosom; and as deliverance followed the cries and groans of Israel, so after a season of true penitential sorrow and earnest sighing after God, a release—a full release—from satan's vassalage was experienced, and the mourning was turned into joy and gladness, the sorrow of heart was transformed into transport and holy praise. All blessing and honour was now ascribed to Zion's King; the soul being cast by simple faith on the merits and atonement of Christ, she was filled with peace and joy in the Holy Ghost, and the correctness of the poet's language in the case of our sister was proved,—

"Believe on him who died for thee,
And sure as he hath died ;
Thy debt is paid, thy soul is free,
And thou art justified."

"Being justified by faith she had peace with God through our Lord Jesus Christ," and with the virgin mother of our Lord, she could now sing. "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour;" and with confidence she could adopt the Poet's language, and say,—

"My God is reconciled,
His pardoning voice I hear ;
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And boldly Abba Father cry."

Their house now became an asylum for the servants of the Most High God, and such it has continued to the present day ; myself and many of the brethren have been most kindly and comfortably entertained beneath their hospitable roof.

The religion which our Sister enjoyed was of the right kind ; it was not merely a profession, but such as influenced the whole person, giving to all around the proofs of a filial, godly fear ; and showing that christianity was something real. With an inspired Apostle she could say, "I live, yet not I, but Christ liveth in me ; and the life which I now live, is by faith in the Son of God." Being "risen with Christ," it was her object to "seek the things above, where Christ sitteth on the right hand of God." Her heart was fixed, trusting in the Lord. Let no individual, however, suppose for a moment, that she experienced a state of perpetual quiescence, or that she was left without being assaulted by him whose service she had abandoned. Temptations she experienced, but was enabled by grace divine to endure them, and proved the blessedness accruing therefrom ; and after being tried awhile, has received a crown of life.

In this neighbourhood, with her husband and family she spent eighteen years of her earthly career ; and from the time she was identified as a member of the church, she lived in love and harmony with her brethren and sisters in the Lord ; instead of quarrelling and provoking one another to wrath, they sought rather to provoke each other to love and to good works, striving to excel in the divine life.

In the order of providence with her partner and family she removed to a farm in the parish of Davidstow, where she still manifested her attachment to the Bible Christians, and although numerous unpleasant circumstances agitated and perplexed the church to which she united herself in this place, she endeavoured to keep before her our Lord's injunction to Peter, "What is that to thee ? Follow thou me."

Her whole life was such as becometh the gospel of Christ, and such as adorned the doctrine of her profession ; believing as our Lord says, that we are the lights of the world, it was her aim to let her light shine before men, that they seeing her good works might glorify her Father which is in heaven ; for God was her Father, and she could with confidence address him as such, by the Holy Ghost, that Spirit bearing witness to her spirit that she was his child.

After some time with her husband and part of the family, leaving the other part to reside on the farm last referred to, she removed to Brighton, in the parish of St. Kew. There it appears our people had no society, although our preachers regularly preached at Lant-seague. After Br. and Sr. Seldon came to this place to reside, a class was formed, but the members for some time consisted of Br. Seldon and our departed sister, with two others who attended occasionally. After persevering for about 15 months, it pleased the Lord to work powerfully upon the minds of the people: a revival broke out, and many were brought from darkness to light, were initiated into the family of God, and could testify that their sins were all forgiven. For awhile our little Zion prospered, and of them it might be said as Moses said of ancient Israel, "Happy art thou, O Israel, who is like unto thee, a people saved of the Lord? Happy is that people who is in such a case; yea, happy is that people whose God is the Lord;" but Satan, ever envious of all good, crept in among our ranks, exercised his malicious power, engendered unholy feelings in the bosoms of many, in consequence of which the foul fiend triumphed, and numbers turned again to the world and to serve him who from the beginning was a liar. The poet says.—

"He comes with hellish malice full,
To scatter, tear, and slay;
He seizes every straggling soul
As his own lawful prey."

But amid all the unpleasant circumstances experienced in the society here, sister Seldon was unwavering; looking not to this or that thing, but striving to be more like God; yes, her heart was fixed, trusting in the Lord, and she was conscious that he was on her side.

About June, 1852, she was, in the order of divine providence, seized with paralysis, in consequence of which she was confined to her bed for some weeks, after which she appeared to rally a little, and was able to get down stairs again, although she was altogether incapacitated for attending to domestic concerns. Being thus rendered incapable of engaging in household matters, the greater portion of her time was devoted to the reading of her Bible; with its contents she was intimately acquainted, and from the abundant store of precious promises contained therein, she derived support and consolation such as in her circumstances rendered it truly pleasing and profitable to converse with her. I believe her to have been a christian indeed.

About March 24th, 1853, she was again arrested by affliction, and it now proved to be a sickness unto death. That night she was also aroused from her slumbers, in rather an alarmed state, in consequence of a dream which she had respecting a son who was absent, and whose absence had caused great anxiety among the family. I repaired to her room in the morning and conversed with her on spiritual things, and enquired of her respecting her hope and prospects of the future state. I discovered that all was right; yes, all was well; she was founded on the rock of ages. This was her only plea,

"Jesus hath lived, hath died for me."

Christ was indeed precious to her soul; all was clear; yes bright

and clear as the sun when shining from a cloudless sky. Her soul was exceedingly happy; and God, the true and living God, was indeed her portion. We engaged in prayer, and having to attend a chapel anniversary, I was necessitated to leave, bidding her adieu for the last time, till I greet her above where no separations are experienced, and the tears occasioned by such circumstances are wiped away. She was fully conscious of this, for she said, "I shall see you no more." She was visited by Sister Hobbs, and other friends, to whom she gave satisfactory evidence that she was built upon the foundation of the prophets and apostles, Christ Jesus being the chief corner-stone. She gradually grew weaker and weaker, but her faith was strong, giving praise and glory to God, until mortality was swallowed up of life.

Thus, calmly and peacefully, expired this saint of God, March 28th, 1853, in the 65th year of her age. Her death was improved a few weeks after at Lanseague, by Sister Hobbs, to an overflowing audience, from 1 Thess. iv. 13, 14.

May all into whose hands these lines may fall, prepare to meet their God; die as did our sister; meet her around the throne, and live and reign in the presence of God for ever.

WILLIAM H. DAVIES.

MEMOIR OF MARY HOLYER,

OR, THE IMPROVEMENT OF A SISTER'S DEATH.

One signification of the word improvement is, the act of improving, advancing from good to better. This is noble. There is much true grandeur connected with advancement from the attainment of one degree of real good, to good of greater magnitude, whether it be good of an intellectual, or moral character. It is a noble thing thus to improve ourselves, and this should be our constant aim. We should thirst continually for greater good. Would that all were subjects of such thirst, and that thirst a permanent thing; an immortal thirst of augmenting intensity. It is a noble thing also to feel and display a deep interest in the improvement of our fellow beings. Ours could not but be a happy world, if all possessed the nobleness of this Godlike benevolence. Improvement of any kind is a noble thing. We like the very name of improvement, and strongly recommend it as a motto. There is need for individual improvement, and there are means for such improvement—means which Divine Benevolence has placed within our reach. There is duration for improvement. Time is short, but vast, solemn, grand eternity is before us. Eternity for improvement, eternity for advancing in intelligence, and in general resemblance to our infinite Maker, the glorious standard of absolute perfection. But this noble work must commence in time, otherwise there will not be the smallest particle of it through all eternity. This is an awful but a scriptural thought. Intellectual improvement commences when the first right idea rushes into the infant mind. The new birth is the grand starting point of moral improvement. This is the highest kind of improvement, and it is to this only that we refer when we say, it must commence in time, or never commence. A man through defective

organization may be an idiot all through time, but he will not on that account be an idiot beyond time; but if a human being gifted with reason, so far abuse the great celestial gift, as to violate the laws of the Beneficent Giver, and do not repent, truly repent in time, nothing awaits him in the dread future better than the eternal degradation and misery of hell! Witness thou truthful and holy Book that bearest the bright and immortal stamp of God.

But it is not in this sense of the word that we are about to improve the death of the departed one. It cannot be so improved. The solemn fact of her death will remain the same amidst all the revolutions of endless duration. It cannot be altered. It may be misrepresented. It may be spoken of as worse or better than it really was, but should it be so by any one either intentionally or unintentionally, the solemn fact will remain precisely the same. Her death will be the same reality through eternity, which she felt, and which the eye of God saw it to be. Facts are immortal things, and those immortal things are eminently instructive. This brings us to notice the other signification of the word improvement, i.e. edification, instruction. It is in this sense that we are about to improve the death of our sister.

We do not intend to confine our remarks to the single fact of her death, but shall cast a reflective glance at some of the preceding facts which very materially affected the great terminating fact. We say terminating fact, only with reference to the facts of time; for, strictly speaking, there is not, and never will be, any such thing as a terminating fact. In every man's history fact will follow fact, for ever; facts of increasing beauty and grandeur, or facts of augmenting blackness and woe!

Our sister MARY HOLYER, was born February 5th, 1802, in the parish of Lenham, in the county of Kent, of poor, but industrious parents. She was very early the subject of religious impressions—impressions made through Sabbath school tuition. An encouraging fact this for Sabbath school teachers. Be not dispirited, but full of courage. Prosecute your gratuitous labours in zeal for God's glory, and love for immortal spirits. Your untiring efforts are not fruitless; God smiles upon them, and gives his blessing. Her mind was so wrought upon by the Divine Spirit that she oftentimes stole away and sometimes even left her meals to get to the Wesleyan place of worship; but she did not fully yield to the strivings of the Spirit, she did not yield up her whole heart to God. Subsequently those impressions which she was so early the subject of, that she could not remember when she was not the subject of them to a great extent, wore away. A fearful and instructive fact this. The last fact of time, and all the facts of eternity would probably have been of a brighter and grander character, but for this one melancholy fact. It is probable that if then she had fully consecrated her immortal spirit, instead of quenching God's Holy Spirit, she would have made greater improvement of mind and heart while in time than she did, and would have been a brighter and more useful christian. And is not the fact of a person's death solemnly great in proportion to his character in time? Is it not so in the eye of angels and the Saviour? And will not the improvement, the progression of the future, be to an extent beyond human comprehension affected by the present? Will not

the facts of eternity be greater, brighter, happier, if there be long years of true and earnest progression here, than if almost throughout the whole of time the great work of advancing in resemblance to our Maker be neglected? From the unfathomable depths of man's immortal nature comes up a stirring affirmative answer. All human experience in these regions of imperfection makes the same reply. The blended intimations of reason and revelation send forth one mighty and thrilling "Yes." Alas! then, that the Spirit was resisted, and the great work retarded. It can never be compensated for. What was thus lost can never be regained!

But we must not look at it as a loss, merely, or as occasioning a great loss. From the results of the fact, we must look at the fact itself. She grieved and resisted the Spirit, and to do so is a *great sin*. It is an offence of fearful magnitude. It is dread disloyalty to the Divine King. It is trampling on great goodness, and casting it back in the face of an Infinite Friend! O there is something unspeakably awful in the fact under consideration! But where is the individual who can look back from the last to the first remembered fact of his history, without discovering a black fact of this description? Alas! all are guilty. But it is not enough to know this; in consideration of its character and results we should immediately repent of it; and seek divine forgiveness and grace never to do the like again. He should tremble at the thought of another such, being found among the facts of our future history.

But perhaps the eye of some young person is scanning these lines. If so, permit me to ask a question or two. Does the Divine Spirit strive with you? If so, do you yield to his strivings? Do not evade the question, but meet it fairly. Look it full in the face. We presume that you are no stranger to religious impressions. Probably you are, or have been, favoured with Sabbath School instructions; and it may be that you have pious parents who instruct you and pray with you; but it matters not by what means the Spirit operates upon your mind; resisting that Spirit is precisely the same in all instances. It is an act, or actions of the same character, and results of the same kind will inevitably follow; that is results of the kind to which we have referred. But it may be worse than that. The loss, after all, is the least thing resulting from grieving the Spirit. There may be instead of a lesser degree of glory, the entire and eternal loss of it; for the Spirit, which you are now grieving, may for ever cease to strive! You may vexy speedily be taken away from the earth; taken away in the bloom of life, as thousands of other young persons are! And it is fearfully possible that grim death and you may meet even while you are in the act of resisting the Holy Ghost! In that case you would eternally lose the glory and bliss of heaven, and eternally gain the torments of hell! We warn you of the danger, and entreat you to resist the Spirit no longer, but even now submit. Yield to his gentle, alluring, influences; obey his friendly voice. Yield, obey, and be at once the forgiven, confiding, loving, rejoicing child of the great King of Heaven.

The Psalmist says, "Thy Spirit is good." The next fact to be noticed in the history of our sister corroborates this declaration. After

her marriage, according to her bereaved husband's statement, she became more serious. Thus the Holy Spirit renewed his strivings, as this fact proves; for all true seriousness is the result of his operations. Just after this, there was a great revival of religion among the Wesleyans in the place in which she was then residing, and in which she resided until she died, i.e. Woodchurch, in the county of Kent. Numbers were turned "from darkness to light." It was then that the Spirit more powerfully strove with her, and she was more deeply convinced of her ruined condition through sin. She sought the pardon of her sins, through the merits of Christ. What was the result? "It pleased God one Friday night, to set her soul at perfect liberty, and she went on her way rejoicing."

This fact, or this group of facts, teaches us three things. First, the Spirit of God is a patient and benevolent Spirit, otherwise he would not have renewed his strivings after being grieved so long. Secondly, it teaches us the secret of great revivals, i.e. the resuscitation of early impressions. Our sister's conversion was the result, not of new impressions, but of old impressions revived and deepened. The writer was brought to God in a revival, and his experience was quite in accordance with the idea now under consideration. It is probable that but very few, if any, of the true conversions that take place in great revivals of religion are the result of entirely new impressions. Hence, then, the importance, of having recourse to every possible means for the purpose of producing religious impressions upon the minds of the young. Thirdly, it teaches us that there is pardoning mercy with Heaven's oft-insulted King—mercy communicated on the conditions of repentance and faith in Jesus. If the spirit of the reader is bound by the strong and galling fetters of sin, I would say, Repent truly of all sin, and believe in Christ as your Saviour, and the strong beneficent hand of Mercy shall speedily knock your fetters off, and set it at liberty. Liberty! true liberty! O how charming the sound of liberty! Poor miserable captive, this is the way, and the only way, to get vital, blissful, glorious liberty!

The next thing to be noticed is a fact of a far less interesting character; but as it is a fact in our sister's history we must notice it, and try to make a good use of it. We have seen her happy, we have seen her going rejoicingly onward. How altered now! Her eyes no longer sparkle with joy; her countenance no longer beams with gladness; her tongue no longer joyously sings Jehovah's praises. There is gloom, there is sadness now. Whence this great, this undesirable change? Ah! she has lost her confidence; lost the Spirit's pleasing witness. What a melancholy, what a deplorable loss! There is no need, however, for any one to experience it. He who has the Spirit's witness; he who has a blissful consciousness of God's favour; he who has the fact of his adoption into his great spiritual family engraven on the tablet of his renovated heart, may keep it. There is no necessity for its loss. But he who has it, must, in order that he may keep it, cleave constantly to Christ; habitually "watch and pray," and cherish childlike confidence in God. He must throw his whole soul into the cause of God, and live only for the honour of His name and the good of mankind. We have not yet met with the individual who did this, and notwithstanding it, lost the witness of the

Spirit; nor do we expect ever to meet with a person of this description. When these things are attended to, the Spirit's witness, instead of being lost, becomes like the rising sun, brighter and brighter.

But while it may be held fast, now and for ever, it is extremely easy to lose it. How our sister lost it we are not at present prepared to say; but this we know, there are many ways in which it may be lost. It may be lost by giving way to lightness of spirit, by neglecting known duty, by listening to, and cavilling with the great subtle enemy, by neglecting to cherish a spirit of untiring activity in the cause of God, &c. How many know the possibility of losing it thus by sad experience! Reader, hast thou the Spirit's witness? Then hold it fast; for the sake of thy immortal soul with all its wondrous unfolding faculties; for the sake of the church, for the sake of the world, for the sake of Jesus, hold it fast.

But when the Spirit's witness is lost, it need not be an eternal loss. We have reason to fear and believe, that in some instances it is the case. There is nothing repugnant to reason nor the Bible in the belief that there are beings now in hell who once possessed the witness of the Spirit. Did not the apostle have some such characters in the eye of his mind when he said, "we are not of them who draw back unto perdition?" But we repeat, there is no need for this loss to be an eternal one; neither is there any need for its being a long loss. It may be found again, and speedily found again; but it generally costs a greater and more painful struggle to get it the second time. Perhaps the grand reason for this, is, that they may learn to prize it more, and take greater care of it than they did before. Some lose, and soon regain it; while others lose it, and years roll away before they find it again. Thus it was with the departed one, but she would have found it before she did, if she had sought it aright. The way to get it again is the way in which it was first obtained. He who has unhappily lost his confidence, should come at once by penitence and earnest prayer to God, through the great Mediator—should seek through Christ, "the spirit of adoption" again. O how encouraging to such are the words of inspiration, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Years rolled away, and our sister became acquainted with the Bible Christians, and for reasons with which we are unacquainted, she united with them. While with them it appears she got on more prosperously. Her husband states that she "often found the Lord to be precious to her soul, and knew in whom she had believed." Truly to find and know this, are great mercies; and he who can say that these mercies are his, must know something about happiness of a genuine character. Religion was designed to save men from misery, and give them pure, noble, permanent pleasures. He who has not religion enough to make him happy, does not live up to his privileges. Religion has joy for its votaries, as well as intelligence; happy feeling for the heart, as well as clear light for the head. It is the great blood-bought glorious privilege of every one, to feel the Lord precious to his soul, and know in whom he has believed. Let all, then, who are professed followers of Christ, rise up at once in the strength of grace, with a strong resolution to feel and know it for themselves.

But it is possible to feel and know this often in the course of years, and yet not know and feel it as often as we ought. It is the privilege of the christian to have constant, increasing, eternal confidence in God, and to "rejoice evermore." But this was not our sister's experience. Her happiness, her progress in the good way, were retarded, in consequence of not being sufficiently watchful over great excitability. Her partner states, that "she had often to mourn through giving way to quickness of spirit." She was sensible of her weakness and many imperfections. She said, just before her death, she was an unworthy creature, and she had often stumbled about; but she always aimed at the right thing. It is good to be sensible of our imperfections, for we have all more or less of them, whether we are conscious of it or not; but we should strive, earnestly, daily, prayerfully, strive, to rise above them, especially those imperfections which are of a sinful character. We should seek to have all our passions and faculties brought fully under the refining and governing influences of the Holy Ghost. All the streams of our spirits, through the hallowing and guiding power of the Almighty Agent, should roll on in crystal beauty to the great ocean of God.

She was the subject of many trials. She had a large family to care for. Some of her trials were of a peculiar character. She felt their crushing weight, perhaps felt it too much. Who has not heard of the idea of Christ bearing the heaviest end of our crosses and troubles? But she was rather apt to look too much at the gloomy side. As might have been expected, she did not get on anything the better for this. We should always look the bright side as well as the dark side; and while in time there always is a bright side. Looking the bright side is eminently calculated to lessen the depressing influence of our troubles. What though we have trials of fearful magnitude and incalculable number, "All things work together for good to them that love God." Besides the last trial, the last struggle, the last storm is quickly coming. Soon they will all be reckoned among the things of the past.

In addition to all her other trials she was the subject of bodily affliction. She was long troubled with a bad cough; in consequence of which she absented herself from the house of God for a considerable time before she was confined to her bed. I visited her and endeavoured to encourage her to look to the Lord, and make her own house the house of God. How cheering it is to think, when we are laid by through affliction, that Jehovah's presence is not confined to the sanctuary. Though far from his house, we may lift up our hearts to him, and feel that we are surrounded by his gracious presence. How cheering to think that the hand which afflicts is the hand of a loving Father. How cheering, how sustaining, to meditate upon the beneficial tendency of sanctified affliction. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Many have had to praise God abundantly for his goodness to them in affliction; and our sister, was one of that number. One day, when her illness was assuming a more serious character, I called to see her, and found her in a somewhat gloomy state of mind. She expressed her conviction that her affliction would soon bring her to the grave. I encouraged her to behold with christian fortitude the

prospect of a speedy dissolution, and referred her to the triumphant language of Paul while death was staring him in the face. This led her to say with tears, "I do not feel so much like that as I should like to feel." I strove to encourage her, prayed with her, and departed. A short time after I met a local brother on the Sabbath, returning from his appointment, who stated that sister Holyer was worse, and wished to see me. Remembering the state of her mind when I left her, I eagerly enquired about her state of mind, and was much pleased on being informed that she was happy; God had favoured her with a "blessed manifestation." The next morning I visited her again, and found her in the possession of sweet peace. She spoke about the "blessed manifestation" which she experienced about a week before, and said that she had the assurance that if God should take her then he would take her to heaven. On a subsequent visit I found her in the same peaceful and confiding state of mind; but she said she should like to have more joy. I remarked that the peace, the assurance which she possessed, was the principal thing. If God gave her peace, she should thank him for it; if joy, she should do the same; but as she was weak perhaps she could not bear much joy. For the purpose of encouraging her I talked about heaven, and getting a little warm exclaimed, "O what a glorious country!" While I was speaking, she was listening, and the eye of her spirit was fixed stedfastly upon that glorious abode of rejoicing millions; and while viewing her eternal home, the place where she expected soon to be, and the happiness of which she expected to enjoy for ever, the enchanting prospect caused her spirit to swell within her, and aloud she shouted, "Glory be to God." Afterwards, in softer accents, she said, "Bless the Lord! Bless the Lord!" How potent, how bliss-inspiring, how ennobling, the influence of christianity! How striking, how perfect, how glorious, its adaptation to the human spirit, even in circumstances of the most painful and solemn character! O grand, benevolent, immortal christianity, thou surely art divine!

I visited her again, and found her very weak, and sinking rapidly. I asked if she still felt that all was right, and she made a sign, signifying yea. After reading and praying with her I left her with the impression that I should see her no more in mortal flesh, being about to go into the lower part of the Mission. This impression proved to be a right one.

On the Sabbath before her death, she called her husband into her room, and on his entering, she exclaimed in triumph, "The Lord is my portion saith my soul." On the eve of the following Thursday she was restless, and wanted to be moved. She obtained her wish, and then lifted her hand and said, "All is right; all is right; thank God, all is right!" On Saturday, October 29th, 1853, she departed this life. Her death was eminently peaceful.

So christianity enables its votaries to pass over the boundaries of time! What a contrast between the death of the Christian, and the death of the infidel. Death to one, is the spirit's happy flight to the land of eternal light; to the other "a leap in the dark". We see in the death of one, the triumph of hope; in the death of the other, the reign of despair. When the ruby lips are becoming pale, the roses fading from the cheeks, the lustre departing from the eye, and when

all the crimson currents in the system are chilling through the fatal touch of Death's icy hand, then, O then! how sustaining, cheering, animating, the influences of our celestial christianity; but how depressing, chilling, blasting, the influences of infidelity! I was once in the company of an infidel, when something was said about dying, and was powerfully struck on hearing him say, "It is ridiculous nonsense to talk about death beds." But granting that to say that christianity enables true christians to die in blooming hope, in true peace and triumphant joy, is "ridiculous nonsense"; it is nevertheless a great, bright fact; a fact, like a cloudless sun. Granting that to say that infidelity invariably fails to enable its votaries to die so is "ridiculous nonsense" also, notwithstanding it is a great, black fact! a fact of the sun's magnitude; but, alas! of more than midnight darkness. Granting, moreover, that to say that this difference proves an equal difference in the worth and origin of the systems, is "ridiculous nonsense"; but in spite of this, it is a truth, a great, indestructible truth. And even in this very "ridiculous nonsense," we have a demonstration of the absolute reasonableness of the well known prayer, "Let me die the death of the righteous; and let my last end be like his."

On the evening of November 6th, 1853, a funeral sermon was preached by the writer,

S. POLLARD.

MEMOIR OF JANE RODDA.

JANE RODDA, the subject of this memoir, was born in the parish of St. Blazey, in the county of Cornwall, but removed with her parents and the rest of the family from thence to Newquay, about five years ago.

Her father, HENRY RODDA, foreman of those extensive works which have been in operation there for some years past, carried on by the executors of the late J. T. Treffry, Esq. in erecting barriers against the fury of the mighty waters, that the affrighted mariner may take shelter awhile, till the enraged elements of wind and water again become calm so that he may pursue his trackless course across the ocean, and "do business in deep waters." The family first became known to the writer a little more than four years ago, when a glorious revival of religion among the Bible Christians was going on at St. Columb Minor, and numbers of souls were born there. It was during this revival that Henry and his wife, night after night, in spite of a long walk and dirty roads, might be seen and often heard too, in the little chapel at that place. It appears that previous to their coming to Newquay, the husband and wife, with their daughter Jane, were united with the Primitive Methodists, at St. Blazey; but the husband's avowed enemy, alcohol, threw him down, and his garments became filthy. How it was with the wife, I know not; but Jane, in the slippery path of youth, had turned aside also. But, blessed be God, Henry might now say, "Rejoice not over me, O my enemy; for though I fell, by the help of my God I am risen again;"—for he wended his way to the fountain open for sin and uncleanness, got washed from his filthiness, is now a local preacher, and in order to steer clear, and be safe, is also a teetotaler. His wife too has been a member

with us from that time. There being at that time no society belonging to our denomination at Newquay, they threw open their doors for prayer, when a little band from St. Columb Minor went certain nights in the week to assist in carrying on meetings. Their prayers appeared for some time to have no effect on the people; but very few attended, and those engaged were getting dispirited; but things after awhile assumed a brighter aspect, and those who had been sowing in tears, began to reap in joy. A revival at last broke out, and Jane was one of the first to feel the burden of her sins, and to cry for mercy. After struggling for some time, her father and others praying in her behalf, she stepped into the liberty of God's children, and rejoiced in him who died for all. She ran well for some time, but being deprived of the means of grace in consequence of bodily indisposition, she grew cold, and lost the power of religion in the soul, although she always received her ticket, and was recognised as a member among us. I have seen her often while she was in this state: when she would express the disquiet and miserable feelings of her mind, and could not rest here; again she sought after God in good earnest, and obtained, it is believed, that peace which passeth knowledge. But her company and fellowship with us after this was of short duration; her melodious voice, which used to ring through the chapel (for we have now a commodious one built) has ceased on earth, but we have no doubt of her singing "more sweet, more loud," among the blood-washed throng in glory.

It appears that from childhood she never enjoyed very good health; but about eight weeks before her death she was seized very violently with most excruciating pains in her limbs, particularly in one leg. Her father carried her to bed, where she lay just in one position for about five weeks, when she was taken out for a short time, and on being again put back lay another three weeks, and then her soul took flight for the heavenly land, where there is no death.

For some time after she was taken to her bed, her pains were uncommonly severe. On one occasion she said to her father who was watching by her, she hoped the Lord would remove the pain from her leg, and added she believed he shortly would; and very soon after, all pain was taken away; God answered her prayer. Another request she made to her heavenly Father and that was to have a more clear evidence of her acceptance, and that too was granted, and she sang the praises of God, and shouted victory through Jesus Christ. "I shall soon die," said she. "You have youth on your side, my dear," said one who loved her. "I have had it revealed to me," she said, "that I shall die young." Being asked by a friend who came to see her if she would like to live in the world, she said, "I have a desire to depart, and be with Christ; nevertheless, if it should be the Lord's will that I remain on earth, be it so." Being asked if she had any temptations, she replied, "Yes; satan tempted me yesterday that Jesus would leave me in the midst of the river; but, bless God, it is all clear now! He will never leave nor forsake me! Bless his holy name." O! what a consolation is religion on a sick bed, with death staring one in the face. On first entering the chamber, and beholding her stretched on the bed of affliction, she appeared the most pitiable object imaginable; not so in reality. A queen might envy her

situation ; for she had Christ within, the hope of glory, and only to be faithful a little while, to have a crown of life. "Bless the Lord, O my soul!" was her language. Very often would she be singing the praises of God, particularly the following :—

"In the midst of the valley, I'll triumphantly cry,
If this then is dying it's a pleasure to die."

The youthful part of her class mates came to see her often, when she would request them to sing some favourite hymns. On one occasion they appeared rather reluctant, "Why can't you sing," said she, and upbraided them for their unwillingness ; and as well as her strength would allow her, she sang herself. In this happy state of mind she continued, experiencing,—

"Not a cloud doth arise, to darken the skies,
Or hide for a moment, the Lord from my eyes."

Her body gradually sinking till the eighth week of her sickness, and on Wednesday, July 6th, she expired, almost without a struggle, being about 17 years of age. The following Friday her body was conveyed to its resting place,—awaiting a resurrection with the just. The following hymn according to her request, was sung at the funeral,—

"One more precious saint's ascended
To the lofty throne of God ;
Praising him who condescended
To redeem her by his blood." &c.

Thus lived and died JANE RODDA.

"O may we triumph so,
When all our warfare's past ;
And dying find our latest foe
Under our feet at last."

N. LEWARNE.

M I S C E L L A N E O U S .

A FRIENDLY HINT TO PROFITLESS HEARERS OF THE WORD.

I have frequently remonstrated from the pulpit, as well as in my visits from house to house, against the very pernicious practice of gossiping on the way to and from the house of prayer.

Overtake a company of two or more persons on their way to the chapel ; about what are they conversing ? Speak they of the things of God ? No, but they converse on the hear-says, dare-says, and suppose-so's of the past week. The consequence is, their prayers, if prayers they may be called, are powerless. God is mocked by their cold formality, or offended at their unmeaning sighs and

groans ; and the conversion of souls is prevented.

The service is ended. What a buzz in the aisles and lobby. "How are you ?" "What a stranger you are !" "How pleased I am to see you looking so well ! When did you hear from —— last ? how was she ?" These and other inquiries may be heard from fifty voices in quick time. Satan is busy sowing tares among the wheat.

Let us join a party on their way home. The war between the Russians and Turks, politics in general, the Queen's Ministers, Parliament, are the themes. Join another

party; they are conversing on agriculture; another, and you hear, "Did you observe Miss —? how gay! I liked the colour of her dress very much, but her bonnet—the shape was ghastly! I have no patience with people making themselves such frights!" If we are to judge of the sermon by what we have heard these parties converse about, it was a rare specimen of Pulpit eloquence. Others are to be found, who, on their way home, and after they arrive at their habitations, converse very freely about the service, particularly about the sermon, many of whom in their zeal for criticism content themselves with picking up the chaff, and the wind of worldliness covers the good seed with rubbish, or the fowls of the air consume it. The few who speak favourably of the sermon praise the agent, not his master; the creature, not the Creator; they give the glory to man, not to God.

These things being so, is it any marvel that God's truth profits those who hear it so little? Is it to be wondered at, that so few rebels are subdued? This practical infidelity on the part of our churches and congregations is by far the worst infidelity in the land!" "Woe to them that are at ease in Zion!"

One of the Society of Friends once said to the pious Henry Longden, "I have frequently observed when thy people go to worship, they talk about buying and selling, or any other worldly project, till they arrive at the very threshold of the meeting, but whenever thou seest a Friend going to meeting, he walks in silence, inattentive to all he sees and hears, seeking a preparation in the temple of his heart, to wait upon God who is a Spirit. When thy people come out of meeting, it is like the disturbing of a bee-hive. Every one has his calls to make, his messages to deliver, or instructions to receive. When all this is ended, some friend is waiting for him, according to appointment, to inquire how he liked the Preacher, &c;

the reply probably is, He is an excellent preacher! what a flow of language! how zealous he is! This is one of the best sermons I ever heard, &c: whereas if thou wert to see the Friends when they come out of meeting, thou wouldst see each retire in silence; for though he is not in the meeting-house, he is conscious of the presence of that Being who filleth immensity, and who maketh the heart of the contrite his habitation. And if any remarks be made on a speaker among us, they are of this kind, 'I think friend — has been favoured to day,' ascribing all the praise to whom it justly belongs." Reader, go thou and do likewise.

ALPHA.

ALL IS WELL.

By nature I am a sinner and a rebel against my Maker and God. I am an enemy to God and his government; my heart is alienated and at enmity against my most gracious Benefactor; but by grace I am saved; all is well. I renounce sin and come to God for salvation through Christ. I receive it by faith, and have the approbation of God and the testimony of a good conscience, which affords me greater satisfaction, and to me is of greater importance, than worlds. All is well. A consciousness of the approbation of God sends me on to the day of death without alarm, and to the solemn Tribunal without consternation. All is well. Now let my winged hours hasten on, the wheels of nature cease to move, the vital current to flow; yea, this moment let the curtain of mortality drop, and the full blaze of eternity burst upon my astonished sight. All is well.

Let the voice of the Archangel and the trump of God be sounded throughout the universe, and the noise of thunders and lightnings and earthquakes shake the globe to atoms. All is well. Let the elements melt and wrap the earth in living flames, and let the flames of the upper and nether worlds meet

and mingle their fury together; God is my refuge; I rest upon that arm which marshalled the stars, and gave birth, and form, and beauty, and harmony, and stability to the universe. All is well. On this arm I look down into my grave, and behold my dusty bed with joy. I view the uplands and sing through Christ, All is well. Jehovah's wing is my shelter, his dear Son my Saviour, his Holy Spirit my Comforter, his Book my guide, his people my companions, and his heaven my eternal home. All is well!

T. ANDREWS.

TRUTH.

TRUTH coming into contact with mind must improve it. Hence, the study of Mathematics, either pure or in their application to the sciences, is found most advantageous. Speculation and imagination fail to impart the same good? Truth is the genial clime of mind, in which it opens as the flower-bud in the summer; it is the stadium which challenges the intellect to lay aside every weight and run with patience the race set before it. And the truths of religion, must be the sublime of truth. The existence of a God surpasses the existence of the entire universe, and the perfections of God, the glories of his creation. The Mediatorial government of God excels the handy work of his ordinary providence, and the immortality of the soul, its present condition; the resurrection of the body exceeds the mortal state of the body; and the new creation of the human spirit, its present capacity; and the redemption of man surpasses the creation of all things. The utmost mental capacity may by religion be filled to overflowing, and the strongest mental pinion will be weak in the lofty region to which the "fear of the Lord" introduces the mind.

S. MARTIN.

THE HOLY SPIRIT.

The Holy Spirit accommodates grace to every faculty; he is light in

the mind, liberty in the will, order in the affections; also he accommodates suitable influences to every grace; he gives such sweet touches upon our holy love, fear, meekness, patience, as makes us go forth to act in a free, spontaneous manner; he acts so powerfully, as if there were no room left for human liberty; and yet so con-naturally, as if there were no power at all further. He accommodates himself, to us at every turn; he is a spirit of grace in our penitential meltings; a spirit of supplication in our ardent devotions; a spirit of revelation in our evangelical studies; a spirit of love in our charities; a spirit of power in our infirmities; a spirit of fear in our holy walkings; a spirit of meekness in our carriage towards others; a spirit of comfort in our afflictions; a spirit of glory in our reproaches; a spirit of holiness in all our conduct; he lives, breathes, moves, aptly operates in us, from God as the first cause, to God as the last end.—POLHILL.

TEETOTALISM.

ARE THEY GOD'S DRINKS OR MAN'S INVENTIONS?

We often speak of intoxicating liquors as if they were given us by the Almighty, but this is a great mistake. If you want water, there is an unlimited supply: if milk, there is plenty at hand; if the cooling juice of our fruits, you can have them at once by a gentle squeeze; but if you want intoxicating liquor, you may search the whole domain of nature and can find none. How then does it come? I will tell you. Men, for instance, take ripe grapes, squeeze them into a vat, and then ferment the juice, by which alcohol is created in it, or, in plain words, *spirit*. They then barrel and afterwards bottle it up, and this is called WINE. Again they take and ferment, in the same way, large quantities of inferior grapes, and after thus producing spirit they distil it; that is they apply heat to the liquor, and the

spirituous parts fly off, and this they call BRANDY. Others in the West India Islands, take the waste sugar canes, and after crushing them and washing out the sugary particles, ferment the liquor, this produces alcohol, and they distil it as before. This is afterwards coloured by burnt sugar and is called RUM. In this country we take barley, and produce sweet matter by *spriting* it in malting; then we wash out this matter by hot water in mashing. Afterwards it is mixed with hop water to give it bitterness, and then, by fermentation spirit is produced, and this liquor is called ALE. PORTER is made by a similar process, but from darker malt, more burned in drying. In Scotland and Ireland this fermented malt liquor is put through a distil, and the strong spirit which flies off is called WHISKY. This Whiskey is sometimes put through a still a second time, mixed with juniper berries, and then it is called GIN. Reader! You see, then, there is no intoxicating liquor in nature; and that in every case liquid solutions have to be fermented (which is the first process of rotting), in order to make them intoxicating. Are they, think you, God's drinks, or man's wicked inventions?

THE COST AND CURE OF DRINKING.

Fifty-seven millions of good British money are spent every year upon the drunkard's drink! Is it not appalling that those who are often grumbling about taxation, should voluntarily tax themselves to a greater amount than the whole of the state taxes put together.

The fiery liquors that run down the throats of the British people every twelve months would make a canal *3 feet deep, 30 feet wide, and 108 miles long!* Oh, ye moderate drinkers, every glass, every pint you take is a small contribution to this black sea of pollution and death.

Good barley is sent by the Almighty as food for man and beast,

but there is as much destroyed every year, in making a body- and soul-destroying liquor, as would cover a road *3 feet deep, 30 feet wide, and 108 miles long!* Pretended Christians! can you coolly stand by and witness this terrible destruction of one of the best gifts of heaven?

Intoxicating liquor is the cause of three-fourths of the poverty, nine-tenths of the crime, and a great proportion of the madness of this country. It is the scourge and curse of the people. It has been calculated that if we add to the money cost of the liquor, the value of lost time; the value of injured, lost, and destroyed property on sea and land; the diminished physical, mental, and moral power of the people; the amount of poor rates and county rates occasioned by drunkenness, and numerous other effects of the drinking system; its annual total cost to this country cannot be put down at less than a HUNDRED MILLIONS! Oh, readers! beware of being implicated in the charge of this great robbery upon the British public.

CHAPEL DEBTS.

For many years I have felt very much opposed to Chapel debts; I believe them to be a burden on the Church, and a hindrance to the work of God in general.

Coming to this station twelve months ago last Conference, I found the station in a very low state, as it had been for years, with only twenty-eight members on it. A connexional chapel, in a country place, with about twelve members, and a small congregation; but a debt of £139. I turned to the Missionary Reports and found that the station had been drawing, annually, from the Missionary Society, to pay the deficiency of interest for money borrowed on the chapel. I considered that these things never ought to be; to build chapels and leave such heavy debts on them.

Our friends connected with the Swingfield chapel set to work, took

cards, and promise to collect or give the sum of five or ten shillings each, at the coming Anniversary. They have done well with their cards, and have had a good Anniversary; instead of having to draw from the Missionary Society to pay the deficiency of interest, we had money in hand towards the principal. Just after last Conference, a friend who had lent £10 on the chapel, called in his money. We paid him at the time he requested, and he very

honourably gave back £2. A number of friends have taken cards again for this year, and we hope soon to pay off several pounds of the principal.

I hope all the societies belonging to the Bible Christian Connexion that have debts on their chapels, will see how the friends at Swingfield are working, and go and do likewise, or as much better as they can.

T. BROOK.

RELIGIOUS INTELLIGENCE.

REVIVAL NARRATIVES.

Mr. Editor.

In your Magazine for December month, 1853, the attention of the Bible Christian Societies was invited to the perusal of a letter on Revival Narratives. I read the same with profit to my soul, and pray it may be made a blessing to our Zion. Being made a partaker of spiritual life in a revival, such visitations are always interesting, encouraging, and stimulating to me, and I doubt not to others also.

The following are particulars respecting what God has been doing in this part of his vineyard: you can dispose of them as you think proper. Having laboured some nine months as a hired local preacher in the Farnham Mission, and in my present station being not far from that station, I received an invitation from the friends at Easebourne to be present at their tea meeting on the 16th of last November.

A letter which I received from Br. Hicks states, that about a month previous to the tea meeting he preached at Easebourne on the conversion of the penitent thief; after which, whilst engaged in prayer, a cry for mercy was heard, and was succeeded by cries all over the place. One was brought into life and liberty. From this time to November 13th, though nothing is noticed by Br. H. in his communication, I believe that some were saved by faith in Christ Jesus.

November 13th, being Sunday, Br. H— was appointed at Henly-hill in the morning, Farnhurst, afternoon, and

Easebourne at night. Some who were wrought on by the Spirit of God walked three or four miles to be at the means in the morning, but this only proved to them a deepening of the wounds already made. In the afternoon a young man came to the determination not to leave the chapel without a sense of forgiving love. This decision gave strength to his faith, the invisible appeared to him, and three days after, when I saw him, he was so happy that literally his mouth was filled with laughing, and his lips with rejoicing; or, as the margin reads, "shouting for joy."

A young woman with whom I had some spiritual conversation, spake of that sabbath evening as being the time when she was born of the Spirit. Praise God for favouring Zion.

Wednesday having come, I was pleased to meet between forty and fifty old and new acquaintances at the tea-board. How doth the countenance of a man give lustre to that of his friend? I commenced the evening service by singing and prayer. Br. W. Warren occupied the chair, and gave us a short address in his usual energetic, and impressive manner. Br. Enticknap next addressed the meeting, who was succeeded by Br. Hicks. By this time the distress of many was visible, and supplications for mercy were ascending to the "throne of grace" from contrite hearts. Having sung and offered prayer, one rejoiced in the power of Christ

to save. Br. Smith next addressed the audience; and singing and prayer were again offered from unfeigned lips, when two immortal souls plunged by faith into the fountain of crimson blood, and were made whole. I next addressed the meeting; and in the closing of the service another soul was so changed in its condition and prospects, as to rejoice and sing,

"My God is reconciled," &c.

I never shall forget that evening, neither wish I so to do; for as truly as I am in existence, angels rejoiced in heaven over souls newly washed in the blood of the Lamb.

The following evening, at the request of the friends, I preached; God was with us. Several were on the verge of the pool whose water cleanseth from all sin, but only one washed; and, like the Syrian leper, came out without spot.

Br. H. writes: "Last Tuesday evening, December 13th, we had a powerful meeting; four souls very clearly professed pardon through Jesus Christ, and two others who were in a doubting state more fully trusted in Christ and are determined not to disbelieve so again. A very affecting sight presented itself on this evening: a young woman upon stepping into the liberty of saints, rushed across the room to her brother, who was converted on the evening the tea meeting took place, to rejoice together, having the assurance of eternal blessedness in their hearts." Religion not only purifies the heart, but makes it fruitful to the perfection of every grace of the Holy Spirit.

In a more recent communication, Br. H. says, "Good Quarterly Meeting: several crying for mercy; Praise God." Let it be borne in mind that some of those converted in this revival have been united in Church fellowship at Escombourn for some time, being induced to do so from hearing the gospel preached in the street of a village not far distant. Ye ministers of Christ, "Go ye into all the world, and preach the gospel to every creature:" for inspiration says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

At Portsea, on Sunday afternoon, December 4th, a special prayer meeting was conducted in each chapel; the Sunday School children, teachers, and friends being present. God mercifully and powerfully wrought on the hearts

of seven or eight of the elder children at Grosvenor Street chapel, which we hope will lead to their conversion. At night a very powerful meeting was realized. A young man who has met in society with the Wesleyan Reformers obtained forgiveness of sin. A young woman also, after some hours wrestling in prayer with Israel's God, prevailed.

On Monday evening, during the preaching service, a friend of ours who through unwatchfulness had lost the evidence of her acceptance with God, again trusted on the atonement, and found present and full forgiveness. Three penitents came to the large pew by the pulpit after the service, bearing testimony alike to their contrition of heart, as well as their readiness to take up the cross, the badge of discipleship. One of them professed to find Christ; another has since found peace at her home; and the third being in service, has not been at the means during the week, but we have the greatest confidence in her sincerity, as she has been under convictions for some time.*

Tuesday evening another soul was born to spiritual life. Praise God.

On Wednesday after service, a young woman who for some time has not enjoyed religion, came to the determination not to leave Br. Tabb's without the assurance that God for Christ's sake had pardoned all her sins. Thank God, after supplicating the Throne of Grace, with the most perfect trust in divine help, he spoke peace and joy into her heart.

On Thursday evening a similar instance was witnessed in the chapel. Conviction has pierced many hearts. Oh may we have a gracious revival.

Friends of Missions—of souls—are you expecting universal peace and holiness? As revivals are the efficient means to produce these effects, pray, Oh! pray, for them. Yes, "let all labour for a revival on the grandest scale." Are you looking to God, to the Bible, for indications of a revival? The only indications are man's apostasy—estrangement from God—and God's willingness now to pour out his Spirit and save sinners. Christ, when he saw the Samaritans coming from the city, said unto his disciples, "Say not ye, There are yet four months, and

* This young woman, with three other persons, have since been converted to God. O Lord! speed thy work, my soul responds.

then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Christian friends, look on, lift up your eyes, do you see the millions at home and abroad perishing for lack of knowledge? Oh let us arise, and gather, that other men enter not into our labours and rest.

J. TRAGUE.

PROSPERITY.

Here at St. Just we have a good Sabbath-school. The last anniversary was a good one, about £5 was collected on the Sunday, to be given away as rewards to the children. We have also a "Band of Hope" formed here, which is managed principally by Br. John Hill, a zealous teetotaler and warm-hearted friend and member of our Zion. The pledge runs thus, "We agree to abstain from all intoxicating beverages, and tobacco;" and I am happy to say many men and women, as well as numbers of the rising race, have joined our peaceful, sober band. Long may Br. Hill live to marshall this noble and increasing army.

Every Saturday evening the "Band of Hope" meets in Br. Hill's school-room, when addresses are delivered by members of our institution. None but those who abstain from alcoholic liquors and the filthy pipe are allowed to address the meeting.

Our revival commenced whilst holding one of our meetings at the school-room, and for the last three weeks we have seen souls saved almost every night. Upwards of 30 have been con-

verted, and some of the young men bid fair to be very useful. Many of them have good natural talents. Our beloved pastor, and his worthy colleague, Br. Macdonald, paid us a short visit, and after they had "seen the grace of God," they took their leave to labour in other parts of the Circuit. Upwards of 20 had joined our classes since Conference before the revival began. To God be all the praise.

At Tregerest, they have caught the revival flame, and more than twenty have been brought to God. Nineteen of them have joined our class; many cannot do so on account of the distance. Some who had been meeting with another section of the church for years, (but had lost the evidence of pardoning love,) came to chapel, and were converted. Hallelujah.

The revival at both chapels is still going on. May Jehovah ride on prosperously.

For years our chapel at St. Just has been lighted with candles; we met all the classes one evening after preaching, and showed them the advantages of having camphine lamps. That the light was superior, they saw, and that very night I had the promise of more than £4. We purchased a few collecting books and enlisted the energies of a few worthy females, whose hearts were warm in the cause, and in less than one month we had more than £11 in our possession. The lamps were purchased, and the chapel lighted brilliantly, and all are pleased that the dim candles are gone, and a superior light is in their place.

T. H.

St. Just, Decr. 14th, 1853.

O B I T U A R Y.

1. DIED, in the township of Goderich, County of Huron, Canada West, on the 12th day of April, 1853, WILLIAM COLEMORT who was born in Whitwell, Isle of Wight, England.

From his youth he was a strictly moral character and of a kind agreeable disposition; willing to assist those who stood in need of such assistance as he could render them, which won him general respect.

In his natural state, he was somewhat warm against those whom he thought unnecessarily zealous in the cause of God, and at times openly opposed the people of God. But while

Br. Barker was labouring on that station, he became the happy partaker of converting grace and united himself with the Bible Christian Connexion. But, alas! the fine gold became dim; his zeal abated, he lost his union with God.

In the year 1851, he with his aged mother, one brother and his family emigrated to this province, and settled in the neighbourhood where he closed his earthly career.

Soon after his arrival here, he was seized with great affliction. His disease appeared to be a cancer in the bowels. Medical aid was obtained, but

the disease progressed, and defied all medical skill. During his illness he was brought again to seek that God who said, "Return unto me, and I will return unto you."

He sought and found that peace which "passeth all human understanding," being again enabled to rejoice in a reconciled God.

For eighteen months he suffered much, and six months he was confined to his bed, in the midst of great pain, which he bore with great patience. Dr. Ebbott visited him during his affliction, and had great satisfaction in conversing with him about the state of his mind. Though at times he felt a wish to recover for his mother's sake, yet he expressed himself as being resigned to the will of God.

As his end drew nigh, his soul seemed ripening for the better world, though in the midst of great pain, yet with joy he often said to those around him, "Oh! when I am gone don't mourn for me; but rejoice; yea, shout for joy, for I shall then be free from all my pain, and be for ever at rest." Thus he continued until his spirit took its flight, and he closed his warfare below, bidding adieu to earth, we trust to join the church above, much lamented by his kindred left behind.

J. DIX.

2. DIED, in the town of Goderich, Huron county, Canada West, on the 18th October, 1853, MARY GRACE, the daughter of THOMAS and MARY JOHNS.

The subject of the following sketch was born in the parish of Hartland, Devonshire, England; and emigrated with her parents to this province in the year 1840, and settled in the township of Colbourne, near Goderich. Soon after their settling here, Mary Grace went to reside in the town of Goderich, where she learned the dressmaking business, and for a few months previous to her death, had been keeping house and carrying on business for herself. She was naturally amiable from her childhood, of an agreeable, mild, condescending, affectionate, forgiving, winning disposition; which won her the good will of all around her.

She was a strictly moral character, and a general attendant at the means of grace; often twice or three times on the Sabbath day; and God was working a work within, to the saving of the soul. A few weeks previous to her death, she took a severe cold while sit-

ting at her work between two open windows; which brought on inflammation of the lungs. Medical aid was readily procured, and no pains were spared to restore health, yet the disease terminated her mortal career.

Her mother came to see her a few days before her death, and finding her in a dangerous state, felt concerned about her soul's welfare; and on enquiring into the state of her mind received the following reply, "Oh! Mother, I feel all is well; I am prepared to go. Four months ago the Lord blessed my soul; 'My chains fell off, my soul was freed,' and Christ was my salvation. I am not afraid to die." In accordance with this testimony, she bore her affliction with Christian like resignation; being remarkably patient, submissive, and cheerful, throughout all her sufferings. She loved retirement, and often appeared desirous of being left alone for a short time.

Her mother watching her peculiar movements, often heard her constantly praying when alone. "Lord," said she on one occasion, "thou knowest my heart; I die in peace with all men and with thee." During the evening previous to her departure, she was very restless; but towards morning slumbered away in heavy breathing. She awoke from her slumber, on a sudden, with a shrill laugh; and broke out into singing,

"There's a better day a coming,"

Then reached out her hand as if endeavouring to grasp something in full view before her, exclaiming, "My grandmother, my grandmother," with an unusual laugh. She then cried, "My Jesus, my Saviour!" and then broke out in a melodious strain of singing,—playing with her fingers upon her bosom, as though on an instrument, keeping time with others; her eyes fixed and sparkling, as though in bright view she beheld some of the heavenly intelligences. Then turning to the company, she said, "You seem to look upon me as though you wanted to be in my place;" adding with a shrill voice, "It's a sweet place. It's a beautiful place. It's a lovely place." Then she played again on her bosom, and sung with a shrill voice in the sweetest rapture. Then she cried, "The way is clear, the boat is ready; did you ever sail over the river?" with her eyes, sparkling with joy, turned in an upward direction. She then laughed again;

but soon became composed, and slumbered with a heavy breathing for about an hour. During which time her father came, as they thought unknown to her. Suddenly she awoke in a laugh again; and exclaimed, "My Jesus, my Saviour; my Father, my Mother." She darted up, clasped her father around the neck, and kissed him in the most endearing manner. Letting him go, she threw her other arm around her mother's neck and kissed her in the same affectionate manner. Her sister Margaret standing by, said, "Mary, my dear, give me a kiss." She kissed her also, but in great haste; threw herself back, and in the midst of a heavenly laugh, appeared to be struggling in great eagerness to get away. Her mother turned her on her side, and she instantly took her flight from the prison house of clay, no doubt to join the heavenly choir above.

How suitable the lines,

"Hark! Hark! my Lord, my Lord and Master calls me;

All is well.

I soon shall see, shall see his face in glory,

All is well.

Adieu, dear friends, adieu, adieu,

I can no longer stay with you,

My glittering crown appears in view;

All is well! All is well!"

Thus departed this life, in the triumphs of a blissful hope, one in the bloom of youth; a dear and dutiful daughter, an affectionate and loving sister, to be lamented by all her kindred left behind. Oh! that our latter end may be like hers.

J. DIX.

3. DIED, at Southcott, in the parish of Frithelstock, in the Shebbear Circuit, November 24th, 1858, in the 21st

year of her age, MISS SUSANNA SMALE. She was brought to God in the year 1848, and continued connected with the people of God until death caused a separation. She was of a meek turn of mind, and affectionate to her parents. Her enjoyments did not appear to be great, still she had made choice of Christ.

Her change from this to another state of being was sudden and unexpected. She had been unwell for a few weeks, but was able to attend to her domestic engagements up to Sunday, the 20th, in the night of which she was taken much worse; medical aid was called in, and for a time hopes were entertained that the disorder would be arrested in its rapid march; but all those efforts were in vain, and on the following Thursday she breathed her last. Death, at God's bidding, had taken a grasp that baffled the skill of man, and the power of medicine. As the Almighty saw fit to deprive her of her reason during a great part of the time of her affliction, but little can be said as to her views and prospects in her dying moments. This we may rely on, that those who live to God shall die to God; and as she had been his professed follower for some years, there is ground to hope and to believe that she now lives with Him in heaven. This solemn bereavement says to all, and especially to the young, "Prepare to meet thy God!"

Let the sudden and unexpected death of one who was recently the picture of health, teach us the solemn lesson that we must soon die.

J. SNELL.

4. DIED, in Bristol, of apoplexy, November the 28th, 1858, CHARLOTTE HORRALL, aged 46 years.

R. BLACKMORE.

POETRY.

A SOUTH SEA ISLANDER'S VISION.

"The blood of Jesus Christ cleanseth from all sin."

An old blind chief on being ask'd
When on his dying bed,
If death he feared; at once replied,
"To die I do not dread."

"For," added he, "I did this morn
A wondrous vision see,
A mountain of prodigious height,
Appeared in front of me.

"Anxious its summit to surmount,
(Although its sides were steep)
I tried to climb; but all in vain,
Which made me sorely weep.

"Convinced, the top could not be gained
Sad at its base I lay,
'Till I beheld a drop of blood
Melted the whole away."

The dying man was questioned then,
 "What did that vision mean?"

The answer was, "You know I have
 The chief of sinners been.

"The mountain which before me stood,
 Portrayed my awful guilt;
 The wondrous drop, was Jesu's blood
 Which for our sins was spilt.

"Thus did the Lord reveal to me
 My sins were all forgiven;
 My fears are gone, for Christ I know
 Will take my soul to heaven."

This man, deprived of mortal sight,
 Still was not truly blind,

With faith's bright eye, he clearly saw
 The Saviour of mankind.

He, like the thief, with joy beheld
 The Lamb for sinners slain;
 And in the fountain of his blood
 Was washed from every stain.

O Jesus! cleanse my guilty soul
 With thy most precious blood;
 And grant me faith, that I may say,
 "My Saviour and my God."

JOHN DORE.

Newport, I. W.

EDITORIAL REMARKS.

CENSUS RETURNS ON RELIGIOUS WORSHIP.

So much of the Census Returns as relate to Religious Worship in England and Wales have at length been published. We have not yet seen this important publication, but have seen what we doubt not is a reliable Abstract of the Report and Tables in the "Nonconformist," and hasten to lay a portion of it before our readers. We have had such large draughts made on our time by various connexional engagements, that we have been unable to give that attention to the subject which its incalculable importance demands; and therefore must content ourselves at present with giving the following brief observations, hoping next month to present our readers with a more extensive and more carefully prepared abstract of this rare document.

The number of persons who attended Public Worship on Sunday, March 30th, 1851;—

	Morning	Afternoon	Evening
Church of England	2,371,732	1,764,641	903,141
Other places	2,056,606	1,365,620	2,097,681
Total	4,428,338	3,030,260	2,900,772

The number of persons who attended at the Bible Christian places of worship in England and Wales, on the Census Sunday, 1851, was;—

In the Morning	14,655
Afternoon	24,002
Evening	84,038
Total	122,695

SPIRITUAL PROVISION AND DESTITUTION.

I. ACCOMMODATION.

Various computations have been made respecting the number of sittings proper to be furnished for a given population. With respect to towns, it has been thought by some, that accommodation for 50 per cent. would be sufficient; while others have considered that provision for not less than 75 per cent. should be afforded. Dr. Chalmers took the mean of these two estimates, and concluded that five-eighths, or 62½ per cent., of the people of a town might attend religious services, and ought to have facilities for doing so. Mr. E. Baines (an excellent authority on subjects of this nature) assumes that accommodation for 50 per cent. of the gross population would be ample. The maximum for rural districts is put lower than that for towns; the distance of the church from people's residences operating as an unavoidable check upon attendance. But the proportion deemed to be sufficient for a town may be applied, with very slight reduction, to the whole of England—town and country both together; and, according to the best authorities, this proportion seems to lie between 50 and 60 per cent. of the entire community. Deducting 2,348,107 children (under 5 years of age), or (including Sunday School children) 3,000,000, seven per cent. of the population, or about 1,000,000 kept at home by sickness, and 3,278,039 persons in charge of houses, Mr. Mann reckons that about 7,500,000 persons will, of

necessity, be absent whenever divine service is celebrated; and, consequently, that sittings in religious buildings cannot be required for more than 10,427,609 being rather more than 58 per cent. of the entire community. For convenience sake, therefore, 58 per cent., or 10,398,013, is the number always assumed to be able to attend.

What, then, is the number of sittings actually furnished, by the agency of all the various churches, for the 10,398,013 persons who, if only willing, would be able constantly to occupy them? The returns from 31,943 places of religious worship, many of them, of course, being simply rooms in houses, give an aggregate of sittings to the number of 9,467,738. But as 2,524 other places have omitted to return the number of their sittings, an estimate for these, computed from the average of complete returns, will raise the total number of sittings reported to the Census Office to 10,212,563. This, when compared with the number calculated as desirable (10,398,013,) shows a deficiency, upon the whole of England and Wales of 185,450. Assuming, therefore, that the joint provision made by all the sects together may be reckoned in the computation, the deficiency, upon the whole of England and Wales, will be only to the extent of 185,450 sittings (or for only 1·3 per cent. of the population), *if the entire provision now existing is found to be so well distributed over the country, as that no part has too little and no part too much.*

It is, therefore, necessary to inquire how far this distribution has been realised. The effect of unequal distribution is very striking. It appears from a tabular statement, that the proportion per cent. of the population already accommodated in registration division and counties, is as follows:—

	Lon.	S. East	S. Mid.	
In the gross..	30·2	57·7	64·8	
After deducting for unequal distribution }	29·7	52·4	55·5	
Eastern. S. West	Northern	W. Mid.	N. Mid.	
70·4	72·2	50·7	54·5	70·1
65·5	57·3	48·7	49·8	55·5
N. West.	York.	Welsh.		
43·3	60·5	84·5		
42·0	51·4	58·0		

Of course by taking smaller divisions, the disparity becomes greater. If we take the *large towns* only, and include small country towns with the rural

parts to which they virtually belong, the proportion per cent in urban districts will be 37 as compared with 73 in rural districts. Probably a more instructive collocation cannot be produced than that presented by two neighbouring districts of the metropolis—the City of London, and Shoreditch. The former has accommodation for 81 per cent. of its inhabitants, the latter for 18; the former has a superfluity of 13,338 sittings, the latter a deficiency of 43,755, while the total number of sittings in England and Wales is as many as 10,212,563, leaving at first sight, a deficiency of only 185,450, as compared with the number requisite to provide for 58 per cent. of the population; yet, by the unequal distribution of these 10,212,563, there is really not accommodation, *within reach of those who want it*, for a greater number than 8,753,279, leaving an actual deficiency of 1,644,734 sittings.

The rural districts are supplied in general with adequate, sometimes with superabundant, provision. It appears that the *urban* parts of England, containing an aggregate population of 8,294,240 persons, have accommodation for 3,814,215 or 46 per cent. of this number: while the rural parts, containing a population of 9,633,369, have provision for 6,398,348 or 66·5 per cent. The consequence of this has been that most of the smaller parishes possess an adequate or rather a superfluous provision, while the larger parishes are insufficiently accommodated.

A table stating in detail the accommodation in 72 large towns or boroughs clearly shows how great and overwhelming a proportion of the whole deficiency of England is assignable to our great modern towns, since thus it seems that, out of the total number of 1,644,734, additional sittings reckoned to be necessary, 1,318,082 or 80 per cent. are required for these seventy-two boroughs, or rather for sixty of the most recent, the remainder being fortunately blessed with more than adequate provision. This gives a vivid picture of the destitute condition of our great-town population, and speaks loudly of the need there is for new and energetic plans of operations having special reference to towns.

This suggests the question, at what rate is the supply increasing, and is it adequate to the emergency? From a tabular statement, showing the amount

of accommodation at different periods, the whole of England and Wales it appears that, taken in the gross, our rate of progress during the last thirty years has not been altogether unsatisfactory. Previous to 1821, the population increased faster than accommodation for religious worship, so that while, from 1801 to 1821, the former had increased from 8,892,536 persons to 12,000,236 (or 34·9 per cent.) the latter, during the same interval, had only increased from 5,171,123 sittings to 6,094,485 or 17·8 per cent.; and the proportion of sittings to population, which in 1801 was 58·1 per cent., had declined in 1821 to less than 51 per cent. But from 1821 to the present time the course of things has changed: the rate of increase of the population has continually declined, while that of religious accommodation has steadily advanced; so that while the number of the people has been raised from 12,000,226 to 17,927,609 (an increase of 49·4 per cent), the number of sittings has been raised from 6,094,485 to 10,212,563 (or an increase of 67·6 per cent.), and the proportion of sittings to population, which in 1821 was 50·8 per cent. had risen in 1851 to 57 per cent.

But the *comparative* increase is also satisfactory. The towns have by no means had a share proportionate to their need. For although the increase of provision in towns has been 174 per cent. in the 50 years, while the increase in the country parts has not exceeded 66 per cent.; yet such has been the more rapid increase of *population* in the former than in the latter (156 per cent. against 65 per cent.), that the accommodation in towns in proportion to the population is scarcely less deficient than it was in 1801—viz., 45 sittings to every hundred persons instead of 42, while the accommodation for the rest of England will still suffice for as many as 70 out of every 100 of the rural population.

But while the actual number of sittings is 10,212,563, there is never at any one period that number available to the public. In the morning, 1,714,043 of them, in the afternoon 3,944,635, and in the evening, 4,489,563 are withdrawn for public use.

The question then occurs—what proportion of the accommodation is free? It is estimated that out of the 10,212,563 sittings, 4,804,595 are free, or deducting 686,535 for unequal distribution, 4,118,060.

The following table shows the proportion of accommodation provided by each religious body:—

Religious Denominations.	Places of Worship.	Sittings.*
PROTESTANT CHURCHES.		
Church of England	14,077	5,317,015
Scottish Presbyterians:		
Church of Scotland	18	13,789
United Presbyterian church	66	31,351
Presbyterian church in En.	76	41,552
Reformed Irish Presbyt.	1	120
Independents	3,214	1,067,760
Baptists:		
General	91	20,539
Particular	1,947	582,593
Seventh Day	2	390
Scotch	15	2,547
New Connexion General	182	52,604
Undefined	550	933,310
Society of Friends	371	91,559
Unitarians	229	68,554
Moravians	32	9,305
Wesleyan Methodists:		
Original Connexion	6,579	1,447,580
New Connexion	296	96,964
Primitive Methodists	2,871	414,030
Bible Christians	482	66,834
W. M. Association	419	98,813
Independent Methodists	20	2,263
Wesleyan Reformers	339	67,814
Calvinistic Methodists:		
Welsh Calvinistic Method.	825	211,951
Lady Huntingdon's Connex.	109	38,727
Sandemanians	6	956
New Church	50	12,107
Brethren	132	18,592
Isolated Congregations	539	104,481
Lutherans	6	2,606
French Protestants	3	560
Reformed Church of the Netherlands	1	330
German Protest. Reformers	1	200
OTHER CHRISTIAN CHURCH.		
Roman Catholics	570	186,111
Greek Church	3	291
German Catholics	1	300
Italian Reformers	1	150
Catholic & Apostolic church	32	7,437
Latter-Day Saints	222	30,783
Jews	53	8,438
Total	34,467	10,212,563

* Including an estimate for deficient returns.

The Population of England and Wales, 17,927,609.

The following is a summary of the places of worship;—

Churches of England & Ireland }	13,854	223	14,077
Nonconformists...	16,427	3,070	19,497
Roman Catholics	506	64	570
Foreign Churches	13	1	14
Other sects	29	5	34
Jews	42	11	53
Mormons	88	134	222

Total 30,959 3,508 34,467

The first column contains the num-

ber of separate buildings; the second, the number of places not separate buildings; and the third, the total of both.

The number of sittings provided in the various places of worship, was as follows;—

Church of England	4,922,412
Other places	4,545,326

Total 9,467,738

The number of Sittings furnished by the Bible Christians, 60,341.

MISSIONARY CHRONICLE.

February, 1854.

AUSTRALIA.

We are happy to inform the friends of Missions that this interesting field of labour presents a very encouraging aspect, such as to demand devout thanksgiving to God. We are happy also to inform them that a kind friend has offered £100 towards sending two more labourers to that important colony, to whom we beg to tender our thanks.

Under these circumstances the committee have resolved to send two or more additional labourers thither, as soon as suitable persons offer themselves and a proper supply can be obtained for the home stations.

The friends generally are requested to pray the Lord of the harvest to send forth labourers into his harvest.

The following interesting communications have been received from the Brethren, Way and Rowe.

*Adelaide, South Australia,
August 3rd, 1853.*

DEAR BROTHER.

Yours of April 25th came to hand about ten days ago, and I assure you that the pleasing intelligence that the Brethren [Hocken and Ridcliff] are appointed to this colony has greatly relieved my anxious mind. I hope in a few days they will be on the deep, and that we shall welcome their safe arrival in November or December.

I have been with you in heart at Exeter the last week, although toiling hard in the bush 16,000 miles from that much loved spot. How true?

"Mountains rise, and oceans roll,
To sever us in vain."

Well brother, the hope cheers me that we shall meet again, if not on earth, in that better country where toil and care are unknown.

I am grateful that I am so far restor-

ed to health that I am quite prepared to share the toils of the bush with my Brethren. I believe I never worked harder than at present, and am thankful that my heart is still in the work.

I assure you I can hardly express the deep sense of gratitude I feel, or the vast amount of encouragement it gives me, to be assured of the continued esteem, affection, sympathy, and prayers of my Brethren; and I often find the need of such encouragement, for we have things to try and exercise us on foreign stations, altogether unknown at home.

We certainly ought to have, at least, three preachers at Port Philip; one at Melbourne; one at Bendigo; and one at Forest Creek; but we cannot part with one from this Colony. The fact is we shall want the Committee to send us two more for this colony, as soon as possible, as Providence is opening the way before us beyond my most sanguine

expectations. How we shall make out the stations when the Brethren, Hocken and Ridelift, arrive, I do not know. I believe it will be utterly impossible to give anything like general satisfaction. All we ask is a good supply of devoted men. I have no doubt but the colony will be self-supporting. We ought not to draw our support from home, and I am determined to use every means I can to prevent it.

A few to the south of Adelaide have found peace since the quarterly meeting; but still we want a greater breaking down. The population is increasing very fast, and it is necessary that the number of devoted, self-denying ministers should be increased, to meet the demands which must necessarily follow an increase of population.

I am constantly receiving letters from new arrivals at Port Philip. One came yesterday from a local preacher who says he has joined the Association for the time; but hopes we shall soon be there; and that at Collingwood, near Melbourne, land is offered for a chapel, and £100 towards its erection. Br. Hale, formerly from the Burra Burra, writes to say he has formed a society at Bendigo, and was putting up a Chapel which he expected would be opened before his letter reached me. He advised me to send a preacher at once, or to come over and survey the country; for he says there is an excellent prospect both at Melbourne and Bendigo. Br. Bestard, late of Devonport, also thinks there is a good opening for us; but he is just gone to England for his wife, or he would have been anxiously looking to receive Messrs. Newcombe and Ching. If the Committee could send back three missionaries with him for that colony, it would be an excellent thing. I expect it would be very expensive at first, and only at first. If it were at all practicable to manage next quarterly meeting for my plans, I think I should go and survey, but I fear it will not be.

I hope the Committee will help us in the erection of a chapel here at Adelaide. One and all think we ought to have a good chapel here, and I hope the Committee will make us a liberal grant. If they can only help by lending us £300, without interest, we will repay it in instalments of £50 a year; the first payment to be made at the second anniversary of the opening.

On Monday I met about six friends to consult about building a chapel at Willinga. About £122, 17s. was prom-

ised then and there. We shall proceed at once to build. Yours in Christ,

JAMES WAY.

P.S. I have just heard that the chapel at Bendigo is opened, and that the opening services cleared the debt. I suppose it is a tent chapel, and cost about £50.

*Kooringa, Burra, Burra,
South Australia,
Sept. 13th, 1853.*

DEAR FRIENDS.

Allow me through the Magazine to communicate to you the state of things existing in this part of the Australian Mission.

There are three things about which I wish to make a few remarks.

I.—CHAPEL ANNIVERSARY.

The Second Anniversary of Kooringa Chapel was celebrated on the 14th and 15th of August, 1853. On the Sabbath three impressive and instructive sermons were preached by Br. Fursman, and good was evidently the result.

On the Monday a public Tea was held, and about two hundred partook of the good provisions the ladies kindly prepared and gave gratuitously for the benefit of the cause.

A public Meeting was held in the evening. The chair was filled by our kind friend, Mr. Burgess, Independent, and addresses were delivered by J. Rowe, J. Pellew, W. Fursman, J. Blatchford, and J. Barnden.

	£	s.	d.
Collections	15	14	6
Proceeds of Tea	11	8	11
Total	27	3	5

The Chapel and Mission House are entirely free of debt.

II.

A Statement of Kooringa Receipts for last three years, as far as I can ascertain them.

	£	s.	d.
Subscribed and collected for Chapel and Mission House	335	7	3
Ditto Missionary Meetings	35	0	0
Ditto Sabbath School	55	3	10
Ditto Quarter Board	99	11	9
Ditto Lighting and Cleaning Chapel	18	0	0
Total	543	2	10

I think you will say the friends have done nobly, especially when you take into consideration the excitement which has existed for two years past, which has drained away the vast majority of our population to the Gold diggings.

III.—REVIVAL OF RELIGION.

On the 7th of August, 1853, the Spirit of God applied the truth, and sinners cried for mercy. The Lord visited us with showers of blessings during the week, and much good was done. Br. Fursman joined us in the beginning of the week, and was a present help in time of need, and laboured mightily to turn sinners "from darkness to light and from the power of satan to God," that they might receive forgiveness of sins and an inheritance among them that are sanctified. The brethren Blatchford, T. Pellew, J. Pellew, Richards, Pascal, and Symons, came forward nobly to the help of the Lord against the mighty. Br. Barnden, from Kapunda, paid us a visit and entered heartily into the glorious work, and Sister Jeffery exerted herself nobly. Mrs. Rowe was also useful among the penitents.

Since the commencement of the Revival, the Brethren, Fursman, T. Pellew, J. Pellew, and Barnden, have left us; but the Lord is still among us. I believe about twenty-eight have professed to find "peace with God through our Lord Jesus Christ," among whom are three Germans, a mother and two daughters, who live next door to us, and among whom Mrs. Rowe has evidently been made a blessing.

When under convictions they often said to her, "My heart plenty wicked. Me feel my heart plenty heavy. Me go and fall on my knees, and me tell my God take away my wicked heart, and give me a good heart." Since they have found peace, they express themselves in the class meeting as follows, "Me tell my God my sins, and my God take all my sins away, and now me feel my heart plenty light." Such is the interesting manner in which they express themselves, while the tears stream from their eyes.

An aged woman relied on Christ one evening while Br. Fursman was preaching, and sprang on her feet, and with tears of joy gushing from her eyes, declared what God had done for her soul. We had two preachers at one time, and

I do believe the old woman's preaching was effectual, for many were powerfully wrought on. Since her conversion she has visited her neighbours, and declared what God has done for her, and exhorted them to turn to God without delay. The Redeemer's triumphs are certain. The whole earth will be filled with his glory.

Our congregations are very good. All the sittings are let, and many more applications. The sittings were all let previous to the revival. God be praised. We want a larger chapel in which to worship the God of our Fathers. I often talk with the Aborigines about Christ, heaven, and hell; but they stare with amazement: they cannot comprehend these matters.

I hear the prospects are good in the South. They are about to build a chapel at Clarendon, and one at Wil-
lings.

I have received letters from Bendigo, Victoria, stating that our people have purchased a Tent for Divine worship, 36 feet by 20 feet, and have a good society.

They want a preacher, but my opinion is, that if they are supplied, they had better be supplied from this Colony, instead of direct from England. I believe it important for this Colony to be supplied before we extend our borders to the adjacent Colonies, as it will give us a kind of permanent settlement to fall back on in case we should not succeed elsewhere. The population is not at all settled in the diggings, so that there is no prospect of permanence. If we have a preacher to part with by and bye, I do not think we should err in sending one to the diggings, to follow the people in their journeyings and encampments; but to send there and lose fixed, settled districts, which are opening for us in this Colony, would, in my opinion, be unwise. These are my own thoughts; I have not conversed with the Brethren yet, and what Br. Way's views are I know not. I expect to meet him the week after next at the Quarterly Meeting. I trust I shall be excused for the freedom I have taken in expressing an opinion.

Trusting you are prospering in our native Land, and that I shall live long enough to see you again.

I am, Dear Friends,

Your Brother in Christ,
J. ROWE.

We trust all our Friends will engage in special prayer for more labourers, till a sufficient supply is obtained. We shall be glad to receive any information respecting labourers prepared to enter on this interesting, and promising field.

BIBLE CHRISTIAN MAGAZINE.

MARCH, 1854.

D I V I N I T Y .

RIGHTLY NUMBERING OUR DAYS.

To the Editor.

Dear Brother.

If you judge these few plain remarks suitable for your pages, they are at your service.

Bristol, January 9th, 1854.

Yours truly,
R. BLACKMORE.

"So teach us to number our days that we may apply our hearts unto wisdom."
Psalm xc. 12.

As the traveller on his journey, particularly marks, and carefully estimates, the road over which he travels, comparing it with the time expended, to ascertain his approach to the end of it; or as the sailor, while on the tempestuous ocean, attentively keeps his reckoning, to know the progress of the voyage, so we who are passing through time, and swiftly hastening to another world, should survey our lives and ask, What proficiency are we making in divine things?

Our present position demands serious reflection, as we have just closed another year. On reviewing the past, we have much to be thankful for, and much, very much to deplore. God has dealt graciously with us, and he demands our gratitude. O may it be proportionate to the favours we have received! But months and years are swiftly flying—our lives will soon end.

In the contemplation of the human life we may apply the language of the Psalmist;—"Verily every man in his best state is altogether vanity." This is a conclusion to which most men arrive: the young and the old; the rich and the poor; the learned and the illiterate; the king and the beggar; all are ready to reiterate the expression, "Surely man is vanity." The conclusion is just; but the premises leading thereto are not always so. Sometimes it is uttered by the sceptic, while cavilling at Divine Providence, and complaining of the arrange-

ment of things in the world. Then it proceeds from the lips of a peevish man, who is dissatisfied with his present lot, and whose mind is ruffled by disappointed hope. At other times we hear it from the carnal and licentious, who are groaning under a burden of misery, which by their sins they have brought upon themselves. It is not when coming from any of these that its importance is seen; but when it comes from the lips of the thoughtful, whose minds are deeply impressed with their own frailty, and with the state of others, who have such feelings as Moses was the subject of, when he uttered the text; "So teach us to number our days that we may apply our hearts unto wisdom."

Here is an estimate desired. Let us ask of what it consists. It does not mean that we shall be able, literally, to count the number of our days to come; that is not put within the reach of mortals. It is one of the "secret things which belong unto the Lord." We may, however, so far estimate them as to know that they are few. That the life of man is short, all will allow. To remind us of this, the word of God abounds with declarations on the subject. See Gen. iii. 19, "Dust thou art, and unto dust shalt thou return;" 2 Kings xx. 1, "Set thine house in order; for thou shalt die, and not live;" Ps. xxxix. 5, "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; surely every man in his best state is altogether vanity;" James iv. 14. "For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth." Human life is compared to the grass; how soon it withereth;—to the flower;—how soon it fadeth!—to the shadow how soon it declineth!

"Time by moments steals away ;
First the hour and then the day ;
Though 'tis long a month appears,
Yet it soon amounts to years."

The shortness of our lives can only be known by comparison. What is a moment to a year, or a day to a century? Then how short are our lives compared to eternity? When we enter on that state of being we shall cease to measure time by days and years—not by the course of the sun as we now do—but by comparing it with endless duration. Methuselah lived nearly a thousand years! One moment would be infinitely small compared to his life! But how much smaller would our lives be, compared to eternity, though we could live even to the judgment day? Yet every moment advances us a step towards the grave. The fixed stars, through their distance from us, appear as small spots, though we know they are large and important; so is time with us. Great responsibilities—heavy duties rest on it. In it we have much to do.—

“A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.”

Our days are not only few, but soon gone. What important illustrations are given us in the Bible; and what lessons of instruction are supplied wherever we go! If we are pursuing our journey in the country, the King's messenger appears hastening on his way, detained by no one, for “The King's business requires haste.” Here then we are reminded of our frailty. “My days are swifter than a post;” Job ix. 25. If we are engaged in the crowded city, or the manufacturing town, here is a lesson; Job vii. 6. If from the craggy cliff, or towering headland, we gaze on the mighty ocean, while the noble vessel with its sails filled with the breeze ploughs its waves; or if we look to the rapid flight of the bird upon the wing,—the same instruction is given, “They are like the swift ships, or as the eagle hastening to the prey.” Does not the time of childhood, even to those who are advanced in life, appear but as yesterday? “The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.” Where are our kindred and friends? Where are the great and the noble; the intellectual and the pious of the past? Where are Alexander and Cæsar? Where are Newton and Herschell? Where are Luther and Melancthon? Their days are fled! Their lives are ended! They are gone into eternity! Renowned warriors—men of literature and science—eminent christians, all depart! “Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?” “Surely man walketh in a vain show, surely they are disquieted in vain, he heapeth up riches, and knoweth not who shall gather them.” Men may toss themselves, and boast of their greatness and wealth; but the whole course of their lives is like vanity—“A spot of time between two eternities.” One of the ancients knew not which to call it, “A dying life,” or “A living death.”

In this estimate we should also regard the uncertainty of our days. As soon as we are brought into the world, numerous diseases wait to attack us. Like the harbingers of the grave, they lay siege to our citadel, and will not rest until they have conquered. How often are persons arrested in their progress by affliction and death! A man is on a journey; but before it is closed, the journey of life is ended! Another freights his vessel and sends it to a foreign port to obtain a valuable cargo; but before it returns the owner is no more! Another builds a house, hoping soon to enjoy his family in it; but before it is completed the owner quits the “earthly house of this tabernacle.” The fool mentioned in the gospel said, “Soul take

thine ease, eat, drink, and be merry;" but God said, "Thou fool, this night thy soul shall be required of thee." The blooming youth is frequently cut down in a moment. The drunkard is often called suddenly to appear before God;—"driven away in his wickedness." And how many, while prepared for the ball or the pleasure party, have, like Jezebel, only attired themselves for death and destruction! "So teach us to number our days."

The influence which this estimate is designed to have on us is, "That we may apply our hearts unto wisdom." This term is often used in scripture with various applications. One meaning among others is, true religion. This will be seen by reference to Job xxviii. 28. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Also Psalm cxi. 10, "The fear of the Lord is the beginning of wisdom;" or as some render it, "The beginning of wisdom, is the fear of the Lord."

As life is so short and uncertain, we should apply our hearts to get religion. Man must not only be passive, but active. "Strive to enter in at the strait gate." "*Ask, seek, knock,*" are terms showing its necessity. This is the principal thing, and worth striving for. Much exertion is made to obtain riches which, "make to themselves wings and flee away." But this will be as "a treasure that fadeth not;"—and will conduct us to a place, "where no thief approacheth, neither moth corrupteth." Much labour is bestowed and wealth expended to obtain pleasure, which after all cannot satisfy;—

"For what is pleasure but a name?
A charm that lulls to sleep;
A shade—that follows wealth or fame,
But leaves the wretch to weep."

But the joys of religion are real, and substantial;—they are pure, and refined; and can be enjoyed when all others are withdrawn; whether on the lonely desert, or in the gloomy dungeon at the hour of midnight. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isaiah lv. 2. Much time and strength are employed in the pursuit of intellectual acquirements. For this the midnight lamp is trimmed, and the dawning of the day prevented, until health gives way and life becomes a wreck. But all this is little without piety. "For though I understood all mysteries, and had all knowledge, without charity it would profit me nothing;" but whatever knowledge is gained in connexion with devotedness to Christ, will abide for ever.

Since life is so short and uncertain, we should apply our hearts to keep religion. "Prove all things; hold fast that which is good." 1 Thess. v. 21. The vigilance of our enemies

is a proof of the value of religion. Few would strive to take a useless thing from us. Satan is too wise to attempt to rob us of that which would do us no good. He will not disturb the careless, and the lukewarm; but pious devoted christians, are subject to his attacks. Against them he hurls his fiery darts, to wound, and rob them of their treasure. But as soldiers of the cross we must stand firmly. Believe; hold fast the shield; take the sword of the Spirit which is the word of God. It is the part of a good soldier to conquer or die. The Spartan women in giving the shield to their sons in the day of battle were wont to say;—"Bring back your shield, or be brought back upon it." That is, "Let there be victory or death." Listen to Christ. "That which thou hast already hold fast till I come." "To him that overcometh will I grant to sit with me on my throne; even as I also have overcome and am sat down with my Father on his throne."

The necessity of this, will appear when we think of the number who have made shipwreck of faith and of a good conscience. Even Paul could say;—"Demas hath forsaken me, having loved the present world." "Because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end, the same shall be saved."—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? But then will I say unto them, Depart for I know you not."

Since life is so short and uncertain we should apply our hearts to advance in religion. This is progressive. When we cease to advance in it, we decline. The improvement of the mind, and the sanctification of the heart, should correspond with the flight of time. "Increase with all the increase of God." "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The slothful servant was not condemned because he had lost his talent, but because he had not improved it. The faithful servant was not applauded because he had not lost his talent; but because he had increased it. May we all be able to say, "Lord thy pound hath gained five pounds."

Since life is so short and uncertain, we should apply our hearts to diffuse this religion. That which we wish selfishly to keep, we lose; but that which we dispense we multiply. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The

mental and moral desert should be cultivated, until it become like the garden of the Lord. The seed of truth should not be sown grudgingly or sparingly, but should be scattered broadcast. "He that soweth bountifully shall reap also bountifully."

On reviewing the preceding do we not see the necessity of an increase of spiritual mindedness? "Set your affections on things above, not on things on the earth." Earthly things are but for a moment; heavenly things endure for ever. How ought we to tremble for the want of more spirituality of mind. Are we not too earthly, and grovelling? Are not our minds more on earth than in heaven? Is our joy so lively, our zeal so warm, and our love so ardent, as they should be? Have we not too often declined in holiness instead of advancing in it? How many have now to say;—

"Where is the blessedness I knew,
When first I saw the Lord?"

The early christians had such power of principle as could not be overcome by the prospect of the scaffold! Such a holy flame within that could not be extinguished by the agonies of the stake! Such a mortification of spirit—such self-denial enabled them to live above the world, while they were in it! Their love of home, of kindred, and of life, was deep; but all were given up rather than deny their Lord. Should the days of fiery persecution again overtake us, have we sufficient spirituality of mind to meet them? Let us live for God. Our motto should be, "Life! Life! Eternal Life!" Then, "when Christ who is our life shall appear, ye also shall appear with him in glory."

See also the need of greater diligence to secure that spirituality and meetness for heaven. This is our day of toil, our seed time, that will be our harvest. As we sow here, so we shall reap there. Time is like a mould into which we are cast, and the impress we receive will be retained for ever. Earth is the only place where mercy may be obtained, and a meetness for heaven secured. All beyond this is retribution, and it is final. If we wish therefore to be finally happy in heaven the meetness must be obtained on earth. Heaven must be in *us*, before *we* can be in heaven;—

"Awake my soul, with utmost care
Thy true condition learn."

Shall we be idle who have so much to do? Shall we serve so good a Master with slackness? Shall we be tardy in the race that is set before us? Shall we grudge the poor services we can render to him who died to redeem us? Shall we complain of the sacrifices we have made for that religion which will conduct us to joy unspeakable and full of glory? "As one star differeth from another star in glory, so also is the resurrection of the

dead." "Be diligent that ye may be found of him in peace, without spot, and blameless."

This also gives a solemn warning to triflers, and to all others who are unconcerned about their souls. My dear reader, Are you one of them? If so, pause before you read another line! Reflect on the preceding truths. Think of your frailty. Your moments are flying; your body is hastening to the grave, and your soul to another state of existence:—

"Every beating pulse we tell,
Leaves but the number less!"

Your days of pleasure on earth, will soon end; and, unless repentance prevent, will be followed by, "The worm that never dies, and the fire that never shall be quenched!" The wrath of God is revealed against all unrighteousness. "Because there is wrath, beware lest he take thee away with his stroke, then a great ransom will not deliver thee.—Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Through Christ, salvation may now be obtained, but when life ends it will be for ever "TOO LATE!"

BEWARE OF STRONG DRINK.

"IT BITETH LIKE A SERPENT, AND STINGETH LIKE AN ADDER."

My Dear Reader.—Satan, our common foe, has a thousand baits with which to entrap mankind! To one he offers riches; to another honours; to another sensual pleasures; in fact what ever he finds the heart inclined to love, that he places before it; but there are times when he leaves man to his own choice, being little more than a passive agent in his ruin. When man reaches to a certain point of wickedness and depravity, in his greediness for sinful gratification, instead of waiting to be tempted of the devil, he will tempt him, and call him from his dark abode to his assistance, and he is ever ready to obey the call. But as a general rule, it may be said that he is constantly roaming about, "seeking whom he may devour," and he watches very narrowly for his prey.

Among all the baits used by Satan to entrap man, there is not one that seems to take so well as strong drink. Worldly honour, fame, riches, pride, and war, have destroyed thousands, but those ruined by strong drink are innumerable. Poor deluded man drinks it, under the foolish notion that it strengthens the body—revives and cheers the spirit; but alas! in many instances, it deprives him of his reason, reputation, health, wealth, salvation, and heaven! Well might the wise man say, "It biteth like a serpent, and stingeth like an adder." At

first it may be pleasant, but at last it biteth like a serpent. It steals over the soul when fast asleep, coils imperceptibly around, and around, and at last it drives in its deadly sting—how deep I cannot say. Perhaps were you to ask of the grave-digger, he might better inform you. He might tell you with tears in his eyes, and with a sorrowful heart, “I have buried the old man who fancied strong drink was necessary to recruit his wasted strength. He began with a little at first, but gradually increased its quantity, and finally drank to excess and died. I have buried the young man who was fond of company, and liquor was thought necessary at convivial meetings. He contracted a habit of drinking, and died a drunkard! I have buried the broken hearted woman, whose husband became a confirmed drunkard, and left her and her children to pine and want, whilst he spent his time and money at the tavern! I have buried the husband himself, who lost his life in a drunken broil! I have buried the darling infant whose wretched, drunken father, aiming a blow at its mother, destroyed it at the breast! I have buried the prostitute, who was once fair and innocent, but alcoholic liquor inflamed her seducer—deprived her of caution.—She was soon deserted, and after pursuing a short career of shame and infamy, died in wretchedness and misery! I have buried the murderer and his victim: they were once bosom friends, but strong drink snapped the bond of friendship asunder. They quarrelled over a drunken cup, and one having died by the hand of his companion, the other suffered a felon’s death! I have buried the suicide also, who drank until he died; until his character was dissipated, his mind deranged—and so in his distraction he laid violent hands on himself. Oh! indeed, “It biteth like a serpent, and stingeth like an adder.”

Dear Reader, allow me to ask, Are you a pledged teetotalter? If not, pledge yourself at once, no more to touch, taste, or handle the unclean thing.

J. TOLL.

ACTIONS FOLLOWED BY CONSEQUENCES.*

DROPPING, in these few last remarks, everything of the nature of hypothetical reasoning, suffer me to impress upon your heart and conscience, in positive, direct, earnest speech, some of the principles we have established or illustrated, and in this way, at once to intimate and urge the practical conclusion of the whole matter.

By your mixed constitutions as human beings, you are naturally placed under three great systems of law,—the Physical,

* From, “Is it possible to make the best of both worlds? A book for young men By T. BINNEY.”

the Social, and the Spiritual. Each of these is fixed and inflexible. They can all be transgressed ; and if, in any, things take their course, breaches and transgressions cannot but be followed by punitive results.

Violations of the physical laws, injure the body ;—of the social, the character ;—of the spiritual the soul. For the punishment of transgression, as just intimated, it is not necessary for any thing to be actually done, or directly inflicted, by God. Things take their natural course, and they work out, by necessary consequence, suffering, sorrow, and death. Vice, or the violation of physical order, destroys health ; crime, or the violation of social order, ruins reputation ; sin, or the violation of spiritual order, separates the soul from God. The first may end in an early grave ; the second in disgrace, in exile, or on the gibbet ; the third, in future irremediable condemnation. In respect to the first two, it is no matter what men believe or disbelieve, or even whether there be a God to believe in, or not,—there is nature with her *facts*, and that is enough ; as facts, the things indicated stand fully and palpably revealed before us. With respect to the third, although the Divine existence is asserted and religious faith required, the result does not depend on any positive act on the part of God ; still things only take their course, and go on to their natural issues ;—to *prevent* this, is what would require something to be *done*.

Remark, also that obedience to *one* set of laws, and the enjoyment of the natural reward of such obedience, will not save a man from the punitive consequences of *another* set which he transgresses. A libertine may be upright and honourable in mercantile transactions ; he will be respected and trusted in matters of business, but—his vice may destroy him, nevertheless. A rebel, or a murderer, may be abstemious and chaste ; he will be beheaded or hanged in—high health. A rejector of Christ, a disbeliever in God, may be chargeable with neither vices nor crimes ; he may live long, enjoy much, and have a reputation in the world for his secular virtue ; but—he may wake up, in another life, a purely spiritual life, to find himself, as a spirit, incapable of sympathy with the society and the objects, and unfit for the duties of the world of light !

Now, all this, mind is nothing whatever, but just the working out, in each case, of natural laws,—for, you will remember, that the spiritual laws which surround and encompass us as creatures, as beings endowed by the religious capacity and distinguished by the religious instinct, are just as natural in themselves, and as much belong to Nature, as those of the physical or social system. Men's relations to God, as spiritual beings, are *as* real as their connexion with a body, or their relations to each other ; and they are deeper and more durable than either, for they can be conceived to exist, in all their integrity, if a

single human spirit, out of the body, was existing in the universe alone with God. Observe, also, that the relations of these systems of law to each other, according to the natural constitution of things cannot but be this,—that the spiritual is the greatest of the three, and includes under it the two others, but that they, of course, cannot include or comprehend it. Hence, violations of the inferior, are violations of the higher;—but obedience to them, is not, in itself, obedience to it. That is to say, vices and crimes are *sins*; but mere freedom from either, or from both, is *not* “holiness.”

Now, mark what your Bible teaches you, and what your consciences will confirm. It is not said that all are either vicious or criminal; but it is said that “all are sinners;”—for “all have sinned and come short of the glory of God,” and “the whole world is guilty before Him.” Ungodliness, the violation or neglect of spiritual laws and duties, being out of harmony with these,—this is what is charged on all men; not that every individual upon earth has practically committed all sorts of open sin. Many, indeed, have added wickedness to ungodliness; but it is quite possible for a large amount of what is highly valuable in relation to the world, and very beautiful too in itself, to co-exist with an entire destitution of spiritual life. The good man of society may both serve and adorn the earth, and yet he might find himself thoroughly out of his element in heaven. “*Enter into my joy,*” might be as painful and repugnant to his feelings, if they were possible to be addressed to him, as may now be the words—in any deep, earnest sense—“*let us pray.*”

Now, don't be revolted by these statements, as if they were something savage and inhuman,—the narrow bigotry of theological exclusiveness. They are the unavoidable results of fair and exact reasoning; and what is more they show the greatness of our nature,—the attributes by which we are distinguished as spiritual and religious beings,—the high sphere to which as such we belong,—the duties of which we are capable,—the end for which we were made. We are not creatures endowed simply with intellect, power, skill, taste, or even the moral faculty—so that we can subdue the earth, and build houses, and cook our food, and embellish life, and live in society, and multiply present comforts and enjoyments; but we are also such, that, whatever we may do, or whatever we may enjoy, while acting in harmony with the systems of physical and social law, it is impossible for us, in spite of it all, to fall far short of our own proper, noble, divine life;—for “man's *chief* end is to glorify God and to enjoy Him for ever.” It is because man's Present and Future might be so great, that the misunderstanding of the one may be so perilous to the other.

B I O G R A P H Y.

MEMOIR OF ELIZABETH REED.

Amidst much that is discouraging to those engaged in attempts to promote the work of the Lord upon earth, it is cheering to find that, from time to time, one and another is passing off the stage of life, full of holy hope, as it gives us proof that our labours are not in vain in the Lord, and that the Lord is still with us. Much labour has been bestowed by the Bible Christian Missionaries and their friends in this neighbourhood; they have "sowed in tears;" but they have "reaped in joy," and in eternity they will rejoice in the fruit of their labours, while they will ascribe all honour to God, who shall present them together before the throne of his glory with "exceeding joy."

Among that happy number will be found our lately departed friend, ELIZABETH REED, who was born at Portsmouth, May 1st, 1816. Her Mother became the subject of saving grace while Elizabeth was very young. She was brought into the fold of God, through the ministry of the word of life, at Emmanuel Chapel, Landport, and died in the triumph of faith about the year 1830. The subject of this notice, was converted to God about nine years ago. She had occasionally attended our ministry with her mother at an early age, and had been taught in our Sabbath School. In the year 1844, a protracted meeting was held at the above Chapel, which was attended with very delightful results; in answer to earnest and importunate prayer, the Spirit of glory and of God rested upon the worshippers at that place; and among those that were blessed with a knowledge of salvation, was our departed friend,

While the meetings were being held, and before she had attended them, our Sister was alarmed by a dream. On a Thursday night she dreamed that the world would end on the next Sabbath day. Her mind became very restless. On the Sabbath afternoon she lay down to sleep with a view to get rid of her trouble. She slept a while, but was awoke out of sleep by a storm of thunder and lightning, which greatly increased her terror, and in company with a younger sister she ran to the house of a friend, from which she had not courage to return till the next morning. On the following Lord's day, after suffering great distress of mind in the week, she went to the house of God, and continued to seek the Lord till she found "redemption in his blood, even the forgiveness of sins, according to the riches of his grace."

She now joined the Society, and became a useful member of the Church of God. Br. Rayner observes, "I knew her from the commencement of her Christian career, being her Leader the whole of the time, till she ceased to meet through affliction which ended her mortal race. I always found her a consistent member of society, and an honour to the Church of Christ. She professed to be converted, and her subsequent life and happy death proved the pleasing fact that her profession was real.

Our dear friend appears to have pressed into the kingdom of God, and realized the blessed assurance that Christ had loved her,

and given himself for her. She became a very regular attendant at Class meetings, and profited thereby. It would be well if our people, as a whole, loved this means as she did. She felt the sweetness of the fellowship of saints. She was settled in life before her conversion; but happily never met with any opposition from that quarter.

About four years after her conversion to God, she was called to suffer the loss of her husband, who died at Malta. As a widow, she was left almost wholly dependent on her own exertions for support; and by the good hand of the Lord was able to provide things honest, both in the sight of God and man.

For many years she enjoyed good health; but from taking colds, some few years ago, she became the subject of consumption, from which of late years she has suffered much. She has often been under the doctor's care, and about two years ago it was expected she would have died; but she recovered, and her health appeared to be somewhat improved. About twelve months ago she was for awhile in tolerable health, but from getting wet on a journey about last August the old complaint returned, and she was brought down on a bed of affliction, which proved to be her death bed. In this affliction she was a great sufferer; but she possessed her soul in patience, and calmly waited the will of her Heavenly Father. There were circumstances which rendered her recovery very desirable, and for a season she cherished a hope that she should be restored to health; but when it became apparent that her affliction was unto death, she gave herself into the hands of the Lord, and patiently waited his blessed will.

During her illness, I often visited her, and was often refreshed while conversing about the things of eternity. It was truly pleasing to witness the triumph of faith. Br. Rayner says,—“I had the pleasure of visiting her in her last illness, and am sorry I did not take notes of many of her expressions, which were deep in experience, and rich in piety. She always expressed strong confidence in God, and a firm reliance on the blood and merit of the Lord Jesus Christ. She was a stranger to doubt and fear; death had lost its sting; and she knew that to depart and to be with Christ would be far better. I had no doubt of the safety of her state, yet I put some pointed questions to her, which she most readily answered to my satisfaction. Her mind was kept in a most peaceful frame. I once asked her if her mind reposed on Christ? ‘Oh yes, night and day.’ On reminding her that she would soon be home, she lifted her eyes, and exclaimed, ‘Oh, that it were to-night!’ On asking her at one time if all was well, she said, ‘Oh yes! but if I had not religion now, I I should not be able to get it;’ adding with earnestness, ‘Do, do, do, tell the people not to put off the getting of religion till a dying hour!’”

I never visited her without profit to my own soul. On my last visit, the Sabbath before her death, she shouted aloud the praises of the Lord. Often has my inmost soul been led to say, Let my last end be like her's. There was something sacred about the chamber where she lay, as well as in her appearance and heavenly smile. Her peaceful frame of mind, her sweet resignation to the will of God, all indicated that she was on the verge of heaven. But our

sister is gone to heaven—to glory; gone to be with her Lord—to swell the number of those who have washed their robes and made them white in the blood of the Lamb. Yes, yonder she bears her palm—wears her crown;—ascribing her salvation to redeeming mercy.

On March 10th, I called and found her delirious; but even in these wanderings her spirit appeared to be calm, and when collected would readily talk of Divine things. On my repeating—

“Jesus lover of my soul,”

She took up the following words of that verse, and repeated them with much fervour. Her last conversation on earth was with her friend, Sr. Ann Wearham, to whom she said, “We must ask and receive that our joy may be full; my joy is full. Amen, Amen.” These were her last words; from that moment her speech left her, and she gradually sunk down into the arms of death, till the spirit escaped to the realms of the blessed, and left the dull body behind.

While we thus write of our dear friend, and of the dealings of the Lord with her, it must not be forgotten that we write of an erring mortal like ourselves; a creature only fully perfected in heaven. Our dear friend, like others, had to mourn her imperfections; and felt that her good was all divine. Let us follow her as she followed Christ, so shall we meet her in heaven.

During her sickness she often united with her friend A. W. to sing,—

“My soul’s full of glory, which inspires my tongue,
Could I meet with angels, I’d sing them a song;
I’d sing of my Jesus, and tell of his charms,
And beg them to bear me to his loving arms.”

Her wish is now realized; she has joined the company of saints and angels in a happier region.

Dear sister, farewell, till we meet thee in glory,
With the ransomed to tell the wonderful story;
And endlessly drink of that life-giving river,
And in that happy home to part not, no never.

R. P. TABB.

MEMOIR OF MRS. SUSANNA RICHARDS.

“Laurels may flourish round the conqueror’s tomb,
But happiest they who win the world to come.
Believers have a silent field to fight,
And their exploits are veiled from human sight:
They in some nook, where little known they dwell,
Kneel, pray in faith, and rout the host of hell!
Eternal triumphs crown their toils divine,
And ALL those triumphs Susan now are thine.”

To gather up the memorials of the pious dead, and to rescue the names of those from oblivion who ought to be had in everlasting remembrance, is the duty of the surviving members of the militant church of Christ, and is in perfect accordance with the revealed and determined will of God; to record their peculiar excellences, conflicts, and the ultimate conquests of their spiritual and holy lives; to exhibit

the efficacy of divine grace; and to add to the numbers of those who though dead yet still speak, whose bright example it is equally our duty as it is our privilege to imitate, especially as some of them are to be regarded as the first fruits of our toil in certain neighbourhoods, and who had to share in no small degree our opposition and systematic persecution.

SUSANNA RICHARDS, whose maiden name was DAVIES, was born February 24th, 1816, and was reared up by Mrs. MORGAN, a pious woman, from the period when she was three months old. Even from her youthful days, there were evident marks of morality and industry, as the fruit of her being taught that

"Satan finds some mischief still,
For idle hands to do,".

not always found in one so young. Some of her youthful associates who are now converted to God, and are holding on their way, told me that from the eighth to the tenth year of her age she manifested such modesty, and such a disposition to retire from scenes of folly and wickedness, as is not generally found in persons of that age, especially in the neighbourhood where she was brought up, which is proverbial and notorious for sin of every description.

In the year of 1830 she was sent by her kind benefactress, whom she called mother to the day of her death, to a neighbour's house, where the Preachers then and for many years after regularly lodged, when in that part of the circuit, for a new plan of appointments. She entered the dwelling about the time of family prayer, and was induced by the example of others, to encircle the altar that sanctifieth both the gift and the giver, and thereon to offer themselves and their devotions exclusively to God who is in Christ reconciling the world unto himself.

Br. John Glass was the preacher, and during the time of prayer, which was of a prevailing character, our sister was awakened to a sense of her depraved and lost condition as a sinner before God, whose wrath is revealed from heaven against all unrighteousness of men; and from the influence felt on that occasion, she was immediately led to seek the Lord with much earnestness and full purpose of heart. Knowing that the Lord invites to importunity, she used strong and imploring entreaty, that he would condescend to rescue and save her soul from eternal ruin. However the desired and sought for blessing was not at that time obtained; she had to return home under a pressure and distress of mind, as well as a darkness of soul, that might be felt, and that continued to accumulate and increase until it became intolerable to be borne up under. Advice was given, and prayer again offered; but no relief realized.

The following Sunday she was conducted to the class-meeting at Siloam chapel; but when she came there, Br. Joseph Highley, whom she expected to see, who was the regular class-leader, (on account of his having a Sabbath's appointment to fill on the Circuit plan,) was not present. His brother Philip, however, supplied his place; and the friends had a time of refreshing from the presence of the Lord. He gave our sister suitable advice, and all present were much interested and desirous that the object of her deep solicitude should be obtained, and prayed accordingly; but no peace was imparted to her

troubled bosom. From that time till the Christmas Quarterly Meeting, which was held at Porthcassegg, she continued in distress of mind. Br. W. Courtice, then the Superintendent of the Bristol District, was on his tour to visit the Circuits; a practice once popular among us, but now abandoned, or nearly so. It is with regret that the writer looks back on the discontinuance of a usage once fraught with so much benefit to the souls of our fellow-men, and to our little Zion at large. The remembrance is still fresh on his mind of the many conversions which he has witnessed on those delightful occasions, as the people would then repair from one end of the station to the other, expecting to share in those spiritual banquets. But now in many instances, on account of its being a pound, shilling, and pence question chiefly, there are but a few who come, and those few too often return without the refreshment once realized. On the occasion referred to, Br. Courtice preached from Luke vii. 40; "Simon, I have somewhat to say unto thee; and he said, Master say on." During the discourse the power of God accompanied the word, and our sister laid hold on eternal life, and the effects that followed the act of faith on her part, fully evinced the cause from whence it sprung; for it was "joy unspeakable." Nature's dark eclipse rolled off from the horizon of her mind, and then it was, as it was with Moses, she commenced and continued to endure as seeing Him who is invisible. The buddings of hope, and the fruits of love, were marked and visible to all who were acquainted with her, being displayed in strong attachment to God's cause, and zealous efforts for its promotion. She also regularly attended the appointed ordinances, and maintained such a consistency of walk before the world, that was every way characteristic of the new creature and the christian.

From the time that she tasted the Lord was gracious, nothing could allure or frighten her from the path of duty and safety. Her course was as the sun, brighter and brighter, alluring her towards the perfect day, being possessed of these borrowed rays that warmed her bosom, and waked up the otherwise dormant faculties of the soul into holy activity and delight. Dismal looks and sorrows that are depressive and unnerving, and in most instances seek the shade, were completely thrown away; and joy that is at all times emboldening, impulsive, and communicative in its nature, and wears the very looks and has the ennobling spirit of invitation, with the palm branch of victory in hand, these ornamental graces were possessed, retained, and held forth as the birth-right of the heaven-born soul, through which she would be moved to exclaim to her old associates,—

"Bring no price; God's grace is free,
For Saul, for Magdalene, for thee;
Tell him all this nor cease thy cry
Until he mercy show;
Thousands have found it, so have I,
And thou shall find it too."

To such as appeared to feel the force of truth, and yield in some measure to its melting influence, yet on account of persecution seemed to halt between two opinions as to their joining God's people, and making them their sole companions for the journey of life, as heirs of immortal bliss, her language was still to the point and every way appropriate,—

"Come with us, we will do thee good,
 As God to us hath done;
 Stand but in Him as those have stood,
 Whose faith the victory won."

Shortly after her conversion she was presented with a new Hymn Book, and the experience and spiritual letters of Mrs. Hester Ann Rogers as a gift from a friend. In the deep experience as narrated in the latter work, and the high standard held forth in the former, she was taught not to rest short of regaining again, through Christ her glorious Mediator, the moral image of God, the outline of which had already been drawn on her soul in conversion, and that to aim at high things was the royal road to their attainment. The class meeting was to her almost invariably a time of refreshing from the presence of the Lord; and to it she would repair with ardour, expectation, and holy delight. Her quarterly tickets were preserved from the time of her being admitted into society, as so many pledges of the vows made afresh to dedicate herself to acts of benevolence to mankind, and the whole exclusively to be offered to God by way of obedience through the grace of her adorable Redeemer. Hence the people of God became her sole companions, and in her conversation with them there was an intense desire displayed to be instructed in the things pertaining to the inward kingdom of God in the soul; for therein she found a corroboration of facts in their statements as well as an inward affinity in her own personal experience and joy. Subsequently she laboured under a most painful conviction as to the course she ought to pursue, relative to her taking up the cross and becoming a public character; for the language of the Poet was constantly echoing to her ear;—

"Must I be carried to the skies
 On flowery beds of ease;
 While others fought to win the prize,
 And sail'd thro' bloody seas."

But for the want of courage to give expression to the state of her mind, or some favourable opportunity to commence in that sphere, the smouldering fires were allowed to die away.

In the year 1833, she was married to our Br. W. Richards, whose name is now upon the Local Plan, and who has still to deplore the loss he has sustained by her death, (yet bowing with submission to the will of God,) in the loss of the wife of his bosom, and the mother of his children. In their marriage they both had the assurance of being divinely directed, as their subsequent history has fully declared, they being married in the Lord, could conjointly exclaim,—

By thy unerring Spirit led,
 We shall not in the desert stray;
 We shall not full direction need,
 Nor miss our providential way;
 As far from danger as from fear,
 While love, almighty love is near."

In due time she became a mother, but the child was not allowed to be an hindrance to her attendance at the means of grace; for as Sabbath after Sabbath rolled on, their infant was presented before the Lord as his legitimate property: and though they resided a mile

and a half from the little chapel, there was a punctuality that but few have outdone, by way of regularity at the means appointed for the renewal of our strength. When the family increased, there was the same promptitude; the father taking the elder, and the mother, as heretofore, the babe, and this was done three times in the day for a long period of time:—at the morning class-meeting, and then again to the afternoon and evening preaching, and even homeward from thence, many have been the times when their notes have blended in the following language,—

"We'll break through storms of every kind,
And leave all worldly cares behind,
To gain a crown above."

Ultimately, as the number of their children continued to increase, there was an alternate change; then the father and then the mother in their turn remained at home to take charge of them, while the other repaired, as heretofore, to God's sanctuary, to speak of his goodness, or to hear the word of life that maketh wise to salvation all who take heed thereto and treasure up its truths in their hearts for practical purposes. As years rolled on there was the same intensity of application to the fountain head of all blessedness and joy, through the medium of the ministry as God's appointed instruments to enlighten, instruct, and save all them that believe. The preachers of the cross always found a friend in our sister, and many of them have had a cordial welcome under her hospitable roof. Her dwelling, at one time, became the resting place of the ark of God, as we have had to shift our position many times in the neighbourhood where our sister spent the latter part of her life; and it was with the utmost pleasure and delight that she made preparation in her cottage to receive her neighbours to hear the word of God. Her consistency of character was such as caused but little trouble to the friends of Jesus in their march to the mount Zion above, when it was manifest to her that they were united to be guided by truth—the infallible truth alone—in their path of duty before God and man. It was an ascertained fact that our sister would suffer the loss of everything below, rather than that truth should be violated. The only time that any unpleasantness occurred in her spiritual career was once when certain individuals were carried away with the outward tinsel of dress and show, while their inward adorning was but mean and scanty, which was manifest, as there was no ascriptions of praise or thanks offered to God, at the remembrance of his holiness. This sorely grieved her, and called forth her burning indignation and withering rebuke against such vanity and folly: and as she was a pattern of neatness in her own personal appearance, her tone of expression against pride of every description, was like thorns in the sides of all such individuals. Her old class-leader said, relative to the above debate, that although he was rather involved in being called on to decide not only in his official capacity, but by other ties, yet he could not oppose our sister Richards, as he knew that the root of the matter was found in her.

The doctrine of entire sanctification, as a distinct blessing, to be received by faith alone on a direct and marked promise of God, through the aid of the Holy Spirit, as held forth prominently from

some of our pulpits, was understood, appreciated, and laid hold on by our sister; and its happy effects were felt in her personal experience. Being naturally possessed of a turn of mind that required no stimulus to activity, it being more like indulgence than exercise to perform some act in the service of her divine Master, and knowing the injunction, "Whatsoever ye do, do all to the glory of God," she knew that slothfulness in business was incompatible with our holy religion. Business was seen as really a duty, a christian duty, as was prayer, or taking up the cross to reprove sin, or any other part of her christian warfare whatever; and that whether man had to plough the deep, or plough the soil; weave silk in the factory, or work in the bowels of the earth; make lace at the cottage door, or sell the same in the streets; that whether they get their food by the sweat of their brow and hard labour, or in directing others in the labours they are engaged in, that in all these instances we are as believers to be incessant in the discharge of the duties of this life, as well as to prepare for that which is to come. Thus her hands were always more or less employed to do good to her family, and help on God's cause among men. The ministry of Br. W. Runnalls, (who is now retired from the itinerant sphere to that of a local preacher in the Mevagissey Circuit,) was made a great blessing to her. It was as a passing from Goshen to Beulah, the land of uprightness and holy exaltation; and equally so was the ministry of Br. J. Hoidge, who is now a missionary in Wisconsin, United States of America. Many times during the first three years of my labours on the station, with what warmth our sister would speak in our lovefeasts, from one end of the station to the other, when these meetings were appointed to be held. On these occasions she often experienced,—

"The sacred awe which dares not move,
And all the silent heaven of love."

"The heavenly principle aspires,
And swells my soul with strong desires,
To grasp the starry crown."

And although death had to be encountered, yet she feared not, as her great High Priest stood in Jordan, to enlighten with the torch of hope, the rippling and shallow waves that open a passage way to the eternal home of the friends of Jesus. How truly can all such say,—

"An Angel's arm can't snatch me from the grave,
Legions of Angels can't confine me there."

And with this hope she prosecuted her journey during the six years of my absence from the station; and when I returned again to resume my labours amongst my old friends, she was the first I recognized on the quay at Chepstow, to await the arrival of the Wye steamer, to bring back an old acquaintance to labour again on the Monmouth Station. Little did I think from her healthy appearance, that we should so soon be called to separate on the banks of time, to meet no more below.

For some years past she had been troubled at intervals with a spasmodic complaint, that was most distressing for the short period of its continuance; but at its close our sister could always say all was

right, as she possessed a confidence and ripening meetness for heaven. As the Circuit made a general effort during last year by way of a tea meeting to liquidate the debt incurred in furnishing a married preacher's house, our sister manifested the same interest and zeal as on former occasions when the friends were called upon to aid God's cause. In this instance she canvassed the neighbourhood, and sold more than forty tickets for the accomplishment of that object; and when I called on her for her donation to be inserted on the missionary report about twelve months ago, she said, "Put down my little boy's name also, as the produce of his apple tree from year to year is to be given to God for the support of his cause, and the spread of his truth."

The disease which was ultimately the real cause of her death was long in showing itself to the outward observer; at the same time it was making fearful havoc unseen within. Her pleasant look concealed in a great measure the inward pang, yet still the work of destruction was rapidly advancing, and it might be said of her affliction in the language of the poet,—

"As a beam o'er the face of the waters may glow,
While the tide runs in darkness and coldness below;
So the cheek may be tinged with a warm sunny smile,
Though the body to ruin runs darkly the while."

But amidst it all there was no display of a want of confidence in God, notwithstanding the many trying ordeals she had to pass through in the breaking up of family ties, and the miserable comfort administered to her by the clergyman of the parish, who intruded into the family circle to administer his dogmas and perversions of scripture, to bring her, as he pretended, back to the Church, as the only place of safety for mankind on earth. He told our sister that the Dissenters were the persons spoken of in John xv. 6, who are "cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned;" yet notwithstanding he was come to rescue what God had reprobated and cast away. He met with his match in reference to handling the word of God, and more than his match; for our sister's heart-felt and experimental godliness prompted her boldly to give an answer concerning the hope she possessed, with meekness and fear, and herein she could rejoice abundantly, when left alone by her opponent with Him who said He would not break a bruised reed, nor quench the smoking flax. He had instructed her that all his children should be taught of God, and that the secret of the Lord is with them that fear Him, and to such he would show his covenant.

During the last week or two of her affliction, while visited by those with whom she was familiar, and who could enter into her state of mind by way of sympathy, and appreciate her excellences and moral worth, as the result of her devotedness to God, there was truly realized times of refreshing from the presence of her Redeemer and kind benefactor, giving her evidence of her heirship to the throne on high.

The last time that I visited her was in company with Br. Coles, my colleague in the ministry, some eight or ten days before her death; and truly it was a time to be remembered, inasmuch as the

veil of outward things became more and more transparent, and we had access to the throne of the heavenly grace, and God was eminently present and precious to us all. When asked a few days afterwards by her old friend, Mrs. Harvey, (the person who reared her up from a child,) how it was with her at that moment in reference to heaven; she replied, "Not so bright, just now, as heretofore; but since I have been so severely ill, I could have made the valley all around me resound and ring with the high-praises of my all-sufficient Redeemer, who can save to the uttermost." Thus she continued to hold her full assurance of purifying faith amidst increasing weakness of body, exclaiming—

"O thou whose mercy guides my way,
Though now it seems severe;
Forbid my unbelief to say,
There is no mercy here."

On Wednesday morning, September 22nd, 1852, from three months' acute affliction, she was called to quit the clay tenement, to dwell amidst the bright tenantry of the heavenly host, where the inhabitants are not sick nor subject to decay, and where pain is no more known, leaving her husband, children, and classmates to console themselves while they confide in him who enables them to say in the language of Bishop Heber,—

"Thou art gone to the grave: we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless hath died.

Thou art gone to the grave: but 'twere wrong to deplore thee,
For God was thy ransom, thy guardian, and guide;
He gave thee, He took thee, and He will restore thee;
And death has no sting since the Saviour has died."

Thus the death of our sister teaches those who are now alive and were once her contemporaries, that—

"Our earthly ties are weak,
Whereon we dare not rest;
For time dissolves, and death will break
The sweetest and the best:
Yet there's a tie which must remain,
When time and death assault in vain."

May that tie unite and bind the bereaved family and the writer to the Saviour and the throne of heaven, till the final retribution.

THOMAS WOOLDRIDGE.

MEMOIR OF HANNAH CLARKE.

I GIVE no vain eulogies of the dead, but glorify God for his goodness and grace towards her of whose life the following observations are but an imperfect sketch.

HANNAH CLARKE was born in the parish of Hastings, in the county of Sussex, on September 16th, 1789.

Of her christian pilgrimage I have not all the particulars that I desire. From the information which I have obtained, however, it

appears that the morning of her life was not, as is but too frequently the case, squandered away in forgetfulness of God, but she feared God from her youth. it seems that about the age of sixteen she heartily embraced religion ; so that for upwards of forty years of her abode on earth, she was a professed follower of the Saviour.

As she advanced in the christian life, she became concerned for the welfare of others. Feeling, herself, that the ways of religion were ways of pleasantness, and that all her "flowery paths are peace," she would not eat her morsel alone, but invited others to taste and see that the Lord is good. Actuated thus, it is believed that she was rendered the means in the hands of God of the conversion of souls. She possessed a happy adaptation to comfort and console her fellow disciples in their trials and temptations, and to do this was her chief delight. It is on this account that one who was well acquainted with her, says, that she had always found her true and sincere in friendship, both temporally and spiritually ; that her conversation had many times been rendered a blessing to her, and that she had sustained a great loss by her death. Others bear a similar testimony. Many were supported by her sympathy and beneficial counsel. Her conscientiousness and integrity were conspicuous to all who knew her.

But however desirable the prolongation of her life, here, she had no "continuing city." "Man that is born of a woman hath but a short time to live; he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not.—It is appointed unto men once to die." Death, insidious death, respects no age, no rank, no character, but levels his dart alike at all. Threats cannot repel, nor bribes prevent his approach. The deceased was not nipped in the bud of life, nor cut off at the opening of the flower. She was not "broken with slowly rolling years," nor bowed by the infirmities of old age; but just in the evening of life, her lamp was suddenly extinguished. Death had given no intimation of his near approach by any apparent decline of health, but by a silent, an unheard step, he came upon her unawares.

In the morning of Monday, November 8th, 1852, she knew not that death was so near; but, though unperceived, he had reached her door. Before the sun went down, she was seized with apoplexy; the stroke was mortal! It seems that she felt it was so, for she said "I shall die!" At the same time observing, "it is well to be ready; I must go home; I must go to Jesus." Medical aid was procured, but in vain. In a few hours she became speechless; and her voice was heard no more! About three o'clock the following morning she became insensible. Her heart and flesh failed apace. Had the nature of her affliction given an opportunity, no doubt she would have expressed her christian hope, and her joyous prospects. On the next morning, at half-past four, the mortal struggle ceased; and she fell asleep! asleep in Jesus; asleep to wake no more till the resurrection morn, when we confidently hope she will awake to life everlasting;—

But to the happy dead, for ever dear,
We indulge the tribute of a grateful tear.

On Lord's day, November 14th, her remains were carried to the

house appointed for all living, and deposited to rest in hope, until at the sound of the last trump, she shall burst the barriers of the grave, and spring to life, eternal life!

We may therefore well say.—

“O’er thy tomb we lift our eye,
Thou art not dead, thou canst not die.”

Not, therefore, sorrowing as those without hope, but consoling ourselves by the sweet assurance that the following lines,—

“My peaceful grave shall keep
My bones to that sweet day,
I wake from my long sleep,
And leave my bed of clay;
Sweet truth, to me, I shall arise,
And with mine eyes my Saviour see,”

are expressive of her hope. We say, Happy soul, to Jesus go.

Her removal is a loud call to us to be ready for our removal. May it be wisely heeded. Amen.

WILLIAM SEARLE HARRIS.

M I S C E L L A N E O U S .

STIPENDS OF MINISTERS.

To the Editor.

DEAR SIR.

The above subject is frequently discussed confidentially, among friends, and considering the strong feelings respecting it manifested by some, it seems to me rather strange that nothing in relation to it has appeared in the magazine. Now that the attention of the Conference, District, and Quarterly meetings, is being called to the subject, and the wisdom of the preachers and people is taxed to decide on the mode of raising preachers' salaries,—a step certainly in the right direction,—surely one may be allowed to suggest the propriety of INCREASING them also.

I am aware that the mere mention of the matter will elicit disapprobation from a few,—will call forth a long list of difficulties from some,—and will be met by objections by others. Permit me, sir, to say that, I have not a sufficient acquaintance with the incomes, expenditures, and exigencies of our ministers' families to decide, even to my own satisfaction, on any scale of payment by which they

might be adequately supported. But being convinced of the obligation laid upon us as a body of christians to improve in that department, I beg the privilege of stating the ground of my conviction. Knowing also that older friends and wiser men than myself have taken the matter into consideration, I shall confide in them that they will concoct such plans as will meet the case.

I shall first presume that ministers should be supplied with a sufficiency of temporals to sustain themselves and families, and to have such homes and apparel as are needed to secure respect from others. The following remarks by a good writer are worthy of notice;—“If the ministers of God give up their whole time, talents, and strength, to watch over, care for, and instruct the people in spiritual things, justice requires that they shall receive their support from their work. How covetous and wicked must that man be who is continually receiving good from the Lord's hands without restoring any part for the support of true religion, and for charitable purposes! To such God says, *Their table shall*

become a snare to them, and that he will curse their blessings. God expects returns of gratitude in this way from every man; he that has much should give plenteously, he that has little, should do his diligence to give of that little.

"What they, (the ancient Levites,) possessed, was, (though less than the portion of each of the other tribes) the *best of the land*: and while it was a slender remuneration for their services, yet their portion was such as rendered them independent, and kept them comfortable; so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God; let them have a sufficiency for *themselves and families*, that there may be no *distracting cares*." (*Clarke's Com. Gen. xxviii, Num. xviii.*)

It strikes me that the circumstances in which our ministers are placed have but little agreement with the above sentiments. Instead of being "independent" and free from "distracting cares," may not a preacher here and there be found among us in such a situation as the following? When a young man, and called by God and the church to be a minister, he felt so absorbed in the duties and responsibilities of the work, that he had no disposition nor time to calculate on the maintenance allotted him. He entered the itinerancy, assured that he had only to do his duty, and the necessities of life would follow as a matter of course. A kind friend observing his youth, warmth, and zeal, occasionally gives him a present. And having left his home possessed of a little capital of his own, it is sometime before he feels a single "distracting care." He dresses decently, and purchases a few books; but before his probationary term finishes, his pocket is empty; though as the time advances, his mind expands, and consequently his want of books and other requisites to improvement is increased also. He now feels pecuniary difficulties, and his progress in mental culture is at once incalcula-

bly retarded. He begins to calculate; but hoping that his circumstances will change with his connexional and social relations, he resolves to make the best of his position. Having two ways in which to spend his every shilling, his time and thoughts are much occupied about it, puzzled to decide on what to dispense with, and what to obtain. From six to ten years are at length grappled with. The minister has become a husband and father. In order to get a partner suited to his sphere in respect to education and manners, he, of necessity, took one who had been respectably brought up, and sustained with ample resources; but in leaving her parental home what sad reverses had she experienced! Her house is but scantily furnished. With the income afforded her she is expected to be a pattern of liberality. She must give to the poor, —kindly entertain visitors and strangers, —sometimes give a "tray" at public teas, —give silver to public collections, —set an example to all in the payment of her seat-rent, quarterage, &c. What is the result? Unavoidably this: a discovery of having lived beyond the means! and should this discovery be made by others, she is probably set down as unfit for the place she fills. The minister and his wife hold consultation after consultation about the matter. They deny themselves of one requisite after another, which they ought not to be deprived of, in order, as some say, to "make the two ends meet." The time comes for them to change one circuit for another; but when all the domestic accounts are settled, they find that their remaining cash is too little to pay the expenses of their journey. A five pound note is borrowed. Their removal is more expensive than was anticipated. Several items of expenditure will not be met at the quarter board. A few other unexpected demands on the purse occur, and let any man in the world, who can, tell how that five pound note will be repaid. Their family increases and also their stipend; but

a large family has not a better proportionate maintenance than a small one; consequently, the larger the family, the greater the distress. The minister is as poor as the common labourer, but he must not, for the honour of the connexion, put his sons to work as early, nor allow them to perform the same servile toil, to earn their bread. And as to education, O! pity the poor children of ministers.

To pass through life comfortably, in any sphere or station, a competency is indispensable! But our ministers, at present, considering what they are expected to be and do, possess it not. I presume that with some of those who have no private property, domestic comfort is but partially enjoyed, the hours of study are infringed upon, their sermons are often of an inferior order, and the whole circuit of their usefulness marred, because of uncanceled debts, and their consequent anxieties. To the astonishment of many, our ministers have generally borne respectable appearances; but is there not such a thing as *respectable poverty*? And if so how many degrees are our ministers from it? In my view respectable poverty is much worse to be endured than that which is exhibited in its own native clothing. A member of another community speaking to me a few weeks ago, about engaging a town missionary for our locality, observed, that the man proposed for the office had been a kind of village preacher; but in that capacity he had been receiving no more than about forty-five pounds a year; and that, said my friend, "was of course next to starvation for him." What then is the state of our ministers? Another, a christian man, said to one of our friends a short time ago, that he had read of those who, "killed the prophets," and he considered we were doing the same by our ministers, in that the salaries we paid them were merely nominal. *Poverty*, it seems to me, Sir, *Poverty alone*, is the proper name for the circumstances in which we keep those, who instrumentally

lead us into the possession of "unsearchable riches."

Of such circumstances, Mr. T. Binney properly speaks thus;—"*Poverty*,—embarrassment,—present or prospective want, is a great evil! It is a terrible thing, night and day, to have the wolf at the door, and the vulture at the heart;—for things to be always getting worse;—for place and position to become deteriorated;—* *. Felt or apprehended pecuniary liabilities, with the consciousness of incompetency to meet them, is just a constant burning hell upon earth. 'He that sleeps too soundly, let him borrow the pillow of a debtor.'" What shall be said of a body of christians who allow one of their ministers even to approximate such a state as the foregoing?

Some readers will probably say, "Our ministers have lived hitherto on the scale of allowances as at present observed, and why not hereafter?" But it may also be said that they have endured their perplexities, and submitted to unreasonable privations, and why not still bear them? The spirit and genius of the gospel and christianity, however, teach a far more excellent way; and the bettered circumstances of our people enables them to follow it.

The principal objection to be started against an increase of remuneration to our ministers, I judge, is the inability of our people to do it. To this I reply;—that it can scarcely be said that the poorest of the people have done more in times past than they ought to do in time to come;—that many in other bodies, equally poor, are more liberal in supporting their ministers than many of our people are in supporting ours;—that hundreds of the more opulent amongst us are too much influenced by the thirteen-pence per member regulation, and that they should obey the more scriptural regulation, of giving "as the Lord has prospered them;" that hundreds of the poorest class of our people indulge in expensive habits which nearly all our ministers conscientiously avoid, and that

by a little self-denial in abstaining from those habits, the people would be enabled to place their ministers in satisfactory circumstances; that in cases wherein the rich are niggardly, and the poor are habitual destroyers, no more ministerial labours should be bestowed on them than their contributions would sustain;—that the majority of our people, I am persuaded, are awake to the condition and wants of our ministry, and that they have only to find a new rule to work by, and receive encouragements to action from the right quarter, then will they at once put their shoulders to the work, and it will at once be done.

In quarterly meetings, do not Circuit Stewards sometimes blush to hand over to God's servants that only which is allowed them by connexional law? If not, my eyes have been mistaken. Others, beholders of the transaction say, "We have double—treble that amount, and find it barely enough; we cannot tell how our preachers manage to live." Even the poor people are becoming enlightened and intelligent enough to acknowledge that when they take one from their own rank and place him in the ministry, they do him a positive injury unless they add to his income. The wages of an ordinary labourer or mechanic being inadequate to provide suitable raiment, and a sufficiency of means for cultivating the mind, which are essential to an itinerant preacher. To increase the stipends of our ministers, Sir, I am persuaded would greatly facilitate the prosperity of the connexion. It would relieve the minds of ministers themselves from grievous burdens, would increase their attachment to the people, render them more cheerful and happy, encourage their zeal, and necessarily extend their usefulness. The people too, on the whole, would more highly prize and esteem their ministers, would experience far greater satisfaction with their own doings, would secure far greater blessings from God. The entire denomination would undoubtedly realize in-

creased temporal and spiritual enlargement and prosperity, and the number of labourers would be multiplied, for which, I fear, we shall pray in vain, until those already in the vineyard are more liberally and rationally supported.

God is benevolent, nature is benevolent, the Bible enjoins benevolence, christianity is a system of benevolence, and God's true people cannot be otherwise than benevolent. To whom then should their benevolence be displayed more than those who serve them in "the word and doctrine?" If we feed and clothe them and their "little ones" not, will not the Redeemer declare unto us at last, "Ye did it not to me?"

Permit me to add, dear sir, that an impression of duty has constrained me to write you thus. Lest this should be thought to be the production of some one who has endured the trials herein mentioned, I may also state that the writer has a somewhat larger income than that afforded to our preachers, as yet, by the connexion; but he is convinced that no preacher should have less than himself. He is acquainted with a sufficiency of facts to warrant the foregoing statements, and might have written still more; but those individuals who have to suffer the hardships enumerated, bear too strong a resemblance to their Lord and Master to murmur at their lot, or to go about uttering complaints.

It is the duty of office-bearers, and the leading members of our societies, to make all necessary investigation, and to speak and act as the case requires. For them those observations are intended; and submitted to you, sir, accompanied with fervent prayer to God for prosperity throughout our beloved connexion.

I beg to apologise for the length of this communication, and to subscribe myself,

Dear Sir,
UN AMI.

February 1st, 1854.

IRRELIGIOUS TENDENCIES OF MAN.

It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which it were good for them to resist, and receiving no part of those habits from impressions of the supreme object. They are content that the narrow scene of a diminutive world, with its atoms and evils, should usurp and deprave and finish their education for endless existence, while the Infinite Spirit is here, whose sacred energy, received on their minds, might create the most excellent condition of their nature, and, in defiance of a thousand malignant forces attempting to stamp on them an opposite image, convey them into eternity in his likeness. Oh, why is it so possible that this greatest inhabitant of every place where men are living, should be the last to whose society they are attracted, or of whose continual presence they feel the importance? Why is it possible to be surrounded with the intelligent reality, which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous power so unperceived and silent, while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory veiled behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as could never be forgotten, nor could ever be remembered, without an emotion of religious awe? And why, in contempt of all that he *has* displayed to excite either fear or love, is it still possible for a rational creature so to live that it must finally come to an interview with him in a char-

acter completed by the full assemblage of those acquisitions, which have separately been disapproved by him, through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependent beings, fortified and invincible in sin, amidst the presence of essential purity? Why does not the apprehension of such a being strike through the mind with such intense antipathy to evil, as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the solidity of habit, as impossible as for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to escape the solicitude, which should be inseparable from the knowledge that the beams of all-searching intelligence are continually darting on us and pervading us; that we are exposed to the piercing inspection, compared to which the concentrated attention of all the beings in the universe besides would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension, so absent or so incomparably less perceptive of the grandest of its objects than the senses are of theirs? While there is a spirit in infinite energy through the universe, why have the few particles of dust which enclose *our* spirits, the power to intercept all sensible communication with him and to place them as in a vacuity, where the sovereign essence had been precluded or extinguished?—*John Foster.*

SPREAD OF CHRISTIANITY.

Let us cast our thoughts backwards. Of all the works of all the men who were living eighteen hundred years ago, what is remaining now? One man was then lord of half the known earth. In power none could vie with him, in the wisdom of this world few. He had sagacious ministers and able gener-

als. Of all his works, of all theirs, of all the works of the other princes and rulers in those ages, what is left now? Here and there a name, and here and there a ruin. Of the works of those who wielded a mightier weapon than the sword, a weapon that the rust cannot eat away so rapidly, a weapon drawn from the armoury of thought, some still live and act, and are cherished and revered by the learned. The range of their influence, however, is narrow: it is confined to few, and even in them mostly to a few of their meditative, not of their active hours. But, at the same time, there issued from a nation, among the most despised of the earth, twelve poor men, with no sword in their hands, scantily supplied with the stores of human learning or thought. They went forth east, and west, and north, and south,—into all quarters of the world. They were reviled: they were spit upon: they were trampled under foot: every engine of torture, every mode of death was employed to crush them. And where is their work now? It is set as a diadem on the brows of the nations. Their voice sounds at this day in all parts of the earth. High and low hear it: kings on their thrones bow down to it: senates acknowledge it as their law: the poor and afflicted rejoice in it: and as it has triumphed over all those powers which destroy the works of man,—as, instead of falling before them, it has gone on, age after age, increasing in power and in glory,—so is it the only voice which can triumph over death, and turn the king of terrors into an angel of light.

Therefore, even if princes and statesmen had no higher motive than the desire of producing works which are to last, and to bear their names over the waves of time, they should aim at becoming the fellow-labourers, not of Tiberius and Sejanus, nor even of Augustus and Agrippa, but of Peter and Paul. Their object should be not to build monuments which crumble away and are forgotten, but to work among the builders of that which is

truly the eternal city. For so, too, will it be eighteen hundred years hence, if the world lasts so long. Of the works of our generals and statesmen, eminent as several of them have been, all traces will have vanished. Indeed, of him who was the mightiest among them, all traces have well-nigh vanished already. For they who deal in death, are mostly given up soon to death, they and their works. Of our poets and philosophers, some may still survive; and many a thoughtful youth in distant regions may still repair for wisdom to the fountains of Burke and Wordsworth. But the works which assuredly will live, and be great and glorious, are the works of those poor-unregarded men, who have gone forth in the spirit of the twelve from Judea, whether to India, to Africa, to Greenland, or to the Isles of the Pacific. As their names are written in the Book of Life, so are their works: and it may be that the noblest memorial of England in those days will be the Christian empire of New Zealand.—“*Guesses at Truth.*”

WISDOM OF GOD IN THE FORMATION OF SEXES.

THE SEXES are a universally distinguishing feature throughout animated nature, more especially among the human race. Man appears to have been physically larger and stronger than woman in all ages. Woman's power consists chiefly in tenderness, sympathy, and affection; and these being under-valued in savage life, she never attains her proper, exalted, and useful station, till society becomes civilized. Man, has, generally, a large, square chest, most capacious at the shoulders, large bones, with strong, firmly knit joints and muscles, especially on the arms and legs, and close firm skin, with strong crisp air. Woman is more delicately formed, her bones are small, hips broad, shoulders narrow but graceful, muscles soft, plump, and beautifully moulded into each other; the skin soft and delicately smooth,

the hair silky, and the eye lively and full of the most tenderly captivating and intellectually refined emotions.

Man commands by dignity of mien, and firmness of deportment; while woman subdues or disarms by submissive gentleness, kindly sympathy, or virtuous loveliness. Neither sex appear to enjoy the same liveliness of disposition when alone, as in each other's society: and there is a nameless charm, even in seeing each other, that seldom fails to cheer the most gloomy and misanthropical, though they should not so much as know each others language. Human will and reason are as passively powerless in every thing connected with this natural law of the affections, as in all things relating to the physical law which regulates the proportionate number of the sexes; and yet both laws operate so universally, in all ages and countries, that the benevolent wisdom of our Creator has left nothing for his creatures to do in these matters, but gratefully to enjoy, in child-like simplicity and virtue, the delight-giving fruits of his Fatherly care and goodness.

Woman furnishes the strongest barrier against returning barbarism by her enlightened, virtuous attachment—pure morals—devotional feelings; and the holy influences which she throws so charmingly around infancy and childhood, are so powerful, that nothing can afterwards fully obliterate them. Surely these form a sufficient return for the mere act of justice which civilization confers upon her, in exalting her from a false and degrading position, to her true and natural sphere; in which she often becomes, and is always capable of becoming

“A ministering angel”

to suffering humanity. With a powerful mind, prone to deep thought or great resolves, of an adventurous, daring spirit, man is too apt to sink under the withering blights of adversity; while the apparently delicately ten-

der plant, that has been trained to wind round his stronger nature, and gently lean on him for support, is sometimes seen to bend to the devastating storm, and then rising above it, in the majesty of womanly fortitude, collect the scattered elements of former grandeur; and by the aid of endearing sympathies, and talents before concealed, convert these fragments into more than former happiness.—*Health made Easy.*

TEETOTALISM.

BAD PRACTICES.

The following are very *bad practices*, which I hope you will always avoid:—Providing intoxicating liquors against the birth or christening of a child. Having ale, wine, pipes, and tobacco, set out on the table for the attendants at a funeral. Females getting together and mixing rum in their tea. Sending the servant or one of the children with a jug for a pint or quart of ale to the Sunday dinner. Taking a bottle or flask of liquor in your pocket or basket, when you take a railway journey. Men's wives calling at the dram-shop when they go or return from market. Giving charwomen ale on washing days. Keeping a bottle in the vestry for the minister's use after preaching. A magistrate fining a poor drunkard 5s. and costs, when he commits the same offence himself. Tradesmen meeting night after night in the bar-parlour. Celebrating the laying the foundation stone and the rearing of buildings with drink. Having wine at dinner and drinking healths in that which destroys more health than every thing besides. Religious teachers sanctioning the custom of drinking at ordination meetings, chapel openings, and public dinners. Young ladies sipping wine when their friends call to see them. Children learning to like drink at their father's table. Members of various societies stopping to drink late at night after the society's business is over. The de-can- ters being brought out when the

spiritual instructor calls to see any of his flock.

I don't like to see running drinkers, standing drinkers, sitting drinkers, sly drinkers, snug drinkers, back-parlour drinkers, social drinkers; old drinkers, young drinkers, men drinkers, women drinkers, hard drinkers, moderate drinkers, morning drinkers, evening drinkers, ale drinkers, wine drinkers, or spirit drinkers.

Reader! I should not like to see you drink; and if you have done so, give it up for life.—J. L.

POPULAR MISTAKES.

I want to speak to you about this drink, and to point out to you the mistakes you and others are apt to make. First—You say “it does you good.” This is a decided mistake. Calculate, honestly, by the month or the year, all the good and all the evil it has done you, and you will find that instead of really doing you good, it has done you harm. Secondly,—But you say “this arises from the abuse and not the proper use of the article.” Here again you are mistaken. *The abuse arises out of the use*, from its peculiar influence upon the human body. Its use always has led,

and always will lead to abuse. If thoughtless boys play with gunpowder danger is always near; and if men drink liquids containing spirits, they get more thirsty, become highly stimulated, and are almost sure to get more or less intoxicated. Thirdly,—But you reply, “Why did God send these liquors if they are not to be drunk?” On this point you are again mistaken. God never did send them, any more than he sent gunpowder, swords, cannons, or cannon balls. Neither barley nor barley water, malt nor malt water, the juice of the grape or the juice of the sugar cane, will produce the least intoxication in their natural state. But wicked men take these substances, and by a chemical process, manufacture them into intoxicating liquor, and in this state ignorant people have generally conceived that they were God's gifts. Fourthly,—You say if doctors recommend these drinks they must be good. I reply not necessarily; doctors are not always right. But if they recommend them for medicine, this is a pretty clear proof that they ought not to be taken as a beverage. Reader! In abstaining you are quite safe, and be assured that the favourable opinion entertained of intoxicating liquor is a great error.

RELIGIOUS INTELLIGENCE.

CHAPEL OPENING AT DULVERTON, SOMERSET.

There are in the town of Dulverton about eleven hundred inhabitants, and about three hundred more in the parish. Ignorance and immorality prevail there to an alarming extent. There are *fourteen* Inns in the town, which are places of vice, dissipation, drunkenness, and other gross sins. There were only two places of Divine worship in that large parish, previous to the Bible Christians going there; the Established church, and the Independent chapel; both would accommodate about *eight hundred* people. It is the opinion of some pious men who well know Dulverton that there are but few righteous persons there!

The Wesleyans thought that something ought to be done for it; and we heard that Dunster and Tiverton circuits wrote each other about it, but between the both it continued as it was. About two years and a half ago the Bible Christians went and tried it; they preached in a dwelling house which was offered them, and by a few persons they were kindly received; but by many others they were considered to be “deceivers and disturbers.” Some did all they could to dissuade the people of the house from letting us preach there, and others often interrupted our meetings. One of the party who said that we are deceivers, &c.,

is a lady who moves in the higher walks of life, and fares sumptuously every day, at tables laden with earthly dainties, which are paid for out of the public treasure. She is united to one of the disciples of Oxford, makes great professions and pretends to be a great friend to the poor; but she frowns upon humble, pious dissenters, and is an enemy to them. When she heard that we had preached at Dulverton, and were likely to continue, she exerted her influence to prevent us. She told the woman of the house where we held our meetings that if she encouraged us at her house, she should lose all her favours. The poor woman wishing to please her, told us that we must get another place for preaching immediately! After she had told us the reason, we offered her 2s. 6d. to let us preach in her house a few weeks more, and she consented that we should. We soon heard of a building in the town which would suit us, if we could rent it. We applied to the proprietor, and he agreed to let it to us for a term of years, and we agreed to take and fit it up as a chapel, and to pay him £2 12s. a-year. When some of the gentlemen of the town heard of it, they tried to dissuade the proprietor from letting us have it, and one of them offered to rent it of him. But they could not prevail. They then said all manner of things to set him against us, but could not.

A little after Christmas 1853, we commenced the work, and then that busybody, to whom reference has been made, told the woman at whose house we preached, that if she allowed us to preach there again, she should have no more favours of her. The poor woman told us that we must not hold another meeting in her house! We asked the reason, and she told us. We then asked what the lady's favours amounted to a-year, and she said about 5s. "Well," we said, "you shall not lose anything if you will let us preach in your house a few weeks more, till the chapel is opened. We will give you 5s." Her husband said that we should preach there, let Mrs. — say what she liked about it. Then we began to anticipate with pleasure the day when the chapel should be opened for divine worship. It was opened on Thursday, June 2nd, 1853. The weather was magnificent, and favourable to the occasion. At half past ten o'clock in the morning, a hymn was

sung and prayer was offered to the Most High by the writer, and a discourse was delivered from, "Be ye also enlarged," by Mr. F. Martin, of Taunton, to a respectable audience that seemed to listen with unmixed delight to a clear and beautiful exposition of gospel truth. In the afternoon the same preacher delivered another sound, earnest, effective sermon. The text was, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." At five o'clock on excellent tea was set out in the chapel, of which about eighty persons partook. In the evening addresses were delivered. The writer spoke of the necessity of the Bible Christians having a chapel at Dulverton. Mr. W. Woodman spoke on the same subject; but he appeared a little timid when he saw a few men and boys of the baser sort at the door; having heard subsequently that arrangements were made to interrupt us, he told us to take care of ourselves, and then sat down. Mr. Martin then arose and gave out this verse;—

"Jesus the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

The friends sung it well. After they sat down the speaker said, "Do you believe what you have sung?" Some whispered "Yes." "Then," said he, "You need not fear a few men." He then showed the men and boys at the door, the License of the chapel, and spoke of the law of God, and said that both were on our side, but against them. They seemed afraid and walked off; so we were but little interrupted. The speaker then delivered an address on "Despise not the day of small things." A hallowed influence rested upon our engagements of the day, and will, we hope, produce an impression as lasting as it was deep and interesting. Some persons of the town who saw us that day, were surprised to see so many *respectable* people there, and told our friends soon after that "They never thought such respectable people would have been at the chapel opening."

The chapel is neat, and in a good situation. It will afford accommodation for about eighty persons, and it is high enough for a gallery if it be needed. We are happy to record that

many friends gave towards the object very liberally, so that there is but a small debt on it. Mr. T. Stoaate, Wesleyan, Washford, gave us 10s. towards it. I think it proper to add, that he has been a very good friend to us and to our Missionary Society for many years. A few months ago he died in Bristol after a few days illness. His end was peace. He has left a legacy of £25 to this circuit, and £25 to our Missionary Society. That shows that he respected us, and that he was interested in God's cause. We were anxious to get all the money we could towards the chapel, and to see how we succeed there, before I wrote the report of the opening; that is the reason I did not write it before. I am glad to state that our prospects at Dulverton are hopeful and encouraging. May the Divine blessing rest upon the enterprise.

J. BANWELL.

PROSPERITY OF THE WORK.

PENZANCE CIRCUIT.

DEAR BROTHER,

In reading the pages of your valuable Magazine we frequently meet with accounts of Prosperity on our Mission Stations. It is but seldom we hear much from our old established circuits. I am glad to inform you and your numerous readers, that God has been pleased to pour out his Spirit among us in this circuit. Brother Harris has given you some account of the revival at St. Just and Tregarost. Since he wrote several have been converted to God, and the good work is still going on. To God be all the praise.

We have had some indications of good in other parts of the circuit. We held the anniversary of St. Ives chapel on Sunday and Monday, December 25th and 26th, 1853. The sermons were preached by Mrs. Roberts. Good seasons during the day. On the Monday afternoon a public Tea Meeting was held in one of Dr. Hocking's large timber lofts, kindly lent for the occasion. Thanks to the Doctor for the loan of it. About 190 persons took tea; after which a Public Meeting was held, and addresses delivered by Mrs. Roberts, the brethren, Macdonald, H. Smith of St. Just, and the writer. The speakers spoke under the Divine influence, and it was indeed a good meeting. The friends at St. Ives came forward nobly on the occasion, several

of the trays were given, and notwithstanding the high price of provisions, we found in making up our accounts we had nearly £6 profit.

We have just finished a week's round of Missionary Meetings in this Circuit. The liberality of our friends is worthy of being mentioned. We commenced our Missionary tour at Penzance, on Sunday, January 7th, 1854, when we were favoured with two excellent sermons from Br. R. Kinsman. Br. C. Denning, from the Truro Circuit, preached the same day at St. Ives; a gracious influence was realized at each place.

Monday 16th, Missionary meeting at Penzance; the chair was occupied by Mr. H. Cornish, Chemist of Penzance, who is a true friend to the missionary cause. The meeting was addressed by Messrs Whitford, (Primitive Methodist,) Denning, Kinsman, Harris, and Roberts. A gracious influence pervaded the meeting. The collection, including the produce of the Missionary boxes and collecting cards, (for several of our friends had made themselves very zealous in collecting,) amounted to the noble sum of £12 2s. 4d., about £2 above last year.

Tuesday 17th. This morning Br. Kinsman left us to return to his circuit. Br. Denning remaining during the week. Meeting this evening at Boscaswell. Though the weather was very unpropitious, we had a good attendance; the speakers were under a divine influence; the collection with the promise of a missionary box, several shillings in advance of last year.

Wednesday 18th. Meeting at Brane, in the parish of Sancreed. The night being dark and wet, the congregation was small; and fears were entertained that we should go behind in money matters. But those who had a mind to work were present, and the Lord in the midst to bless us; we found at the close of the meeting that the receipts were nearly £1 above last year.

Thursday 19th. Meeting at St. Ives, and notwithstanding the recent anniversary of the chapel, the friends came forward again to the help of the Lord. The speakers were divinely assisted; a gracious influence pervaded the meeting; collections and boxes fourteen shillings above last year. At this place three of the crews belonging to the fishing boats, take a missionary box each to sea with them, and give a portion of their earnings to the missionary cause. A good example, as the sea

"is the Lord's, and the fulness thereof."

Friday. Meeting at Tregarthen; attendance small; collection some shillings behind last year. Our cause at Tregarthen is very low; but not so low but it may rise again. We will hope for better days. We have still a few warm hearted, interested friends at Tregarthen.

I find in comparing the accounts with last year, the first four meetings went a head £4. This, with the present high price of provisions, is a proof that our friends love the missionary cause.

JAMES ROBERTS.

Penzance, January, 1854.

SWANSEA.

DEAR BROTHER,

Believing that every mark of prosperity, either spiritually, numerically, or financially, gives pleasure to the lovers of Zion, I am induced to send the following account of a little trip to Wales, on Missionary work.

On Saturday January 14th, I left home for the Swansea station, and by steamer and rail, through the care of a kind providence, arrived safely at Port Talbot, where I was met by Br. Toll and conducted to Aberavon. Was pleased to see in this thriving little village—situated at the foot of one of the Welsh mountains—so many chapels. But most of them are for Welsh preaching, our own and the Primitives' excepted.

According to appointment, I conducted the service in Aberavon chapel on Sunday morning; as neat and clean a little place as one could desire to see. Had an excellent season while speaking to a moderately full congregation, who showed a desire to help the cause by a good collection.

After dinner a kind friend helped me on some distance with his car; another friend came to meet me and assisted me still further; as my appointment in the evening was at Swansea. Here I was pleasantly disappointed to find such an excellent chapel, and should be very thankful if we had such an one in Bristol. Its situation is excellent. And from the alterations to be made, and the buildings to be erected in that locality, it is likely to be increasingly so. The chapel was not full; but from the short time since its opening, the congregation was moderate. Those present showed a liberal spirit in support of the cause.

On Monday morning Br. Hosken and myself, with our kind host, (Mr. Conabere,) took a ramble over the town. Was rather surprised at its extent, and the amount of business carried on. We certainly ought to have more than one preaching place amongst such a population. Br. Hosken informed me that an attempt had been made to establish preaching at the other end of the town, but at present a room could not be obtained. With care, the day is not distant when Swansea will be at the head of an important station; and Aberavon, or some place in that locality, at the head of another. One thing struck me in passing through the town and adjacent villages; namely, the signs on the shops, &c., are all in English. And by inquiry I found that business was chiefly transacted, and all legal enactments, such as deeds, were drawn in English also. And nearly, if not all the schools, conducted in the same language. This I judged to be in our favour.

On Monday evening our meeting was at Mile-end-Row in a dwelling house. The weather was unfavourable, but the room was full. A tolerably good meeting, and a liberal collection, allowing for the number and circumstances of the people. This place is some little distance from Briton Ferry, where we have several members, and where a chapel is much needed. The friends have thought of building one, but there is a difficulty in obtaining land. It is a rising place, but at present there is great distress, occasioned by the failure of the iron works. What a pity that people are not a little more provident in the time of health, with constant employment and good wages; when they could lay by a little for "a rainy day," instead of spending the whole in luxuries. I have often been pained to see great extravagance in parties having good earnings, and a few months after, on a reverse of circumstances to find them compelled to have nearly everything of the shopkeeper on credit! And this state of things not unfrequently with professors of religion! This is not only injurious to themselves, but unjust to others; as industrious, careful people have generally to make up bad debts by paying a higher price than would otherwise be needed. Such is the present state of many of the inhabitants of Briton Ferry; but there is

some expectation that a new company will take on the works, and that labour will again be plentiful.

Tuesday evening our meeting was at Cwm Avon. We have no chapel here, our services are held in a dwelling house. But on application, the loan of the Methodist chapel was readily granted; and Mr. Evans, the manager of the works, very kindly and ably filled the chair. The speakers felt quite at home, and perhaps the meeting on the whole was the best we had. A good collection also.

On Wednesday, a favourable meeting at Aberavon, both as to congregation and collection. The friends showed me no little kindness, and appeared to take a lively interest in the cause of Christ. Last year there was only £2 13s. 3d, as general receipts to the Missionary funds in the station; but this year there will be at least £8 or £9, and I should not be surprised to find it £10. This is very well, allowing for the efforts they have made, and are still making, for their chapels. "Who hath despised the day of small things?"

On Thursday I took train for Newport, and was glad to find I was just in time to stop a gap; it being preaching night, and Br. Rounsefell in the other part of the station. This station has not had a second preacher since Conference, and is suffering in consequence. I was kindly entertained for the night, and on Friday morning got safely to Bristol by steamer.

If every station should get as much above last year as Swansea and Aberavon, the Treasurer would smile to pay off the debt. Perhaps this can scarcely be expected, though I am thankful to know that several stations are gone ahead thus far. During my fortnight's tour last November, in the Ender District, we had some good meetings, especially in the Taunton station, where, if I remember rightly, they went ahead with the collection in every place.

From the important events which are overtaking us, there is certainly much need of active exertion in the cause of Christianity, and fervent prayers for its prosperity. May the spirit of prevailing supplication, and enlarged benevolence, be poured upon us as a people, and upon the whole church. Amen.

R. BLACKMORE.

CHAPEL EFFORTS.

A diversity of opinion exists among men in reference to most subjects, whether moral or religious. It has been publicly stated, that Chapel debts are blessings, but I have no sympathy with such a sentiment, believing as I do, that chapel debts press heavily on some of our most interested friends, and have proved clogs rather than aids to their spiritual prosperity. Many of our trustees have felt the pressure of Chapel debts, and they have been the source of great grief and perplexity to the ministers, and if there has not been a kindred feeling felt among the friends generally, it is because they remain unaffected by them. The small amount, as a whole, realized by our annual chapel fund collections, is, I think a proof that the liberation of our sanctuaries from debt has not been studied as it should. Might not more be done by local efforts? something like the following.

We had a tea-meeting in behalf of our chapel at Pett, in the Tenterden Mission, on Tuesday, January 17th, at the house of our interested friend, Mr. R. Griffen, who cheerfully and liberally gave all the provisions, and each person paid one shilling for their tea. This plan is deserving of imitation. The attendance was not large, but we realized a most delightful and animating season in the Evening. Fervent prayer was presented at the commencement, and the Lord graciously condescended to hear and answer. Several of the friends then spoke on what subject they thought proper, but principally on the importance of faithful and persevering prayer, as the best means to promote spiritual prosperity in our Churches. The Divine benediction was then solicited earnestly by several of the praying characters present, and we were enabled to exclaim unanimously, "It is good for us to be here!" O may we from this time be stirred up afresh to do the will of our God. Amen.

R. WESTINGTON.

CHAPEL ANNIVERSARIES, HOLSWORTHY.

"Lord I have loved the habitation of thy house, and the place where thine honour dwelleth," was the ardent expression of Jesse's honoured son, who had distinguished himself for piety and zeal in the cause of God. This

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was not the language of an unfeeling poet, whose uncommon genius substituted itself for warmth and affection, nor the vaunted boast of an ambitious Pharisee whose trumpet must be blown precedent to the display of his favours; but the frank confession of an honest heart, filled with grateful remembrances for the droppings of the sanctuary.

That David's affection and zeal for God's house were equal to his pretensions, will appear from his cheerful attendance thereto, great delight in its worship, grief when any forsook it, respect for those who ministered there, zeal in endeavouring to increase the number of attendants, and his ready assistance to meet its demands. These are true tests of sincerity, and were constantly exemplified in his character. "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be praise, think on these things." If the professed sons and daughters of God, who are striving for an imperishable sanctuary in the kingdom of glory, would associate the Psalmist's imitable character with the apostle's pathetic address, and take the wisest man's advice, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest," how easily and speedily would the habitations for God, and their places of delighted resort, scattered over the Bible Christian Connexion, have their debts either entirely liquidated, or greatly reduced!

If unity is strength, "and if we are one family in Christ," ought not each member to unite with all his *strength* in order to the establishment, defence, and comfort of the whole family? Or shall we confine our benevolence to the gratification of the desires of a deceitful heart, and to the insinuations of the Devil, who is ever ready to make the heartless suggestion, "Am I my brother's keeper?" I fear we often spare ourselves the duty imposed by the apostle, "Think on these things." It may be irksome, but it is of necessity, or by and by we shall awake to the painful discovery that we have not done what we could. To be clear of selfishness let us take the following advice, "Look not every man on his

own things, but every man also on the things of his neighbour."

Some of our brethren are painfully pressed with burdens, which if divided into fractional parts, and borne by a number of individuals, would become light and easy, and the divine rule would also be fulfilled of becoming fellow-labourers in Christ's vineyard. Now if each will make the enquiry, "What wilt thou have me to do, Lord?" and be determined to act according to his convictions of duty, we shall soon witness the long wished for period of chapels free from debt, and trustees free from responsibility. Lord hasten the time!

Your valuable Magazine bears testimony from time to time, of the deep interest taken, and the praiseworthy efforts made in many places to bring about the above period, and doubtless by a continued accession in the number of cases until all have taken up the matter warmly, and a strenuous yearly repetition of effort will change the wish to a satisfactory reality. As an additional evidence that some of our friends are inspired with a somewhat similar spirit as David, as a stimulus to those who have made no special effort, and as an encouragement to all to persevere, the following brief account of the two last anniversaries of Bodmin Street Chapel, Holsworthy, is forwarded.

On Sunday, October 17th, 1852, three excellent sermons were preached in the above Chapel, by Mr. W. Kelly, Master of the Bible Christian Grammar School, Shebbear. The collections were good. On the following day at 2½ o'clock, we were favoured with the company of Mrs. Thorne, of Lake, Shebbear, who gave us a very interesting sermon on the importance of working in Christ's vineyard. At the close of the service, the congregation and other friends removed to the School-room adjoining, and sat down to tables well-spread with rich provisions, to enjoy "a good cup of tea," which provisions were given by four widows, whose attachment to God's house and cause was apparent from their adorning the tables with their provision. In the evening a public meeting was held, which was addressed by the writer, Mrs. Thorne, and Br. Courtice. A good meeting, for God was with us. Collections and proceeds of tea £7 6s. A good effort, all things considered.

"Time like an ever rolling stream"

momently emptying itself in eternity's boundless sea, while it has placed thousands of precious blood-bought, blood-sprinkled souls in Glory's "Golden main," and shut others up to everlasting torments in the lake which burns with fire and brimstone, whose tremendous waves dash with incessant fury upon their hopeless victims, has favoured us with the return of the season for the celebration of our Chapel Anniversary for 1853; the services were as follows.

On Sunday, November 6th, three sermons were preached; that in the morning by the writer, and those in the afternoon and evening, which were highly satisfactory, by Mrs. S. Newcombe, Hankford, Bulkworthy. Collections good.

On the following day, in the afternoon Mrs. Newcombe preached again, bringing out of her treasury things new and old, to the edification and satisfaction of the hearers. At the close of the service a good tea was provided, gratuitously, by one of the widows above referred to, and three other kind friends, to which a goodly company sat down and enjoyed themselves. Tea being over we immediately repaired to the Chapel, and commenced the public meeting, by singing and prayer, and, bless God, we realized a good influence from above. Our long-tried friend, Mr. John Penhale, was called to the chair, and opened the meeting with an interesting and appropriate speech; after which addresses were delivered by the brethren, R. Penhale, I. B. Vanstone, and W. Courtice. The collection was then made, and it was found on making up the accounts, that by collections, donations, and proceeds of tea, we had the noble sum of nearly £13. The meeting closed with singing and prayer, in which God was present, and we could say, "Master it is good for us to be here." Let us thank God

and take courage from the increase upon last year.

I. B. VANSTONE.

CHAPEL ANNIVERSARY NEWPORT MONMOUTHSHIRE.

The anniversary of Newport Chapel was held on the 18th & 19th of December last. Three sermons were preached on the Sunday; in the morning and evening by Mr. Barker, from Exeter; in the afternoon by Mr. Blackmore, from Bristol. In consequence of my not having a colleague to assist me I was on the outside of the station the Sunday, and was not favoured with hearing my esteemed brethren; but so far as I have heard, they gave satisfaction to all parties. A gentleman who is not a regular hearer in our chapel was so much pleased with the evening's sermon that he gave £1 to the collection, and said if he could, he would give £10.

The following day we had our tea meeting, to which a goodly number attended, though the weather was unfavourable; yet some of the friends came a distance of sixteen miles.

Public service commenced by halfpast six o'clock. After singing and prayer, Mr. T. Giddy, Merchant, took the Chair; and in a very efficient manner conducted the meeting, which was suitably and impressively addressed by Messrs. Blackmore and Barker. All appeared to be highly pleased, and we hope greatly profited. The provisions were given; the profits of which, with the collections and donations, (after all expenses were met) amounted to £22.

We hope this year to be able to pay off £30 of the chapel debt. I might further add that we intend getting a library immediately for the benefit of the Sunday School and congregation, the cost of which will not be less than £6.

P. ROUNSEFELL.

O B I T U A R Y.

1. DIED, at Woolastone, Dean Forest Mission, November 24th, 1853, aged 79 years, ELIZABETH THOMAS. She was a member about seven years, and departed this life with the assurance of being "received up into glory."

2. DIED, at Woolastone, Dean Forest Mission, November 30th, 1853, aged 56 years, GEORGE DAVIS. He was a

consistent and useful member among us about ten or more years, and but for the fear of falling, and consequent dishonour to the church, he would have been a member perhaps double that period. For years his health had been delicate, and through anxiety and extra toil attendant on the sickness and death of his eldest daughter, about 20

years of age, of fever, and the illness of his wife from the same malady, he fell a victim to inflammation of the bowels, or it might be fever, with varied symptoms. I saw him the day before his demise, when his pain was so great that he seemed overpowered and distracted at times, and so much so, that I had to wait some time to find a suitable opportunity to pray with him. He then expressed himself as willing to die, having a prospect of heaven through the precious blood of Christ. And doubtless he is now sharing in the

"eternal weight of glory" that awaits all the faithful.

3. DIED, at Bailey, Dean Forest Mission, January 18th, 1854, aged 70 years, of fever, ELIZABETH MANSFIELD. For several years she paid some considerable attention to religion, and about a year since, she united with us in church fellowship, believing it to be her duty; and likely was considerably benefited by attending the class meetings. She was willing to depart, and we hope ready for glory.

J. ASHTON.

EDITORIAL REMARKS.

CENSUS—RELIGIOUS WORSHIP.

HAVING seen this important volume, we judge it to be the better plan to give various extracts from it before making our remarks thereon. As, however, we cannot find room for these general extracts this month, we give the following respecting

LONDON.

The population of London, consisting of 36 Registration Districts, which compose the Registrar General's Bills of Mortality, at the time when the census was taken, March, 1851, was 2,362,236.

Places of Worship.

Church of England.....	458
All other Denominations	639

Total	1,097
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Number of sittings, not including those of 35 places which sent in no returns ... 691,723

Of these there were on Census Sunday— Places. Sittings.

In the Morning	1,028—682,697
Afternoon.....	424—320,031
Evening	880—585,399

Attendants on Divine Worship, exclusive of those attending 53 places, from whence no returns were received;—

Morning	460,168
Afternoon.....	100,855
Evening	313,316

There were therefore absent from any place of worship;—

Morning	1,902,068
Afternoon	2,261,381
Evening.....	2,048,920

Allowing that 58 persons in every 100 might and ought to have attended public worship on the Lord's day, and estimating those who attended those places from whence no returns were made, it is supposed there were wilfully absent on Census Sunday,—

In the Morning	881,563
Afternoon.....	1,261,744
Evening	1,040,023

And this, be it remembered, includes attendance at Jews' synagogues, Roman Catholic chapels, Unitarians, Mormonites, &c.

The following selections from some of the Poor Law Unions, will set forth the state of some parts of the Metropolis in a light which it is most painful to contemplate.

	Population	Sittings	Largest attend. on Cen. Sun.
Kensington	120,004	31,556	21,441
Mary-le-bone	157,696	38,487	17,803
St. Pancras	166,956	80,898	36,384
Shoreditch	109,337	18,499	16,367
Stepney	116,775	38,578	19,756
Lambeth	130,325	34,178	24,657
Rotherhithe	17,805	5,518	2,700

In some cases, it will appear from the above, that 90 out of 100 were absent from any place of worship.

It has been contemplated that to provide accommodation for that portion of the population of the metropolis which ought to attend divine

worship, would require 669,455 additional sittings to those now furnished by the various denominations. This would require the erection of nearly 670 additional places of worship, each capable of accommodating 1,000 persons! This will furnish a large field for the vigorous exertions of British Christians. Surely, a people who are making such praiseworthy exertions for the Evangelization of the "ends of the earth," will not long be in possession of the painful fact, that such vast multitudes in our very metropolis—the centre of our commercial transactions—the heart of the British Empire, hold-

ing daily intercourse with its extremities and a large portion of the world—are in such a state of alienation from God, as their wilful absence from Divine worship implies, without putting forth their utmost efforts to reclaim them.

When will the Bible Christian Denomination resolve on raising the sum necessary to build two good substantial chapels in London, as proposed at the last Conference? See our Number for October, 1853, pages 382—386.

Two friends have promised Five Pounds each. Who will authorize us to add their names to the list?

MISSIONARY CHRONICLE.

March, 1854.

AUSTRALIA.

Since the last Chronicle went to press, the following interesting communication from Br. Way, dated October, 1853, has been received.

On Sunday, the 18th of October, between the hours of two and three in the afternoon, the Foundation stone of a new chapel was laid in the township of Clarendon, South Australia, by JAMES WAY, pastor of the mission, who delivered an address on the occasion founded on Psalm xxvii. 4. At the close of the address the congregation retired to the Baptist chapel, (kindly lent for the occasion) where our friends had gratuitously provided a comfortable Tea for the party, and of which a goodly number joyfully partook. The tea was followed by a very interesting meeting in the evening, which was addressed by Messrs. Way, Hart senior, Hart junior, and Windibank. The proceeds of the Tea and collection at the close was nearly £20. The Trustees are greatly encouraged with the assistance they have already received, and with what is promised towards the undertaking, notwithstanding the alarming price of building materials.

The erection of suitable places for the ministry of the word, and the worship of the true God, is necessary to the extension and permanent establishment of the Redeemer's kingdom. There are very many, through the prejudices they have imbibed, who refuse to attend the ministry in a private dwelling, but who on the erection of a house for God become regular attendants on that "word, which is able to save the soul;" and we have known individuals of this class, who have happily realized the gospel to be the power of God unto salvation. It more-

over has often occurred that for the want of such places, the labour of years has been comparatively lost, through the death or removal of those who have kindly opened their houses for the ministry of the word, and other circumstances over which the most interested in Zion's welfare have no control. It is true when suitable places are erected, death may consign to the tomb, those who have been most active and useful, and other circumstances may occur that very considerably affect the interests of Zion; but it is not too much to expect that the waste places of Zion will be again repaired, and Israel will again "blossom as the rose," through the administration of the ordinances of our holy religion.

It is next in importance to the erection of places of worship, that such places should be placed in easy circumstances, and their debts as speedily as possible cancelled. It is painful to see Trustees, who interest themselves for the public benefit, and through whose instrumentality such places are principally erected, burdened with heavy debts.

I am happy to report that, in this particular, we are doing well in South Australia, and that the hope which I expressed relative to the debt on Bowden chapel (in the account given you of the opening services) that it might be like a ball of sand, that will roll itself to nothing, has been fully realized in the short space of one year and eleven months.

On the 16th and 17th of October

1853, the second anniversary of the opening of Bowden chapel was held. Sermons were preached on the sabbath, by W. Gibbs, Esq., M.L.C., D. J. Draper, Wesleyan minister, and James Way, to attentive audiences. The attendance was good, and many were led to say with the disciples of old, "Master, it is good for us to be here."

On the Monday, the Tea Meeting was numerously attended. The provisions were gratuitously supplied, (as has been the case on all former occasions) by our kind friends who are

In an accompanying note Br. Way states that at their Michaelmas Quarterly Meeting the Receipts exceeded the Disbursements. He also remarks that, "the quarter has been a season of great toil and severe exercise;" and he doubts whether he will be able to continue to labour as he has done; but he is hoping that he shall have some relief when the Brethren, Hocken and Ridcliff arrive. We trust those brethren have joined their brethren in this important and extensive field of labour before now.

He urges the necessity of the Committee sending *four* additional labourers to the Adelaide district, and an equal number to Port Philip, immediately.

He states that their "prospects continue very cheering" generally; and that they are anxiously expecting to hear from Conference, and would be delighted to hear that four brethren were on their way instead of two. We trust our friends will urge their petitions to the throne of grace for a speedy supply of devoted, zealous labourers. Any of the brethren who may feel their souls stirred within them to go to this field of labour, would do well to communicate their desires to the Secretaries.

PRINCE EDWARD ISLAND

The following communications from two of the Brethren labouring on this island, will show that our brethren there are persevering amidst all their discouragements.

Murray Harbour, Decr. 16th, 1853.

DEAR BROTHER.

I send you a few extracts from my Journal, for insertion in your valuable chronicle.

May 16th, 1853. Three years ago to-day I landed at Charlotte Town to labour as a Missionary. Having obtained help of the Lord I continue until now.

Yesterday was a good day to my soul. Preached three times; twice from the same text—Romans i. 16, "For I am not ashamed of the gospel of Christ, &c." O! what I felt last night at Rustico Road. If ever I was Divinely assisted, it was then. I feel its blessed effects in my soul to-day. Praise the Lord.

July 24th. Union Road Chapel that has undergone a thorough repair, was re-opened to-day. Mr. Calloway preached in the morning from Acts vi. 18—19. The chapel was well

deeply interested in our common cause. A very interesting meeting was held in the evening. Addresses were delivered by the brethren, Way, Fursman, Cole, Foord, Lavies, Vergo, and Wesbon.

The proceeds of this anniversary amount to £41, which was the sum required to cancel the remaining debt. Several offers have also been made to assist the trustees in enlarging the chapel to meet the wants of a rapidly increasing population.

JAMES WAY.

filled. He preached again in the afternoon, from Psalm lxxvii. 13, "Thy way O God, is in the sanctuary." Two sound, wholesome, and edifying sermons. In the evening Mr. James Narraway, Wesleyan Minister, a native of Buckland Brewer, Devon, England, preached from Psalm xlviii. 2, "Beautiful for situation, the joy of the whole earth, is mount Zion." It was a sublime sermon, and yet he used the most simple language that he could command. The chapel was filled in every part. It was with difficulty that we found room to walk to make the collection, and it was thought that there were nearly as many outside as inside.

£ s. d.

Collections, and a few materials sold	8	11	7½
Collected towards it in materials, labour, and cash, before it was opened	18	13	9½

Donations	1 10 0
Total	23 15 5
Repairing the Chapel ...	28 16 0½

Debt still on it 5 0 7½
It has cost me a great deal of trouble and additional labour. I have begged men to go to work; and told them I had no money to pay them for it. Some times I have had to take my horse and take them there, and stop all the day to assist in what I could do, and fetch them home again at night. When I came here first, it was like an old barn, but now it is a good, substantial, comfortable, and respectable chapel. As we had been compelled to leave it so often in the winter, the snow and rain would come through it; we now named it "Rehoboth." Thank God for one good chapel more.

August 7th. A camp meeting was held to-day on New Glasgow Road. I preached in the morning from Job xiii. 21; Mr. Boundy followed, from Eccles. ix. 10; Mr. Calloway in the afternoon, from 1 Chron. iv. 10; Mr. Cooper, Wesleyan Local Preacher, from Jer. xiv. 7. Mr. Calloway again in the evening, from Luke ix. 12-17; Mr. McCoubrey from Isaiah xiii. 6. It was a good day. The king himself was in our midst.

14th. My mind has been distressed to-day. This morning as I was preparing to leave home for my appointments, W. Bremicomb called at our house to request me to come to preach a funeral sermon and inter the mortal remains of his brother James. I obeyed the request, and preached from Jer. vi. 4; "Woe unto us, for the day goeth away; for the shadows of the evening are stretched out." It was a dark time to me. It rained in torrents. Poor James sat under the sound of the gospel, but did not give his heart to God. Died from a slight bruise in one of his ankles made by the crook of a chain. Neither himself nor his parents thought it was dangerous, until a few hours before his death. Died, I fear, without hope. He had been listening to my sermons for the last three years: Lord help me to be more in earnest.

21st. A blessed season in the Love-feast at Winslow Road. Listened with pleasure to those who were speaking. Br. McCoubrey prayed with power.

September 18th. A good season at the Sacrament; but was grieved to see so many of the young people absenting themselves from the ordinance. The

good Lord pardon every one of them for I fear they are declining in piety.

In the evening I heard old Mr. Wilson, my son in the gospel, preach from Matthew xxv. 41, May the Lord bless the dear old man; he is gone into the vineyard at the eleventh hour.

25th. Preached in the morning at Princetown Road, from Phil. i. 27. In the afternoon at Wheatley River, from, Hebrews iv. 16. Rustico Road at night, from the same text as in the morning. This was my last sermon. It was a very powerful season: the house was overfilled. I felt much while describing the faith of the gospel. Mr. McCoubrey prayed with power. I felt very strange after I had closed the service, to think that I had done with the people. I have been among them three years, four months, and one week. It has been hard toiling; but the Lord has been with me. I was frozen six times the first winter. I have seen many precious souls converted; have been very happy in my soul many times, and have seen several local preachers raised up. I have baptised 79 children, and experienced great kindness among the people, especially from old Mr. and Mrs. Barrett. God bless them all. I have seen four chapels, (some of which were not fit for stables,) put in good condition, and preparations made for two new ones; and I have received many pounds of money among the people for the support of the gospel.

27th. Left the Union Mission to-day, for Murray Harbour. Travelled as far as Vernon River. Mr. G. Cudmore and Mr. Carter were kind enough to come to Vernon River with our luggage.

28th. Arrived safe in Murray Harbour, just in time to escape a great flood of rain. It would be far better for the Preachers here, to remove to their new circuits immediately after the District Meeting. The roads are then much better, and there is no fear of our being detained on the way and increasing the travelling expenses.

Oct. 2nd. Preached at the chapel twice. Large congregations; a blessed season in the morning; text, Psalm xcii. 12-14.

Monday 3rd. Set out for Vernon River to assist in holding a Missionary meeting. Collection taken and promised about £8.

Tuesday came back to Murray Harbour, Collection taken and promised nearly £10.

Wednesday, Thursday, and Friday, at Three Rivers. Collections taken and promised between ten and eleven pounds. A good influence was realized in several of the meetings, especially at Vernon River and Murray Harbour.

We are about 40 miles from any market town. The Harbour presents quite a business aspect. Five vessels are lying here at the little wharf, taking in produce. Crops have been good, and fetch a good price. These vessels have taken in Barley 3,242 bushels, Oats 8,305, Potatoes 5,067, total 16,714. Wheat is 10s. per Bushel. Hay £7 10s. per Ton.

The congregation at Murray Harbour is good. May the Lord pour out his Spirit and revive his work.

We like the circuit very well, and the people seem very kind to us. We have no Mission House, but the friends are contemplating building one: W. Clements, Esq. offers £10 towards it. We are living at present with Mr. Jordan, from Trellick, in the Monmouth circuit, England.

One of the above named vessels has just brought us several feet of stove piping, for our chapel, from Mr. Narraway, Pictou, brother of Mr. Narraway above named, with an accompanying letter, saying the price of it was £1 0s. 9d., but it was to be a thank-offering to the Lord for a merciful deliverance of his wife from death. Mrs. N. had been to this island on a visit to Mr. J. Narraway; and had prepared to start in the steam packet. Her trunk was on the wharf, but she felt a strong impression on her mind not to go aboard, and returned back to her lodgings. The packet sailed—was sunk—and several lives were lost! Two young ladies were among the number, one of them was just on the eve of marriage to a minister. "In the midst of life we are in death."

My wife unites with me in love to yourself, wife, the family, and the Committee. Yours in Christ,

JACOB GALE.

P. S. Three Bears have been killed in Murray Harbour this week, a short distance from our house. The Indians killed one of them. I suppose they will make fine pies of it, for the Indians eat Bear's flesh.

J. G.

Three Rivers, July 25th, 1853.

Mr. Editor,

Believing that you are always pleased to hear of the prosperity of the work of God in our Zion, I forward the fol-

lowing account of my winter's work.

On the 22nd, of October, 1852, we held our Quarterly meeting at Montague School-house. The hearts of those present were deeply impressed with the necessity of labouring for a revival of the work of God, and a resolution to hold a protracted meeting was passed. In answer to prayer, the Lord began to work. One evening having lectured on the hymn on page 463, the word was sent with power to the heart of one young woman, who, after several days, obtained pardon.

October 27th a protracted meeting began, which continued until the 25th of November; and notwithstanding the deep-rooted prejudice in many minds, the fewness of our praying characters, and the reluctance of the other brethren to assist, ten souls professed faith in Christ.

Following the leadings of providence we visited Sturgeon Bay. On the 29th of November Br. Wilson spoke from "Behold the Lamb." During the week the arrows of conviction entered the hearts of many.

On Thursday 9th of December, being a thanksgiving day throughout the Island, the writer preached at 10½ from Psalm xxxiv. 8. Br. W——. at 2½, from Matt. xxiii 33. The writer at 6½. One soul professed faith.

The protracted meetings continued until the first of February, 1853, and during their continuance about 40 souls have been converted. About this time the work broke out at Bay Fortune, by means of some special services being held there, and more than 20 souls professed to obtain the pardoning love of Jesus.

At George Town some extra meetings were held, but from the effect of excessive labour, and the want of help, we were reluctantly compelled to abandon the field without any visible effects being produced.

At the head of Montague, Br. Cotton began a protracted meeting on March 26th, after which Br. W——. and I preached alternately until the 10th day of May, in which time a goodly number obtained the pearl of great price.

Our old friends have been revived, the congregations enlarged, and a chapel is begun, which will tend to establish the cause in this place. About 100 have during the winter, presented themselves at the penitent's bench for mercy. To God be all the glory.

JESSE WHITLOCK.

BIBLE CHRISTIAN MAGAZINE.

APRIL, 1854.

D I V I N I T Y .

DAVID'S CHARGE TO SOLOMON.*

And thou, Solomon my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xxi. 9.

HERE we have the advice of David, an excellent father in paternal affection, given to his hopeful son Solomon, just before his death. David had witnessed many vicissitudes of human life: he had been the subject of honour, and dishonour; he had known how to abound in great plenty, and how to suffer want; he had felt the bitter effects of sin, and the comforts of piety; he knew God experimentally, and being under the guidance of the Holy Ghost, was prepared to give the best advice to the heir apparent of his crown.

Solomon, who stands on record as a great and wise king, during the early part of his history did not think it beneath him to pay serious regard to his father's solemn charge. As the advice of one who was about soon to leave this world and enter on his eternal state, it is of vast importance to all, and demands our serious attention. Let us, therefore, consider,

I. The duties here inculcated.

II. The manner in which they are recommended.

I. The duties here recommended are, to "know the God of our fathers, and to serve him with a perfect heart, and willing mind."

1. By the God of our fathers, we are to understand, not merely of our immediate parents, but of our pious ancestors who have known and served the Lord, from age to age, and who have been handed down to us in the sacred Oracles. It may be that many of us were born of religious parents, and if so, this

* A Discourse addressed principally to the young.

solemn charge comes with greater weight upon us, to "know the God of our fathers." But none are to know and serve the God of their fathers, merely because he was their fathers' God, but to inquire who and what their fathers' God is, and the nature of the service required by him; and if upon investigation we find that our fathers' God is the true and living God, and that the way in which our fathers worshipped him and served him was in accordance with the word, mind, and will of the Almighty, we are to serve him as they did; by walking in their footsteps.

2. It is true man in his natural state knows not God, does not understand God's relation to mankind as their rightful sovereign, their friend, and guide in all difficulties, and their redeemer from evil; but not to know God and to serve him, is a disgrace to any person who lives in this enlightened age, in a land of Bibles, where the pure knowledge of God is shining forth with such unclouded brightness.

3. We are to know the God of our fathers in what relates to his being and perfections, his government and will, and in what relates to our concerns with him, as they are discovered by the light of nature and revelation. We cannot rightly consider the works of creation, without discovering the power of God in them. We cannot consider the value of the soul and body, and the dictates of our conscience respecting good or evil; how it accuses or excuses in reference to our conduct: neither can we rightly consider the various nations of the earth, with their different forms of devotion, without being persuaded that there is one unorganised, infinite, and eternal God, whose boundless power and wisdom is manifested in all his works: that he is the first, and only cause of the existence of the world, with all its inhabitants, and that he supports and governs it. But in the Sacred Scripture it is much more clearly revealed to us, by God himself, that, "In the beginning, God created the heavens and the earth." Gen. i. 1. The prophet Jeremiah says, chap. x. 12, "He hath made the earth by his power, he hath established the world by his wisdom; and hath stretched out the heavens by his discretion." And the Apostle says, "To us there is but one God, the Father, of whom are all things, and we in him." 1 Cor. viii. 6, Psalm says, "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained, What is man, that thou art mindful of him?" Psalm viii. 3, 4. What a view do the works of God in the formation of the heavens give us of his power, and wisdom, and majesty! It teacheth us that "the Lord is the true God, he is the living God, and an everlasting king." Jer. x. 10. His being is underrived, and he gives life to all. He is the fountain from which all life is derived. He has made heaven and earth, and governs all things that he hath made, and his power is felt in

both worlds. He is the only object worshipped in heaven, by all the angelic and holy spirits before the throne, and he should be the only object worshipped on earth by all mankind; "there is none holy as the Lord; for there is none besides thee," 1 Sam. ii. 2. "He is a God of knowledge, by him actions are weighed." "Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, or can see." Moses himself, could only see the symbols of the divine presence,—the face of God, no man could ever see, because he is infinite and eternal.

4. Do not the Holy Scriptures clearly show that this one God, of his own infinite, but simple and undivided, blessed essence, subsists in three distinct persons, "the Father, Son, and Holy Ghost," the same in substance, and equal in divine power and glory? "And God said, Let us make man in our image.—And the Lord God said, Behold, the man is become as one of us.—Let us go down and there confound their language," Gen. i. 26, iii. 22; xi. 7. All the perfections and attributes which are in the scriptures ascribed to God the Father, are also ascribed to the Son, and to the Holy Ghost, as one co-eternal God, whom Abraham, Isaac, Jacob, and all the holy men of all ages worshipped and adored. David saith to Solomon, "Know thou the God of thy fathers, and serve him;" as if he had said, Thou knowest that there is a living God, and that God is the God of thy fathers; thou knowest that he is a Spirit, eternal, self-existent, and supreme over all other beings, who are only the workmanship of his hands. Thou knowest that he is possessed of all possible perfections; of holiness, unbounded wisdom, and power, unfathomable goodness and inviolable truth, of impartial justice and unspeakable mercy and love; that he is thy creator, preserver, and benefactor; that thou art indebted to him for all thy powers and faculties, both of body and mind, for life, and breath, and all things; that he is thy governor and Redeemer.

5. God cannot be worshipped and obeyed unless he is known, and he cannot be known and obeyed in any other way than he has himself revealed to us in his word. There his name denotes himself, his nature, character, and attributes. The Lord proclaimed his name to Moses, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." Exodus xxxiv. 7. The scripture gives us a clear and satisfactory knowledge of God; of his holiness, justice, mercy, and truth; of his omniscience, omnipresence, and the greatness of his power. Here we see holiness causing him to view sin with detestation; justice which pledges him to punish all that is offensive to his holiness. Here he is seen as a just God, yet a compassionate

Saviour, who amidst blackness, darkness, and death, expires on the cross, to satisfy the demands of injured justice, to ransom man from sin and hell. Here justice embraces mercy, and is turned into tenderness by ever-flowing grace. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9.

"These triumphs of stupendous grace,
Surprise, rejoice, and melt my heart;
Lord, at thy cross, I stand and gaze,
Nor would I ever thence depart."

6. The knowledge of God spoken of in the text, is not a mere theoretical knowledge, but an experimental; a death unto sin, and a birth unto righteousness; a change of heart; a clean heart. "I will give them a heart to know me, that I am the Lord." Jer. xxiv. 7; that is, "I who commanded light to shine out of darkness, will shine into your hearts, 'to give the knowledge of salvation by the remission of sins.'" The veil of darkness being now removed from the understanding, it discovers to us, our sins, and causes us to feel ourselves loathsome and full of sin; and our knowledge being more than theoretical, it partakes of the character of experience. If, in addition to this, our hearts are renewed by grace, we have the evidence within, that we are born of God, and all unholy tempers, dispositions, and desires, are removed from the heart. This is not mere inference drawn from the works of God, and from reading his word; but a knowledge of God, by a revelation from himself to our minds, directly from the Holy Ghost taking of the things of God and showing them unto us; testifying that we are born of God: "the Spirit itself beareth witness with our spirits, that we are the children of God." Rom. viii. 16. This knowledge does not refer so much to what God is, in himself, as what he is to us, as our Saviour, and Father, as saith St. Paul, "God hath sent forth the spirit of his Son, into your hearts, crying, Abba Father." An experimental knowledge of God produces in the heart love to God and man, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John iv. 7 8. "We know that we have passed from death unto life, because we love the brethren." 1 John iii. 14. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent,—He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John xvii. 3; iii. 36. "The gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. That is, eternal life is the gift of God, and that gift is in his Son, our Saviour, and all who receive him by faith, have Christ in them

as a well of water, springing up into life eternal, which can only be obtained by true repentance toward God, and faith in our Lord Jesus Christ. Then let us all turn from all sin to God, while his Spirit is striving with us, not trifling with convictions, nor seeking to drown the voice of conscience, but yield to the drawings of the Father's love, with submission; believe in God with our hearts unto righteousness, and he will reveal himself unto us, as a sin-pardoning Lord, and we shall be able experimentally to exclaim, My God, thou art my God; my portion; my soul trusteth in thee, I have no other inheritance, nor do I desire any thing but thy pure love within my heart.

7. If we profess to know and love God, we should give the world a satisfactory proof of it, by our faith in Christ being kept in lively exercise, by humble prayer, the principle of our obedience, producing in us uniformity of character through all the vicissitudes of this eventful life, walking uprightly, in the truth, by doing to all men as we would from our hearts wish them to do unto us; our whole deportment showing that we are servants of God, and that we know him, and love his cause; that there is a reality in religion; that it is not mere empty profession, but a divine principle in the heart, through which we always act in the fear of God, not merely on the sabbath day, among the friends of piety; but always, constantly evincing that we are servants of God. Christ says, "Let your light so shine before men, that they may see your good works." A saving knowledge of God, not only enlightens the understanding, and informs the judgment, but changes and reforms the life. There is no perfection of the ever-blessed God, but which, if experimentally known, will have a practical influence upon us. The knowledge which does not improve the life, is of very little worth. They who are destitute of this knowledge, will be made examples of his vengeance, when the Lord Jesus Christ is revealed from heaven in flaming fire, taking vengeance on them that know not God.

8. We are to serve the God of our fathers; to worship and obey him, according to the knowledge we have of him. He is to be glorified as God, according to the discoveries he has made of his own adorable perfections, and of his mind and will, relating to the nature of the duties and the manner of service which are to be paid to him. All the means of grace are to be observed and attended to, and all acts of religious worship observed, and his commandments obeyed, and all moral duties, whether relating to others or ourselves, are to be performed, that we may glorify God in our bodies and spirits. "I beseech you therefore brethren," saith Paul, "by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world; but be ye transformed by the renewing of your

mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 1, 2. When the gospel came to the Thessalonians, "not in word only, but in power and in the Holy Ghost," they "turned from idols, to serve the living and true God." And the Apostle speaks of the blood of Christ "purging the conscience from dead works, to serve the living God." Heb. ix. 14.

God is a spirit absolutely holy, and can only be pleased with what resembles himself; therefore he must hate all sin, and can delight in those only who are made partakers of "the divine nature." All mankind were made by him, and all owe obedience and reverence to him; but that our service may be acceptable to him, all our devotions must be spiritual, must flow from the heart, through the influence of the Holy Ghost, and it must be in truth and sincerity performed, according to the divine will.

A man may be said to serve the Lord with all his heart, when every purpose of his heart is under the influence of the Holy Ghost, and when he makes all his temporal concerns to bow in subservience to that which is spiritual and divine, and brings all his affections, appetites, and desires to the throne of grace, and there pours forth his ardent prayer, in lively faith, which takes hold on the arm that conquers all, and cries, "I will not let thee go, unless thou bless me." When every purpose and passion of the heart, and act of his life, is guided and regulated by the word of God, he serves God with "a perfect heart, and with a willing mind.

9. We are to serve God with a perfect heart. That is with a sincere, single heart, an undivided, upright, heart, without deceit or guile, partiality or respect of persons. A heart renewed by grace, cleansed from all sin, and full of love divine, conformable to the word and will of God, to love him with a perfect heart, and serve him with an undivided mind, to walk uprightly before the Lord, with all humility, according to the discoveries God has made of the counsel of his will, so as to please him and to have that knowledge of God and Christ, as includes faith in him, and obedience unto him, and a perfect approbation of his method of salvation, and to choose him for our guide, yielding ourselves up to him, owning him in solemn profession of him, to fear and reverence his holy name, as our highest interest, and chief good and portion. It may be considered to serve the God of thy fathers with all stability of mind, and heart, consider him as thy Lord and Master, and thyself his servant, and never to decline from him: to be honest and engage in the work of God with a true heart, not merely from a principle of duty, but also from a pious, affectionate sense of obligation towards him, as an obedient, loving child, would act towards a loving parent, to keep thy heart with all diligence and faithfulness in the

knowledge of God, which is also equally binding on us, as on Solomon, and should lead us to pray more earnestly to God, for his grace to establish our hearts in his fear, that we may abound in all knowledge, and holiness, and in the grace of God.

10. The Lord must be served with a willing mind, as a matter of choice, not as dragged by force to it, but with pleasure and delight; not with the spirit of bondage, or slaves, but as free men, and sons of God, according to the dictates of an enlightened conscience, as servants who love their master, and love his service, and would not be discharged from it; but to serve him with such a ready, cheerful temper of spirit as Israel manifested in their offering for the service of the temple. 1 Chron. xxix. 9, "The people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the Lord." Christ's servants should be all volunteers in his service, and always worship God in spirit and in truth. The will must be wholly flexible, and perfectly resigned to the will of God in all things, with every desire, motive, and intention; "to do the will of God on earth as it is in heaven," and while we are thus engaged in the work of God under the divine influence, we shall worship and serve God in spirit, with a perfect heart, and with a willing mind, rejoicing in Christ Jesus, having no confidence in the flesh. To worship God, the Father of mercies, and God of all consolation and peace, through the blood of the everlasting covenant, with free access to the throne of grace, with delight, reverence, and godly fear; in this way our fathers knew and served God, and in this way we are called upon to know and serve him, if we will find acceptance with him in this life, and reign with him in the life that is to come. This leads us to consider:

II. The manner in which these duties are recommended.

1. "Thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever."

It is a very endearing and affectionate manner in which the pious father enforces these duties on his son Solomon, whom he fain would have to be a son of God. He recommends the knowledge and service of the God whom he himself had long served, with all the parental endearment of a loving and affectionate father, who sincerely loved his son, and was concerned for his present and everlasting happiness. He urged it upon him with all the authority of a father, with an encouraging hope to his son, to seek and serve the Lord, and binds the authority of God on him, to engage his religious attention to him. How exceedingly defective must be the conduct of those parents, who can attend the sanctuary of the Lord themselves, and carelessly

leave their children and their servants to prowl the streets and fields, to join the company, and learn of the ungodly, who "call light darkness, and darkness light," who profane the Sabbath day, steal, take God's name in vain, get drunk, commit adultery, and blaspheme, as though they were moved by a fiend to speak the language of hell; without using the proper means to restrain them, and keep them from such company. All parents should attend the house of divine worship themselves, and, take their offspring and servants with them, or see that they attend where God is worshipped in spirit and in truth. They should also keep up family worship in their house; and there, on the family altar, offer up their morning and evening sacrifice of prayer and thanksgiving to God, for themselves, children, and servants, the church and the world. What comfort it must afford any one, to see their children walking in the truth, serving God, with a perfect heart, and a willing mind, "Train up a child in the way he should go, and when he is old he will not depart from it."

2. David directed these duties to Solomon by name, and we may consider we hear God, and his servants, and our fathers, uniting in directing the like advice to us, as if we were called upon by name, and when we read the scriptures, or hear them explained, we should hear for, and apply them to ourselves, as if it were spoken distinctly to us by name. There is no hearing of what concerns us to saving advantage, without personal application of it to ourselves, as if we were expressly, and singly addressed, like David to Solomon, or as Nathan the prophet to David, saying, "Thou art the man." 2 Sam. xii. 7. God knows us distinctly, and speaks to us particularly by his word, as if he named us, and we should be ready to hear him speak, with like particularity by his Spirit to our hearts, that we individually know and serve him with a perfect heart, and with a willing mind.

3. This Divine Being was the guide of our fathers, and they loved and served him with delight, and some of them died in the faith, and are gone to dwell with him in glory; and shall we refuse his service, and despise the Saviour in whom they trusted, and on whom our happiness depends? No, God said, "What iniquity have your fathers found in me?" Jer. ii. 5. Is not his service reasonable for us, and his reward worthy our striving for? Was he a hard master to any of them? Was it not their greatest happiness to hold communion with him, and serve him, and glorify him?

4. It is the God whom our fathers themselves served, and recommend unto us, though they are dead, they have borne witness of him by faith, holiness, and steadfastness. And his servants still living upon earth, in humble confidence in him, daily bear testimony that he is a good master, the perfection of all their desires and happiness, and ever worthy to be adored

by angels and men, and all the glorified spirits in heaven. They tell us by experience that they have none in heaven or earth that they desire but him. That in keeping his commandments there is great reward ; that they have proved by experience that he is a compassionate Saviour, and a friend in time of need. They can tell us that they never found peace and genuine happiness in all the paths of vice, and vain glory of the world ; but when they turned to God with full purpose of heart, and sought happiness by faith in Christ, they experienced a free and full pardon of all their sins through his death and intercession ; that his favour is life, and that they never repented that they sought the Lord for their guide and portion. They testify that they have found solid comfort, and seasonable support, under all temptations and tribulations, and refreshing seasons at the means of grace ; at the family altar, and under the preaching of the word, and at the prayer meeting, class meeting, and in secret, and in reading the Holy Bible, there God is recommended to us as the only true and living God, whose name is Jehovah, and hath given us a plain revelation of his mind and will, that we may know and serve him acceptably. This is the rock on which our fathers built, and the God on whom we must depend, and to him we are indebted for our being, and all the good we possess, who has the highest claims and demands upon us for worship and obedience. Have not some of you, who have pious parents, heard from them such attestations as these, to the truth of the excellence and vital power of true religion ? Have they not told you that a saving change of heart and life, with holiness and heaven, are the most pleasing, important, and necessary things you can acquire ? Have they not entreated you, with all love, affection, and concern for your soul's everlasting happiness, with all the solemn authority of parental regard, to attend to these important things which belong to your peace, and to seek them above all other things ? Have they not taken pains to recommend them to you, and prayed, and mourned over you, lest you should disregard them, lest you should be drawn into vice by the example of the ungodly, and plunge yourselves into sin, and be sent to hell, and be found among the damned souls at God's left hand at the last day ? And will you turn a deaf ear to all their counsels and kind entreaties, as if you were wiser, and better than they ; yea, and wiser than God too ? How foolish and perverse ! You may think you hear them saying, " What, my son ? and what, the son of my womb ? and what, the son of my vows ? Give not thy strength unto women, nor thy ways to that which destroyeth kings." Prov. xxxi. 2, 3. " Hearken to thy father that begat thee, and despise not thy mother when she is old : buy the truth and sell it not, also wisdom and instruction, and understanding ; the father of the righteous shall greatly rejoice :

and he that begets a wise child shall have joy of him ; thy father and thy mother shall be glad, and she that bare thee shall rejoice." And you may consider that you hear God saying, "Son give me thy heart, and let thine eyes observe my ways."

5. It is a strong reason produced ; "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever." It is well for us at all times to keep a clear and tender conscience, the slightest touch of sin to feel, that no unholy passion rise in our souls to darken the mind, and bend that lovely attribute of the soul, namely, the will, to earthly objects, and draw our hearts away from the service of God ; that no vain thought or desire, deceit or guile, have a place in the heart, for the Lord searcheth all hearts, &c." The most secret purpose, intentions, and dispositions of all mankind are known to God, "I the Lord search the heart, I try the reins, even to give every man according to his ways," Jer. xvii. 10. Therefore every unjust intention, and evil work, and idle word, is well known to the judge of all the earth, who will at the last day judge the world in righteousness.

6. It is encouraging ; it contains a promise, "If thou seek him, he will be found of thee." We must seek him in the use of the appointed means, by prayer and faith, in accordance to the word of God ; sincerely, with a perfect heart, and a willing mind, and he will manifest himself unto us as a God in covenant with us, pardoning sin, iniquity, and transgression, supporting us under all tribulations. He will be found of us as our God and satisfying portion in life, and our only support in death, and will bring us to rest with our fathers in Abraham's bosom ! Yes, it is a faithful promise, "If thou seek him, he will be found of thee." The Lord, says, "I said not unto the seed of Jacob, seek ye my face in vain." Isa. xlv. 19. This promise will be fulfilled, if we seek the Lord faithfully, and none can stay his hand, or say unto him, "What doest thou ?" The Lord must be sought perseveringly ; and at all times have faith in God.

7. It contains a solemn warning ; "If thou forsake him he will cast thee off for ever !" If, after thou hast begun to seek and serve God in truth with all thy heart, thou forsake him, lose thy love, and turn from his service, and from following him, notwithstanding the faithful promise of God to the faithful, and the faith and obedience of thy fathers, he will cast thee off for ever ! This charge is given by David to his son Solomon by inspiration of the Holy Ghost, and concerns us and all mankind who are favoured with the Bible, equally as much as it did Solomon ; therefore we should make it our great concern, and our constant business in this life to comply with, and reduce it to practice ; for however lightly some may think of their reject-

ing the counsel of God now, all that they do, will be called over again at that solemn day, and brought to judgment when we give an account of our stewardship. And O! what tongue can tell, or scribe point out, the horror and confusion that will seize the "backslider in heart," who once knew the Lord, and tasted that he was gracious, but in the hour of temptation gave way to sin, turned from the holy commandment, forsook the Lord, the fountain of living water of life, disgraced his profession, became of all the most unhappy, like a devil tormented within, and died in sin. Many in life thus departed from God, who now have nothing before them but an eternity of woe, sorrow, and black despair. They will now lament their sad loss! On earth they foolishly departed from the service of their Lord, for the momentary pleasures of the world and the vain glory thereof, and now they must hear the judge pronounce the dread sentence, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." Matt. xxv. 41.

After all the solemn warnings Solomon had, it is evident that he did forsake the Lord; "For it came to pass that when Solomon was old, that his wives turned away his heart after other gods." 1 Kings xi. 4. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing that he should not go after other gods." But he kept not that which the Lord commanded. 1 Kings xi. 9, 10. That Solomon did become a backslider is clear, and that he lost even the knowledge of God his Creator, and worshipped the gods of the heathens. It is true he might have sought the Lord and re-obtained the divine favour, before he departed this life; but it is a very doubtful case; whether he did or not. We must leave that to the Judge of all the earth, as his sun went down under a dark cloud that cannot be penetrated by mortal eye. "He that thinketh he standeth, let him take heed lest he fall;" and Christ saith, "If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

May the living lay these things to heart, and be saved from the wrath to come, is the prayer of the writer.

WILLIAM HILL.

JOB'S TRIAL.

Job was a man of trial. He was tried by his *Friends*, who were "miserable comforters" and "physicians of no value," Job xiii. 4. xvi. ii.

He was tried by his *enemies*, for they took all his substance. (i. 15-17)

He was tried by his *wife*, who counselled him to blaspheme God and die. (ii. 9)

He was tried by *Satan*, who sifted him in the seive he was allowed to form for him.

He was tried by God, to whom Job refers all his trial, who ordained it, permitted Satan to execute it, and brought about his own purpose of good out of it.

He was tried by his *affections*, for he lost all his children in one day, and experienced every thing but kindness from his wife and friends. (i. 19; xix. 17 19.) He was tried in his *soul*, in his faith, humility, obedience, submission, sincerity, and love.

He was tried in his *body*, in the endurance of the most distressing, baneful, and loathsome disease. (Job xxx. 17, 18.)

He was tried in his *feelings*, as a man, as an aged man, as a man of rank and consideration; for he was the song of the drunkard, the very youth pushed away his feet from under him, they did not hesitate to spit in his face, Job xxx. 9, 10, 12. The bitterness of the contrast which all this presented to his former state, *deeply augmented* his trial. He was once a prince, a king amongst them. When he went through the gate, the young men saw him and hid themselves, the aged arose and stood up, princes refrained talking in his presence, nobles held their peace. The poor blessed him as he passed by, and the blessing of him that was ready to perish came upon him; for he had been eyes to the blind, feet to the lame, a father to the poor, the defender of the injured, the friend of the friendless, and had caused the widow's heart to sing for joy. In the council, men waited for him, and kept silence at his counsel; after his words they spake not again; they waited for his words, and opened their mouth as for the latter rain. If he laughed at them, they believed it not. He chose out their way. Job xxix. The remembrance of all this, deeply embittered the present trial.

It was still further aggravated because his trial came *immediately from God*. While the Sabeans and the Chaldeans could not have plundered him, if God had not permitted them, the fire from heaven which burned his sheep and his servants, was the *fire of God*; and the disease which consumed him was directly *from His hand*; and yet he knew not *why* he thus consumed him—why his God, his gracious God and Heavenly Father thus contended with him ix. 17, 18. This was a deep aggravation of his trial.

And yet there was another ingredient in his bitter cup, and it was the bitterest of all. *He could not see God*, xxiii. 3, 9. What trial cannot a sense of the love of God in the soul alleviate? A father's smile can bring light in the darkest day. But this he had not the sense of. Not that God had forsaken him.

Does the *shepherd* forsake his sickly and weakly sheep? Does the *refiner* forsake the gold because he melts it? Does the *captain* forsake his wounded, prostrate soldier? Does the *father* forsake his tried and wandering son! the *mother* her weak and sickly child? No. But he hid his face, xiii. 24, and Job was troubled; and this was the greatest of all his trouble. When David had the light of God's countenance he feared no evil. Psalm xxiii. 4. When Asaph had this mercy vouchsafed towards him in the sanctuary, after he had walked in darkness, earth and heaven seemed as nothing compared to it. Ps. lxxiii. 2, 3, 13, 23, 26. When Paul was strengthened, every burden seemed light, 2 Tim. iv. 17, 18. But Job had not this to alleviate his sorrow, and the absence of it, deeply aggravated his case. And yet what is all this, compared to the sufferings of the Saviour of sinners! He was a "*man of sorrows*, and acquainted with grief." Think of the contrast here. "He was rich;" rich in the glories of the Godhead, in the adoration of angels, the bliss of heaven, the Father's ineffable love; yet "he became poor," hiding His glory, wore a poor nature; the son of a poor virgin, brought up in a poor habitation, worked at a poor trade, then supported by poor women, followed by poor disciples; and known still, in the scorn and reproach, and insult and calumny, the bitter vaunts and mockery, which he endured in his last and bitter agony, His agony unto death, and, infinitely poorer still, in drinking the cup of wrath, curse, and death, from the very hands of His Father and His God.

In Job's cup there was wormwood, bitterness, and gall, but there was no curse. But here were *curses*,—the curse of a holy, holy, holy God. Col. iii. 13. Job's sufferings were involuntary, but Jesus was a willing as well as patient victim. Ps. xxiv. 6—8. Is. liii. 7.

Job had friends about him, well meaning, though mistaken friends, but, when Jesus was taken to judgment, all His, forsook Him and fled. In Job's sufferings we have the benefit of his example, his patience, integrity, and faith. But in the sufferings of Jesus is our salvation. In His poverty, we are rich indeed.

JOB'S FAITH.

His children were dead,—Property gone,—Friends accusing,—Wife unkind,—Body diseased, loathsome,—Soul confused and darkened iii. 1,—Satan tempting,—God hiding his face,—yet the root of the matter is found in me, xix. 28—Though he slay me, yet will I trust in him, xiii. 15—I know that my Redeemer liveth, xix. 25.—He knoweth the way that I take, xxiii. 10. The effect of his faith, xxiii. 11. 12.

EVAN'S MEMOIRS.

B I O G R A P H Y.

MEMOIR OF MRS. EDWARDS,

BY RICHARD KINSMAN.

"Friend after friend departs,
Who has not lost a friend?"

I expected long ago to have seen some account of my much respected friend—the friend also of all our ministers who had the privilege of knowing her—sister ELIZABETH EDWARDS, of Truro. But I have learned since coming into the Gwennap Circuit, where I now labour, that the delay is in part chargeable on myself. Br. Edwards gave me an intimation that he wished me to be his wife's biographer, a short time after her death; but as he had written somewhat copiously on the subject, and as I had read with satisfaction certain articles which he had written from time to time for the Magazine, I advised him to be her biographer himself. A recent interview, however, with our bereaved friend, has led to his handing over to me the documents which he had drawn up, with copies also of certain papers written by Sister Edwards herself. After spending some considerable time in perusing what Brother Edwards has written, I have arrived at the conclusion that my wisest course is, not merely to revise the papers before me, which at first I felt most anxious to do; but to undertake the responsible task of writing the whole afresh, availing myself, however, of the sentiments and language of these documents somewhat extensively.

Perhaps but few among us have taken a deeper interest in the circulation of our Magazine than the husband of the deceased, arguing, when its pages were fewer for the price than they are now, with such as thought it a dear work, that its commercial value should not be tested by its bulk, as compared with some kinds of literature in the market, excellent perhaps in many respects, though unsuitable for us; but by its value to ourselves as a *connexional* organ; especially as a depository for the biographical records of departed friends, which to bereaved survivors, where the heart knows its own bitterness, is invaluable. How little do we know, when giving expression to our sentiments on religious subjects, how soon we shall be called to test their accuracy in our own experience.

In christian biography we may frequently find waymarks to direct our steps to the New Jerusalem. A view of the motives and principles originating and sustaining the conduct pursued, is very important, and should always, we think, be particularly noticed. The foundation of a holy life is that which is laid in Zion, even Jesus Christ the "the precious corner stone," "the sure foundation," the never-failing support of holy obedience, of christian piety. The subject of this memorial, being a christian of such an evangelical type, we feel ourselves under obligation to record the workings of the Holy Spirit, in connexion with christian discipline, as well as the various features of her devout and holy life, for the joint purposes of glorifying God in the displays of his grace, to embalm her memory for the gratification and instruction of surviving relatives and friends,

and for the spiritual profit and edification of all who may read what we now write.

ELIZABETH EDWARDS, the subject of this Memoir, was the daughter of JOHN and ROSAMOND BLEWETT, and was born at Truro, January 10th, 1805. Her parents for nearly half a century exemplified the christian character as described by the apostle, *Philippians* iv. 8, where he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For a record of their lives and peaceful deaths, see *Bible Christian Magazine* for October, November, and December, 1844. Her religious training commenced at a very early period, under the care of her deeply devoted christian parents, whose teaching and example, were spiritually beneficial to their child. They also sent her to a Baptist Sunday School, said to be the first Sabbath School in Truro, where her religious convictions received further strength and developement; and she often spoke of deriving much reflective pleasure from a recollection of those days, arising mainly from feelings of love and esteem for her teachers, who took much pains to give a right direction to the minds of their youthful charge.

When about eleven years of age she was taken to the Friends' meeting at Come-to-good, near Truro, where she heard a Mr. John Kerkham, an eminent minister of that denomination, who was made instrumental in making known the way of God more plainly; the true light, as is supposed, having previously begun to shine upon her mind. On returning from the above named meeting, she made her mother her confidant, and opened her mind on the subject of her state as a sinner, beset with fears and doubts, an object of the divine displeasure; and though young, she remembered in after life having said to her mother, "From what I have heard to-day I believe I shall be saved." Hence we infer that the grace of God which bringeth salvation had shone upon her humbled spirit; especially as her life and conversation henceforward corresponded with a renewed and sanctified mind. The young morning of her christian life soon began to put forth its buds and its blossoms, which gave indication of future stability, decorum, and fruitfulness in every good word and work. Indeed, the advantages of parental training, and Sabbath School instruction, as well as the ministry of the word, began to show themselves in a demeanour which was at once christian, lovely, and of good report. She was greatly beloved by her parents for her good and dutiful conduct, while neighbours and acquaintances universally admired the superior qualities of her disposition.

About this period of her life this young disciple of Jesus became noticed by a widow lady of the Society of Friends, by the name of JANE BAWDEN. The name of this pious friend is necessarily associated with the subject of this memoir, from her twelfth to her twenty-second year. For this reason, as well as for the excellences in Mrs. Bawden's character, we briefly refer to her history.

Her maiden name was MARTIN, and she was a native of Penzance. Very early in life she embraced the principles of the Friends, and

was driven from her parents' house as the consequence thereof. Having acquired some knowledge of the shoe trade, she obtained credit, and commenced business in that line at Redruth, in which she ultimately failed, leaving a considerable deficiency unpaid. She surrendered the whole of her property on the occasion, and would have had to leave the town in the depth of poverty, had it not been for the liberality of three benevolent ladies, named Arper, of Redruth; who gave her fifteen guineas. After some other casualties in her history she became united in marriage to Mr. Bawden, who had formerly been in her employ at Redruth, and commenced business at Truro. His habits of life were unhappily the reverse of her own,—she was careful, he was a spendthrift: poverty and debt were the consequences. A change, however, at length took place in Mr. Bawden's conduct, and in their circumstances; and for several years he led an exemplary life, and died in peace. The widow finding herself in easy circumstances, with a business somewhat prosperous, resolved to pay the deficiency on her first effort in trade; and ultimately succeeded in doing so, with great exactness; together with the fifteen guineas before referred to, which had been given her by the Misses Arper, of Redruth, and which she had always regarded as a loan rather than a gift. And now calling to remembrance some of the bitter feelings occasioned by her husband's intemperance, and the kindness of Mrs. Blewett, who lived near her in the grocery business in the time of distress, and who at that time had given her credit, and having no children of her own, her mind seems to have been involuntarily drawn towards the daughter of a person who had shown her kindness in the time of embarrassment: and thus in consideration of acts of kindness from the mother, from motives of convenience, and from a growing attachment, induced by the amiable qualities of the little girl, she took her to reside in the house and to assist in the business; and henceforward this conscientious woman, regarding our young friend as her adopted daughter, treated her with parental kindness, and trained her youthful steps with great vigilance and care. For a period of ten years, until her benefactress departed this life, Elizabeth continued to reside with her aged friend, cherished for her a great degree of respect, adopted that form of plain apparel selected by the Society of Friends; and with a good degree of cheerful acquiescence, renounced the fashions and maxims of the world. The admirable mode of training their children among the Friends, was pursued by Mrs. Bawden in training her youthful charge, which accounts in some degree for that discreet and modest carriage which subsequently became the settled practice and habit of her life. The example set her in business, also, was that of conscientious integrity, which had likewise a share of influence in forming and establishing her character. Anything like deception or deceptive conversation in business, she abhorred through life; and resisted with a firmness of purpose which at times, perhaps, appeared something like austerity; but it was evident that her conduct was regulated by conscientious principles according to the word of God.

The period of attaining one's majority is generally looked forward to with deep interest among young people, whether male or female. To this period we have now arrived in the history of this amiable

young woman. She was subject to the discipline of the Society of Friends up to this age, continued to be a praying person, and enjoyed a measure of spiritual religion. Her father, by this time, was a member of the Bible Christian Society in the town of Truro, where Mrs. Bawden also resided. Elizabeth, having a high opinion of the piety of her parents, and two of her sisters also having been brought to God among us, desired to attend the ministry of the Bible Christians; which she obtained liberty to do on Sabbath evenings, in company with her father and the other members of the family. She soon experienced an increased measure of divine power, and was enabled more fully to lay hold on the hope set before her in the gospel. She at length became decided to unite with the Bible Christians, instead of the Society of Friends, and from this time, regarded herself as a member of our community, although it was some years after this before she consented to receive a ticket of membership, in consequence of certain scruples imbibed in reference to forms and ceremonies in the church, and likewise from great scrupulousness of conscience, and low views of her attainments as a professed christian.

Events of great importance in the history of our young friend, about this period of her life, rapidly followed one another. "Marriage is honourable in all," and therefore it was an honourable estate for her when Providence opened the way. About this time MR. JACOB CORIN EDWARDS, a local preacher among the Bible Christians, from the neighbourhood of Penzance, happened to be in Truro, and met her for the first time in the highway, May 14th, 1826; and without any previous knowledge of each other, they became, as it was afterwards known, the subjects of mutual impressions, favourable to a further acquaintance. Such an acquaintance speedily followed, and ripened into a marriage union on the third of April, 1828. The young couple believed that the Lord had directed their steps,—that the town of Truro was fixed in the order of Providence as the place of their habitation; and that while their residence there, gave them an opportunity of sharing in christian privileges beyond what many other places might afford, they would also be called upon to sustain responsibilities in the work of the Lord, if not to suffer for his sake. The business of Mrs. Bawden, who was now a leather seller, and who departed this life about the period of their marriage, was open to them; to which they also added, after a short time, the ironmongery business, in premises which ranked among the most respectable shops in the town.

The following extracts from the papers put into my hands, give a description of our Sister's religious feelings for the next five years, and also of the way in which she became an accredited member of the Bible Christian Society. After remarking, "that to suffer in connexion with the church, was among their calculations, believing it was required of them as the servants of the Lord," Br. Edwards remarks,—“She did not formally join society at the time of our marriage, but from that period, she regarded herself as much a member of the Church, as if the event had been rendered notorious by ever so much form, and at all times cheerfully contributed to the carrying on of the work, without any regard to ticket as a token of membership. She pursued christian duty without regard to observation from others;

nor was she excited to duty, or acts of benevolence, so much from what others did, as from christian principle, regarding it likewise as a privilege to do what the Lord required. Hence she most religiously attended class meetings, invariably accompanying me, never being absent if I was present, except when specially detained; although she was not yet a recognized member of the society. She was often invited, and often entreated to join the church, but invariably refused; and thus upwards of five years passed away, until sometime in 1833, she accepted a note of admittance from Br. R. Kinsman, for whose modest and unassuming conduct she entertained a very high respect. And to show her unabated esteem, some months before death, she expressed her desire that he should commit her mortal remains to the silent grave."

To what extent sister Edwards recorded her christian experience cannot be fully ascertained; but two documents in her own hand writing, with her note of admittance, and quarterly tickets for several years, came to hand after her death; folded in linen, and evidently intended for the perusal of her friends; though they had hitherto been concealed from them. These were all the memorandums, relating to her spiritual state, which she left behind. The first of these papers is in the form of a covenant, and bears marks of having been long in existence, and was probably written soon after her marriage. It may be suitably introduced in this part of our narrative; it runs as follows:—"I take God the Father to be my chief good, and highest end. I take God the Son to be my prince and saviour. I take God the Holy Ghost to be my sanctifier, teacher, guide and comforter.—I take the word of God to be my rule in all my actions, I take the people of God to be my people in all conditions. I do likewise devote and dedicate unto the Lord my whole self,—all I am—all I do—all I have—all I can do! And this I do deliberately, sincerely, freely, and for ever."

There was folded with the foregoing a farewell poetic effusion, kept as a memorial from the late pious and devoted servant of Christ, John Bassett, whose ministry was made a blessing to her in 1827. It is, I think, worthy of a place in this narrative also.

"Adieu my friend, accept the starting tear,
And the best wishes of a heart sincere;
While strong attachment labours in my breast,
What can I wish but wish you ever blest.
Fond hope persuades me, we shall meet again,
On this side Jordan, else on yonder plain,
Where friends with rapture will each other greet,
Embrace, and bow at the Redeemer's feet:
Where friendship ripens into purest love,
And fills with joy the raptured host above.
Confirmed therein, we never more shall part,
Deign Lord to grant the wishes of my heart,
That we may gain our calling's glorious end,
And an eternity in heaven spend,—
Farewell, adieu—adieu—farewell my friend."

As years rolled on, Mrs. Edwards became the mother of four children, two daughters, long since grown to womanhood, and both married; and subsequent to the birth of her daughters, after a period of about seven years, a son, to whom reference will be made in the

sequel; and then, after a long interval, a second son, a short time, prior to the death of the first. While nursing her eldest son, she became a Teetotaler. The circumstances under which she took that step are described by Mr. Edwards as follows :—"When in 1838 the light of total abstinence from all intoxicating drinks reached her, she was nursing a fine boy, as she had nursed two daughters, under the old system; but believing it to be her duty to embrace the principles of Teetotalism, she gave it at once the full influence of her example and advocacy; and continued to do so, under all circumstances, to the end of her life." From infancy she had been taught to consider moral duties in the light of religious obligations; it is therefore no way surprising, that being now the subject of converting grace, she should cherish a corresponding reverence for "whatsoever things are lovely and of good report." With such views and feelings she entered into the various plans which were adopted for the promotion of temperance, with great zeal and perseverance.

Our dear sister had always honoured and loved her own parents, and now having children of her own, she exercised her influence over them in a prayerful spirit, and set before them an example of consistency in her conduct, and conversation; believing that the more careful she was in forming their habits of thinking and acting, the greater would be their usefulness in the church and in the world, in after life; and thus she enjoyed a degree of immortality by anticipating the good effects of her own counsel and example in the conduct and happiness of her offspring. Indeed, on this pious parental labour to secure ready and cheerful obedience from them, and to direct their steps in the way they should go, she had the happiness of seeing that the Lord vouchsafed his special blessing. And when, at length, the young people embraced true religion, she seemed to say with uniform acquiescence in the sentiment, "Lord, now lettest thou thy servant depart in peace—for mine eyes have seen thy salvation."

In the picture of human life, light and shade are generally blended together. The traveller to the heavenly Canaan should expect to encounter the thorns and briers of the wilderness. Perhaps there are but few, if any, who escape them. The subject of this memoir was no exception to this general rule, although hitherto her path had been comparatively a flowery one. She, as well as her husband, fully embraced the principles of the Society of Friends, in reference to church rates, and other state church imposts. They were staunch Nonconformists. In carrying out these principles, they had a portion of their goods taken on one occasion, for church rates; and ultimately the Church and State party, at Truro, succeeded in putting Mr. Edwards, and two other tradesmen in the town, who took the same position as himself, into prison; obtaining, likewise, the infliction of fines in connexion with their imprisonment. This was no small trial to be endured; but Mrs. Edwards took joyfully the spoiling of her goods, and with great fortitude and resolution submitted to the difficulties of that trying occasion.

The love of offspring generally increases with advancing years, and the glory of old men is their children. The birth of a son—an only son—under such circumstances, is generally regarded with deep interest; much more so, but with feelings of a very different kind, the death of such a living treasure. Such events Mrs. Edwards was called to pass

through. Her husband's account of this bereavement is very touching. After speaking of the interest taken by his partner in her family he remarks;—"Nevertheless, she was called to suffer disappointment in this her pleasant work, through the removal by death of the child for more than three years was our only son. Being seven years older than his youngest sister, he was expected to be the last. Therefore we gave him the name of Jacob John, two of the most numerous names in our family, on each side. He died at the age of four years, six months, and eight days. To him, his mother had devoted much time, and prayerful training; and it had been her happiness to perceive in him, though so young, a strong sense of right feeling, a love of right words, a love of good people, and a degree of intellectual strength, much above the average of children of his own age. Being a child of so much promise, our loss was not an ordinary one: but

"Ere sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there."

We had each of us lost our parents, and several near friends, and therefore bereavements were not new to us; yet none but a bereaved parent can know the keen feelings excited by the death of our child."

One of the papers before referred to, remains to be inserted here. As it is supposed to have been written about the time our sister was called to sustain this bereavement, it will show the state of her mind at this period, and also give additional light on her christian experience.

"If any one has cause to speak of the goodness of God, it is I. It is about fourteen years, since it was spoken to my mind, as by an audible voice, 'Thy sins are all forgiven thee, go thy way and sin no more.' Had I attended to that command, 'sin no more,' my peace would have flowed as a river, and my righteousness would have abounded as the waves of the sea. But I have not held fast my confidence, having frequently yielded to unbelief. Hence, I have had to come again and again, to the blood of Christ, through which I obtained pardon the moment I believed. But I am thankful to the Lord, since it is no better with me, that it is no worse; and by the help of God I feel determined, now, not to look back, but to press towards the mark of my high calling—holiness of heart and life through faith in Christ. I feel the love of God is great towards me, unworthy as I am, and that his promises are sure.

"I have wondered many times in past years, at Abraham's strength in making an offering of his son Isaac, but I wonder not now. I feel there is nothing too hard for the Lord! He can subdue the strongest affection. His love maketh the crooked straight, and rough ways smooth. He can enable one to rejoice in tribulation, and save from having confidence in the flesh. It hath appeared to me that nothing can happen to us while trusting in the Lord, but he will bring us through; for could I have been told the way in which he has brought me, of the conflicts which I have endured, and the sacrifice he has required me to make, such as the giving up of my son—

for so long a time my only son—and yet to be enabled not only to feel perfect resignation, but to feel a triumphing and a rejoicing in the midst of my grief, I should have scrupled to have believed it. Surely it is the Lord! How shall I praise the Lord for my conversion,—for his word, both in respect of my affection to it, and the wonderful comforts I have had from it;—for hearing my prayers—for godly sorrow—for fellowship with the godly,—for joy in the Holy Ghost—for the desire of death—for contempt of the world—for private helps and comforts—for giving me some strength against my infirmities, and for preserving me from gross evil spots, both before and after my calling.”

We are now called to trace, in the subject of this memoir, the inroads of disease, its progressive stages of development, the chamber of sickness, and the work of death. She became the subject of affliction within three years of her marriage, having caught what appeared to be a slight cold, on the birth of her second child. It was followed by an attack of dropsy, and threatened speedy dissolution. In the order of Providence, Mr. Burt's vapour baths, at Penzance, were of signal service, on the occasion; and she was restored, as was then thought, to perfect health. But, as it afterwards appeared, this affliction was only partially removed, as she was frequently the subject of severe pain in the stomach and head, the effects of the disease, which had not been wholly conquered, and which gathered strength from time to time, for upwards of eighteen years. The complaint, in the fall of 1848, assumed a more serious aspect. The pain in the head became more like partial deadness, or paralysis, and the dropsical symptoms fell in more fully on the heart, producing palpitation and loss of breath, at times almost to suffocation, followed with great prostration of strength. Every means was resorted to which medical skill could devise, but all attempts failed to eradicate the disease. The Lord was very gracious to her at this period of affliction. She was led with cheerfulness of mind to visit many dear friends, and also her intended place of sepulture; while the affliction increased more and more, and at length confined her wholly at home. The disease began to assume a more alarming character, early in the spring of 1849, in the form of an enlargement of the heart. The state of her mind during this protracted affliction, underwent several changes of hope and fear, though generally the impression which seemed uppermost was, *this is unto death*. But there was no alarm, no dread, because there was no guilt. She had enjoyed communion with Christ and his church in the full confidence of being a child of God for many years. For a time, however, there was a desire to live for the sake of the family. This desire, the adversary employed at one time, much to disturb her repose; but after earnestly wrestling with God in secret, the victory was gained.

And now, dear reader, retire! Shut out the world,—repress imagination's airy wing,—call home thy thoughts,—and approach with the writer the chamber of affliction—a scene, in this case, of holy christian triumph amid the pangs of dissolving nature. Three weeks and one day will close the mortal career of our friend—will blanch those features in the cold embraces of death, which were so often lit up with joyous animation, as she welcomed her friends beneath the roof of hospitality! We will let the bereaved husband

withdraw the curtain from this sacred enclosure.—“She took to her bed on the 16th of October, and on one occasion said, amid much restlessness, though at the time joyous and peaceful,—

‘The Lord my pasture will prepare,
And feed me with a shepherd’s care;
His presence will my wants supply,
And guard me with a watchful eye.’

She had long anticipated her present situation by her affectionate expressions and careful attention to our future welfare; but now she became more minute, measuring her admonitory and consolatory words according to our ability to bear them. During the first week of her actual confinement to bed, her care to leave nothing undone and nothing unsaid, which at all bore upon the future well-being of either member of the family, was very apparent. And that humble self-abasement, so remarkable in her best days, was now as conspicuous as ever. When questioned as to bodily suffering, the reply in substance, invariably was,—‘I scarcely know what pain is, either of body or mind, the Lord is so good to me. I have no fear but of my own impatience. My present and past state has been, and still is, a willingness to suffer and fulfil all my Saviour’s righteous will; and truly I am rather disappointed that I have had so little to do and suffer for his dear name.’ Her conversation was truly heavenly. The apparent reserve which characterised her conversation when in health was now quite removed, and she became so communicative as to be a wonder to herself, exhorting all around to hold fast their confidence in the Lord, and persevere unto the end, assigning as a reason by way of encouragement, ‘for faithful is his word.’ Indeed, she was frequently at a loss to express the fulness of idea which the mind entertained of the divine goodness. She had not been particularly partial to singing while in health, but now, so light was her heart, and so cheering her prospects, that she frequently desired us who were in attendance to sing aloud the praises of God, especially the hymn commencing with,—

‘My God the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.’

Then, as though looking from an eminence, with a peculiarly placid expression, she would relate as her own experience,—

‘Jesus my all to heaven is gone,
He whom I fix my hopes upon,
His track I see, and I’ll pursue,
The narrow way, till him I view.’

The repetition of this verse, was her frequent employment during the weary hours of sinking nature. The rapid advancement of the disease conveyed to the minds of all, the certainty of a speedy dissolution; but the room of the dying christian was felt to be privileged beyond the common walks of life. On one occasion, while death was approaching, she spoke of the respect she felt for some of our customers, and said, ‘Give my love to them; I have served them with goods nearly thirty-three years, being but twelve years old when I

began, and I believe I never did any business which I could not implore the divine blessing thereon.' Referring to the chapel in which she had long worshipped God, and in the erection of which she had taken a deep and lively interest, and also to the spot selected for the family burying place, she remarked,—‘The chapel and the cemetery are the only earthly places in which I have delighted for many years.’

“The second week was characterised with, if possible, greater meekness, and more of a desire to be with Christ; and the expressive words, ‘for me to die is gain,’ were frequently repeated. Being now on the verge of heaven, she seemed to be viewing and conversing with several departed and near friends, and communicated it to us without any surprise, as a thing she had been expecting to witness. Towards the latter end of this second week, a desire to be frequently moved—hard breathing—and cold sweats—indicated that the agony in parting between the soul and its companion, the body, had commenced. But the graces of the christian character which had marked her life, were rendered transparent; shining out from time to time, like the sun bursting from beneath a thundercloud. Love to God, which had been the ruling principle of so large a portion of her life, brightened and subdued everything contrary to itself. Such sweetness of disposition, such devotedness to Christ, called forth all our sympathies; leading us all, with cheerfulness and promptitude, to smooth the passage to the tomb by every means to which we could have recourse.

“Her departure was at hand. And after giving expression to some of her favourite sentiments, culled from the hymn-book, and then pausing for a short time, she would ask ‘Is this dying? Yes,

‘Lingering, hoping flying,
O the pain, the bliss of dying.’

I seem to fear my patience will not hold out.’ But after a little reflection and prayer, she would say, ‘I think that is a temptation. I am highly favoured. The Lord keeps me on every side—to die is gain.’ Such sentiments as these, expressed in various forms, employed her latter days, while the reading of a hymn, commencing with,—

‘My God, I humbly call the mine,’

and which her soul seemed swallowed up in, greatly tended to aid the spirit of devotion. A smile of holy delight settled down upon her countenance, and so evident was it, that her flight to heaven was a happy one, that though the tear of sympathy freely flowed while we joined the happy spirit of a sainted wife and mother in her approach to see her God, we all felt pleasure and divine support exceeding anything we ever expected. To our view it was like the evening shade which shuts the rose; for as her eyelids closed, she smiled in death.”—

‘There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie, and sweetly sleep,
Low in the ground.

The soul of origin divine,
God’s glorious image freed from clay,
In heaven’s eternal sphere shall shine,
A star of day.

The sun is but a spark of fire,
 A transient meteor of the sky,
 The soul, immortal as its sire,
 Shall never die!"

Mrs. Edwards departed this life on the 6th of November, 1849, in the Forty-fifth year of her age. According to the request of the departed, as before intimated, the writer of this memorial proceeded to Truro, to commit her remains to the silent grave, in the general cemetery of the town. After prayerfully lifting his heart to God for direction, as to the kind of address he should deliver over her remains to the large and mixed assembly expected to be present on the occasion, his mind was led to the expressive words, "in the body"—"out of the body." The season was one of deep religious feeling, which was rendered more permanent by an expressive and fervent prayer from Br. James Thorne, who was also present on the occasion. And thus, amid the tears and sympathies of surviving friends, the body, from which the spirit had been separated, was deposited in the grave—a grave often visited by her while in the body, inasmuch as the remains of her first-born son had been deposited there, about seven years before. With him she now rests in silence, awaiting the day when the dead shall be raised up, both "small and great," to stand before God.

In the death of Sister Edwards, the cause of Christ, in connexion with our community, has lost a warm-hearted and faithful adherent; and the Bible Christian Missionary Society a liberal subscriber, an influential patron, and a warm and zealous friend. Of this loss the writer was forcibly reminded on his attending the annual Missionary Meeting in Truro, recently held; being the first time of his visiting the town, on any public occasion, since attending the funeral. A sentiment to which he gave expression when addressing that meeting, may not be deemed unsuitable here; viz.,—We stand, as it were, on her ashes. The position is fraught with important instruction. Let us listen to the deep-toned voice of inspiration sounding in our ears from the sepulchre of the departed, saying to us all, work while it is day,—the night cometh when no man can work.

"To thy spirit by faith were expanded the skies
 In visions from others concealed;
 Thy senses were wrapp'd in angelic surprise,
 By a glimpse of the glory revealed.
 With praises extolling Emmanuel's name,
 While angels attended to guard thee above,
 Didst thou not when dying enraptur'd exclaim,
 'Ye friends of my heart, and ye seraphs proclaim,
 Religion's fruition is love.'

No longer a subject of hope and of fear,
 And pain, which on mortals attend;
 The token of kindest remembrance—a tear,
 I drop on the tomb of my friend:
 The bosom that gives to thy mem'ry a sigh,
 Like thee must inhabit the regions of death;
 May I with that sentence as meekly comply,
 Like thee, be enabled the grave to defy,
 And as calmly resign my last breath."

In the foregoing narrative of departed worth, we have traced the

history of a dutiful child—an adopted daughter—a young disciple of Jesus—a wife—a member of a christian church, adorning the doctrine of Christ her Saviour—a mother of a family, matured in womanly and maternal loveliness—a dying christian: and now, we doubt not, she is a glorified saint, having washed her robes and made them white in the blood of the Lamb.

MEMOIR OF WILLIAM PRATTEN.

WILLIAM PRATTEN, the subject of this brief memoir, was born in the parish of Weare, County of Somerset, in the year 1783.

When very young, he removed with his Parents to Badgworth, an adjoining parish, where his Father officiated as clerk of the parish for a number of years; but though the clerk of the Parish, he knew nothing of the power of converting grace, and consequently could not teach it to his son.

William was taught to reverence the Sabbath, to read God's word, and to attend the parish church, and was restrained from outward immorality.

In the year 1813 he became united in marriage to Ann Fear, and removed to Stone Allerton. Up to this period, he had lived a stranger to experimental religion, and knew nothing of godliness but the form.

Being, however, associated with some young men that were fond of singing, he was invited to attend the Wesleyan preaching in the village in which he resided, and under a sermon preached by a Local Preacher of Yatton, his mind became enlightened, he saw his state as a lost sinner, and felt his need of salvation by the remission of sins. He did not then however, become decided, but remained in a state of indecision for a considerable time, and was like the door on its hinges, moving forward and backward. Thus he went on sinning and repenting for a considerable time. In this state he remained up to the year 1830, when he received a note of admittance of Mr. W. Courtice, dated March 9th, 1830, and became a member of the Bible Christian Society.

He had joined the society, but he was not yet converted to God. He was the subject of carnal reasoning, and unbelief, and while others would believe, and praise God for his goodness, Brother Pratten would reason, and yield to unbelief.

In this state, he went on for some time, attending all the means of grace, and sometimes he went miles, to attend the Lovefeasts that were then held, but would oftentimes leave them in a worse state than he went, through unbelief. But on one occasion, while employed in erecting a gate in the marsh, he lifted up his heart to God in prayer, the Lord heard and answered, and set his soul at perfect liberty by his victorious love. Now he could say, "my Jesus is mine and I am his."—

"My chains fell off, my heart was free:
I rose, went forth, and followed thee."

He now felt no condemnation; he was in Christ Jesus, a new creature, old things were passed away, and all things were become new. Peace now flowed into his heart like a river, and his mouth was

filled with praise. His language was, "Bless the Lord, O my soul, and all that is within me, praise his holy name. He wondered now as much at the coldness of old professors, as he did before at the enthusiasm (as he called it) of those that praised God for what he had done for them. He now bore his testimony for Christ, declaring what God had done for his soul. He was ready now to say, My mountain is strong, I shall never be moved; but he soon found he could not stand in his own strength; for being assailed by the enemy, he was in a great measure shorn of his strength. But though he fell, he rose again; although for years, and up to his last illness, he was the subject of great temptations. Quickness of temper was his besetting sin. To this he yielded in too many instances, and brought condemnation on his own mind, and grieved the Spirit of God. Over this sin he had to mourn and weep, and in Class meeting he frequently lamented his unfaithfulness before God. But while he had to mourn and weep, he could again, and again rejoice.

To him, that portion of Holy writ was peculiarly encouraging, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." To his advocacy he was entirely indebted, and it was through him, as his Divine intercessor, that he was enabled again and again to rejoice. But while he had his failings, there was very much in him to be admired. He was endeared to all who knew him. Kind and benevolent, ready to do good to all men, especially to them that were of the household of faith.

He was evidently strongly attached to the cause of God—ever ready to support it. He built a small chapel on his own land, where he worshipped, and assisted, as a Trustee, in getting up two other chapels in the circuit; and a short time before his death, he offered to give £20 to the one, and £13 10s. to the other, if the debt on these chapels could be reduced. For years have God's ministers had a home under his hospitable roof. He loved God's ministers, and was ever ready to entertain them. God's tabernacles were ever amiable in his eyes, and he could say, "My soul longeth, yea, even fainteth for the courts of the Lord." And rarely would he be absent therefrom. Nor will he be soon forgotten in the sanctuary of the Lord. His streaming eyes, and devotional heart, ever added to the solemnity of the place; and rendered it increasingly interesting to the sincere worshipper.

But it is in the closing scene, that we admire the grace of God in him. He was taken ill on the Saturday evening, August 6th, 1853; and was very ill all the Sabbath. His sufferings were very severe, but he bore them with great patience and resignation, saying, "shall we receive good at the hand of the Lord, and shall we not receive evil?" For some days his sufferings continued very great; but he did not murmur or complain, but would say,—

"What are all my sufferings here,
If Lord thou count me meet,
With that enraptured host to appear,
And worship at thy feet."

During Thursday, his sufferings were very great; but in the evening he was peculiarly favoured with the presence of the Lord. To a friend who called to see him, he said, "O! what a blessed sight I have had, I cannot describe it. I have seen my crown; I shall have

the victory, I shall get home." During Friday the 12th, he was in a state of stupor, owing to the medicine he had taken; and on Saturday he was very low; but his soul was happy in God,—saying, "I shall never die;" and he was so happy that he laughed aloud; so that he was heard below, exclaiming, "I shall never die—No! I shall never die." On the Sunday morning the Lord manifested himself to him in a remarkable manner. When asked how he was, he said he was in no pain. Mortification had taken place, and when informed that he was near his end, he was not alarmed, but said he knew it. One of the members bowed at his bed-side in prayer, the Lord answered, and all felt that—

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life—
Quite on the verge of heaven."

While our dear Brother could say—

"Bright angels are from glory come,
They are about my bed, and in my room;
They wait to waft my spirit home;
All is well, all is well."

"I am in heaven already," he added, "I feel it now. It is not far, far away; it is here; I feel it now." I saw him some hours after, and found him in a blessed state of mind. He squeezed my hand, saying, "I have often thought of your words; I shall get home; I have no doubt I shall soon be home." I hoped to have seen him again, but in this I was disappointed.

During the remainder of the day, and through the night, he was composed, looking for the coming of his Lord; while his soul continued to breathe in prayer to God; and every breath was Hallelujah, Hallelujah! When his voice could no longer be heard, his lips continued to move, and in his heart, he continued to pray, "Come Lord Jesus, and come quickly." But his heart ceased to beat, and his spirit took its flight to the paradise of God, on the 15th day of August, 1853, in the 70th year of his age.

"Come Jesus, come quickly, he cried,
And then to the world bade adieu:
With christian composure he died,
To Abraham's bosom he flew."

Amidst a bright host he now shines,
Enthron'd in the kingdom of God;
Now with his Redeemer he reigns,
Who washed him clean in his blood."

His death was improved in the Wesleyan Chapel, on Sunday, August 28th, to an overflowing congregation.

In his death the society has sustained a great loss, but we doubt not that our loss is his infinite gain.

"O! may I triumph so,
When all my warfare's past;
And dying, find my latest foe
Under my feet at last."

J. BAENDEN.

MEMOIR OF GEORGE TERRY.

According to the best information which we can get, about ten or eleven years before his death, by some means or other, he was led to the Bible Christian chapel; here, as a poor sinner, he felt the power of the word of God; here, under the ministry of the word, he became acquainted with the Saviour; and here, his heart often leaped for joy, and his tongue shouted the Saviour's praise.

The only thing which we have to speak about, is his christian character. It was impossible to hear him relate his experience without observing its scriptural character, and, that it at once bespoke that he was led by the Spirit. Those who knew him best, well knew that his experience in spiritual things was deep, so deep, as to occasion his own long to be remembered expression, "It is so deep down that I cannot speak it." Often, as though overwhelmed with the divine power, did his heart melt, while he was relating the great things which God had done for him, and the great things which God had wrought within him. The testimony which he bore of the goodness and grace of God toward him, which was accompanied with an unusually happy expression of countenance, often cheered and animated the hearts of his fellow christians. In prayer, he appeared to breathe hard after God, he prayed as though he wrestled for the blessing: and to this, mainly, was to be attributed the comforting influence, which attended his engagements in our social meetings. He was neither of a melancholy nor a volatile turn of mind, nor was he all fire and zeal one day, and frozen the next, but apparently went steadily on. So inoffensive was his spirit, and so far was he from thinking evil of those around him, that there was no danger of his breaking the golden law of love; and this, together with his friendly counsel and consistent christian deportment, endeared him to the church: he was much beloved. Far from a time-serving spirit, he walked circumspectly at all times.

He had, however, in common with his brethren who are in the world, many things to endure, which, so far from being congenial to his peaceful mind, were exceedingly afflicting to him. His heart, and often that alone, knew its own bitterness. I have seen him "sorrowful, yet rejoicing." He possessed the joy of that faith which overcometh the world. His eye always seemed fixed on the great recompense of reward; and his soul appeared to rejoice in hope of final conquest, and eternal glory.

But, though unperceived by any unusual physical indications, his end drew near. The affliction which was to terminate his life on earth, assailed him. For this, and for an unseen, approaching death, it appears to me, God had been graciously preparing by especial manifestations; and by the impartation of especial grace. Shortly after his affliction commenced, he expressed himself, as nearly as I can recollect, in the following language. "I have nothing to fear from death, nor from the grave, nor from judgment." Happy man!

During the whole of his affliction, which continued a few weeks, his confidence in God seemed unshaken, and his hope cheering. At intervals, his pain was excruciating, but his God supported him. When, by the testimony of his medical attendant, and from his own symptoms, he found that his affliction was unto death, and that the hour of his departure was nigh, he serenely, and confidently resigned himself to the will of his unerring and merciful Father.

A few nights before his death, while lying apparently in a prayerful frame, he roused himself suddenly, and said, "I see the Angels of God hovering all over me." Having chosen his burying place, and called his children around his dying couch, he seemed to have done with all mortal things, to look steadily towards eternity, and to wait till his change should come.

On Thursday morning, Nov. 17th, 1853, having just entered the 65th year of his age, his spirit took its flight. His loss is felt by his family, and felt by the church, by whom he will be long remembered. While reflecting on the blessed hope which he had of immortality and eternal life, glad as we should have been to prolong his stay with us, we cheerfully say—

"Go, by angel guards attended,
To the sight of Jesus, go!"

On Tuesday, November 22nd, his remains were deposited in the Hanover burying ground, just under the branches of a tree, according to his own request; "Bury me," said he, "JUST UNDER THE TREE!" But my soul rejoice! From thence he will yet spring to life. At a period (probably, when that tree shall cease to bud and blossom) known to God alone, his dust, which is sacred to God, will revive again; revive in brilliant lustre: and being remodelled by him to whom his dust is sacred, with him *shall live!* For ever live! And ever tune his praise!

Till then Adieu!

WILLIAM SEARLE HARRIS.

M I S C E L L A N E O U S .

THE SABBATH—ITS FRIENDS AND ENEMIES.

Mr. Editor.

You are aware that last year, there was an agitation in this country, in reference to the opening of the Crystal Palace at Sydenham, on the Sabbath day. Two great armies appeared in the field to contend, and to petition the Legislature of this country on the subject. One cried, as with a trumpet voice, "Open it on the Sunday;" the other raised a cry equally as loud, "keep it shut; for that is the Lord's day—a day he has commanded to be kept holy." Multitudes are now waiting with trembling anxiety to see which party will come off victorious.

In the autumn of last year Dr. Carlile (Independent Minister,) delivered four lectures in this town, in defence of the Sabbath; which were listened to with deep attention, and the arguments advanced

were, in my opinion, unanswerable.

But the enemy is sowing tares. About three weeks ago, bills appeared in the town announcing that a Mr. Perfitt would deliver a course of Lectures, (five in number,) in which he would prove that Luther, Melancthon, Calvin, and all the great Reformers taught that the seventh day Sabbath, and the Sunday Sabbath, were alike untaught by Christ and his Apostles, and that the Sunday, as a Sabbath, was purely of human origin and institution. In one of his lectures he said that Christ abolished the Sabbath altogether; and when asked to give his opinion on Christ's divinity, he said that on that subject his mind was not settled. From this we can form an opinion of the learned Lecturer's principles.

On Monday evening, (February 13th,) a large and influential meeting was held in the Town Hall, by the Sabbath Defence Society. Deputations from London attended, and among the speakers were a stonemason, a Potter, and a Cabman, who in a very eloquent and forcible style dilated on the advantages of the Sabbath, especially to the working classes.

The Sabbath Defence Society is doing a great work: it is about to petition Parliament for the closing of all public houses and beer shops on the Sunday, and that the petition might have some weight, letters will be sent to all the Clergymen and Dissenting Ministers in England and Wales, to get as many signatures for it as they can.

The Sabbath desecration in and around the metropolis is most alarming? Persons in rural districts can form but a faint conception of it. Let us ponder the following, and blush. It is computed that there are employed in this kingdom on the Sabbath—

On canals & navigable rivers	100,000
On railways	70,000
In inns, public houses, beer shops, &c.	600,000
In the sale of tobacco, snuff, &c.	
In the Post Office department	20,000
In London, in connection with omnibusses and cabs	
	24,000

Total 1,014,000

This is a frightful picture, and what will be the consequences, if something is not done to stop the progress of this direful evil? Christians! will you allow these things to exist without raising a cry against them? Let the Crystal Palace only be opened on the Sabbath, and the Theatre, the Opera, and all other places of public amusement will follow in the wake. The avaricious would claim the labour of the working man, infidelity would ascend her chariot, and, Jehu like, "drive on furiously;" and the inhabitants of our beloved isle would soon, like our

near neighbours, bow down to the goddess Reason.

The following paragraph from the pen of Dr. Cumming should be deeply pondered.—

"It is incontestibly matter of history that wheresoever the sabbath has been hallowed, there Christianity has flourished. I do not stop to inquire whether the sabbath be the product of Christianity, or Christianity be the product of the sabbath, but this I feel, that the sabbath is the index of the ebb and flow of Christianity in the midst of us. Wherever it has been concluded that there shall be no sabbaths, the result has very soon followed—no Christianity; and also, as France can testify in her sanguinary records—no God. I believe that Paris has suffered more from the exhaustion of its sabbaths, than ever it did from the writings of Diderot and Voltaire; so I believe that Germany and Vienna especially have suffered more from the loss of the sabbath, than from all the sceptical productions of the great Frederick. In the present day, I am convinced that the last dying effort of the infidel against Christianity is to be made in this direction. The persecutor of Christians and Christianity does not see any prospect of being able to use successfully his ancient weapons against the Gospel. Past experiments have all failed, persecution has been felt by satan himself to have been one of his grossest blunders. Christianity rose from the martyr's fire, radiant with more terrible beauty, and the more that Christians suffered, the more Christianity spread. The inquisition is not likely to appear the production of the 19th century. Auto-da-fes are not at all likely to be found in the streets of London, and the sceptic's only experience tells him that weapons of reasoning, of facts and of history, and evidence, are weapons very perilous to his cause; for he has failed in the use of them, and if he wield the same weapons, he will signally fail again. He finds that open seige will not do, that open assault will fail, and

therefore he now attempts sapping and mining. He will endeavour to introduce into popular preference the love of whatever is calculated to make the sabbath a day of pleasure, and of pleasure-taking, of business, and of money making: a day of spectacles, and tea gardens, and military reviews, after the example of our continental neighbours. He sees that he can make the railway and the steamboat far more powerful weapons of assault on Christianity, than any weapon taken from the inquisition, or from the arsenals of history, reason, or fact, which he has heretofore employed. Should this succeed, farewell to the progress of the Gospel in the midst of us. It will not be Christianity that will suffer, but it will be our country that will suffer; our candlestick will then indeed be removed, and other lands will have the light which we in God's mercy have received, but which by our base ingratitude we have almost extinguished."

T. HILLMAN.

Woolwich, Feb., 1854.

PRAYER.

1. To whom prayer should be offered. It must not be directed to men, nor angels, but to God alone; not to the gods of the heathen, "which have eyes but see not, and feet but walk not;" but to the great God of heaven and earth, the creator and preserver of all things,—the being who spake the word and the worlds were made—the invisible, omnipotent, only-wise, and all-glorious God, who is a being of purity, holiness, justice, mercy, and truth, in a word, the being who fills both heaven and earth. Jer. xxiii. 24.

Prayer should be offered to that Being whose existence is evident in every part of creation. The tall cedar, the majestic oak, all the pleasing variety we behold in nature, with its beauty and grandeur, bespeak their Maker's skill, and should remind us of his eternal power and goodness,—and of our obligations to him. The heavens

"declare his glory"—and "day unto day uttereth speech," and would remind us that "He is in truth, a God that is ready to hear, and willing to answer prayer. He is a Being "full of grace and truth;" the God of mercy, who delighteth in mercy, who gave his Son to die for us. His very name and nature are love. The fountain of his goodness pours forth many streams; he is not willing that any should perish; he is a God ready to pardon sin, and his tender mercies are over all his works. He seeth in secret, and he will not turn the seeker of salvation, empty away. "He knows the sigh," he heard the prayers of his ancient people Israel, and is he not the Saviour still? Hath he not said, "Call upon me?"

"The silent sky, the sleeping earth,
Tree, mountain, stream, the humble
[sod,
All say from whom they had their
[birth,
And cry "Behold a God."

2. The nature of prayer. To pray is to hold communion and fellowship with God: to beseech God the Father to grant us his grace: to offer up our desires to him. Desire, says one, is the very essence of prayer. Prayer must proceed from the heart. We must pour out our hearts before God, in and through Christ for the assistance of the Holy Spirit, that we may ask the divine Being for things needful, and things which are agreeable to his will; for we are needy creatures, and are ever dependent on him for every blessing. Dr. Clarke says, "Prayer is the language of conscious dependence on God;" prayer is termed a drawing near to God: a seeking God; and that we may seek God we must not only have a sense of our need, but we must forsake all sin. If we regard iniquity in our hearts, the Lord will not hear us, but if we are sincere in our approaches to God, though our prayers may be simple, a sigh, a tear, a groan; yet if offered in the name of Jesus, they will, they must prevail. Prayer is an express-

ion of want; it is an empty soul coming to be filled; a hungry soul coming to be fed; it is a knocking at Mercy's door. We speak to God in prayer, and God speaks to us in his word. It is termed a wrestling with God; a taking hold of God; and we may pray as often as we will, we shall meet with no upbraidings.

"Prayer is the christian's vital
[breath,
The christian's native air."

Our prayers should not only offered with sincerity, but with fervour.

3. Ours should be the prayer of faith. Prayer to be acceptable to God, must be offered up in faith; we must be found in a believing state of mind, pleading the promises of God, asking with confidence for all that God has promised. Psalm lxxxi. 10. We must not only acknowledge the mercy of God, but we must rely on that mercy through Christ. We must come to God with humble confidence, just as a child would come to its parents for some earthly good, that we may receive out of his fulness such blessings as we need, through the mediation of Christ alone. If we come to him with a believing, steady mind, and ask in faith, he will not turn us empty away; for he is as willing as he is able to supply our wants out of the riches of his fulness in glory by Christ Jesus. James v. 18. Thus, in faith, we should constantly look up for the Divine guidance. If we pray in our families, for the church, or for the world—we must pray in faith—must credit the promises of God, which are always yea and amen in Christ Jesus.

"Faith climbs the ladder Jacob saw" It is a privilege, yea a mercy, that a throne of grace is accessible at all times, and to all people. When Israel prayed in the wilderness, the Lord heard their cry, and if his people now pray in faith, the Lord still hears the voice of their supplication—brings their souls into the wealthy place; and makes them feast in heavenly places in Christ Jesus. We must

have confidence in the Divine Being; and must rely on the great atonement by Christ alone for salvation.

4. Prayer is a duty. Our necessities are great, therefore our prayers should be constant. We are ever under increasing obligations to God, for he is ever pouring his blessings on us, both temporally and spiritually: and as prayer is the language of dependance and humility, we may say that it is a duty always incumbent on all ranks and conditions of men.

Matthew Henry says, "that man is a brute, a monster, that never prays." The man who does not pray, may be said to be void of wisdom, James i. 5. And what multitudes of such characters there are to be found on the face of the earth; what thousands in this highly favoured land, who never bow the knee before God,—never supplicate the throne of grace—never invoke the blessings of heaven! In what an awful position are such souls found! Under the curse of the law—in a state of wretchedness—and every moment liable to be banished from the presence of God, and sent down to that place where hope nor mercy never can come. One says that a house without prayer, is just like a house without a roof,—exposed to every storm and tempest; and the Lord hath said that he will pour out his fury on them that call not on his name. Prayer is a spiritual exercise, and to be performed by us acceptably, must be done cheerfully, and devotionally. Has this duty been performed by us? Are we a praying people? Do we delight in prayer? Do we attend the week day and Sunday morning prayer meetings? Do we delight in attending to these meetings? Or are we cold, lukewarm, stupid, and indifferent? O let us draw nigh to God in "full assurance of faith," fervently, for by his grace he can warm our hearts.

"Long as they live christians should
[pray,
For only while they pray they live.

If Christ prayed for his followers,

we ought to pray for one another. If the apostle of the gentiles prayed for the Thessalonians, that "the very God of peace" would "sanctify them wholly," we should also copy his example, and pray for each other, that we may attain that holiness without which no man shall see the Lord.

5. The advantages of prayer. In prayer believers obtain a renewed sense of their acceptance with God; get their hearts melted into tenderness and love, and their souls filled with peace, joy, and gratitude, so that they can thank God and take courage. If we want to be what we should be, and to enjoy our privileges, we must pray. Is sin rampant in our streets, and do we want or need a revival of pure and undefiled religion? We must pray and look to the Divine being for help, for prayer moves the hand that moves the world. The Holy Spirit is frequently poured out in answer to sincere, devotional, believing, and united prayer. It is the Spirit that quickens us, and causes all that is within us to rejoice, so that we "revive as the corn," and "flourish as the vine," and are "neither barren nor unfruitful." As we are weak and feeble, and cannot encounter our enemies in our own strength, we must apply to the strong for strength, to that Being who is a present help in every time of need; but who hath said, "I will yet for this be enquired of by the house of Israel, to do it for them." We must pray always, with "all prayer," we must pray to the Father who is in secret. We are encouraged to pray not only for grace, strength, succour, and victory over our foes; but also for a blissful immortality. "Lifting up holy hands—pray always. Pray, without ceasing." S. M.

THE CHURCH AND STATE QUESTION.*

The Society for the Liberation of Religion from State-patronage and Control—that being the new name

* This intelligence arrived too late for last month, having been misssent to Skibbereen, in Ireland.—Ed.

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of the Anti-state-church Association—is preparing to carry on its work in the vigorous and systematic spirit which the state of public opinion in relation to it both justifies and requires. On the 1st of February, the Executive Committee invited the society's leading friends to a private entertainment at Radley's Hotel, London, at which their plans were submitted; and measures for obtaining the "sinews of war" were agreed upon. Mr. Samuel Morley occupied the chair, and among these present were Mr. Kershaw, M. P., Mr. Bright, M. P., Mr. Barnes, M. P., Mr. Crossley, M. P., Mr. Pellatt, M. P., Mr. Miall, M. P., Mr. Bell, M. P., Mr. Alderman and Sheriff Wire, Mr. G. W. Alexander. It was stated that a standing Parliamentary committee had been appointed, with a thoroughly competent professional man as chairman, and that for the future everything of an ecclesiastical kind coming before Parliament would be vigilantly watched with a view to the society's purposes, and to the organization of a compact Parliamentary party. Preparation would also be made for the next general election. A determination was expressed to raise £5,000 a year for the next three years, and a long list of subscriptions, varying from £50 to £5, was made up. This comparatively private effort is to be followed up by others on a larger scale both in town and country. The speakers spoke with the utmost confidence as to the progress of their principles, in and out of Parliament, and regarded the revelations of the Census as greatly strengthening their case.

THE LANDLORD ON HIS KNEES.

A RECOLLECTION OF MY PARISH.

"Among whom ye shine as lights in the world; holding forth the word of life."—PHIL. ii. 15, 16.

It was a beautiful summer's evening, when, after a day of anxious toil, I strolled through the grounds of a nobleman—the landlord of a parish in the north of Ireland, in which my lot was cast "thirty days of

the setting sun were streaming through the foliage, and gilding the tower of "the Castle," which stood upon a terrace overhanging the plantation in which I was walking. A forester met me, and, after kind and civil greetings, said, "O sir, did you hear how ill the Sergeant is to-day?" I replied that I had not. "Why, sir," said he "they say he can hardly live out the night, his breathing is so short." Fearing that this might be true, from the severe attacks of inflammation which Sergeant S——— had several times before had, I lost no time in going to see him, that I might speak to him once more about "the Lamb of God who taketh away the sins of the world," and direct his attention to that

"——— bright to-morrow
Which shines beyond the tomb."

On approaching the cottage in which the invalid resided, I could not help being struck with the peculiar tidiness of all around. In front was a neat railing enclosing a little plot of ground well stocked with flowers; and although the tiger-lilies and poppies of every hue were rather large for the garden, and more crowded than taste would sanction, yet the eye forgot the want of perfect order, when it looked beyond and saw the roses and jessamine richly clustering above the cottage walls: then, on entering, the same neatness was visible. The furniture was simple:—A deal dresser, with rows of delf and china ranged upon it—several substantial chairs—a well burnished fender and fire-irons—with a round table covered with a chequered cloth, formed the principal chattels in the room. On the right was a door opening into a bedroom in which lay Sergeant S———, on a comfortable couch, and covered with bed-clothes of snowy whiteness.

It is an old saying, that "cleanliness follows near to godliness;" and although there is an infinite distance between them, it is observed by many, that when the poor are really converted to God, *generally speaking*, they become cleanly and orderly in their persons and habits—they have felt the pollution and

natural foulness of their souls—they have experienced the happy result, even here, of the washing of those souls in the blood of Jesus—the peace and comfort which reigns within; and comparing temporal things with spiritual, they desire that peace and comfort in their homes and families which cannot exist without cleanliness and order.

Such certainly was the case in the present instance, although the fact of S——— being an old soldier might, to a certain extent, account for the regularity of his little domain. I had scarcely time to look around me, when the poor sick man stretched out his hand and said, "Ah, sir, I'm glad to see you; 'tis very kind in you to come." I sat down by his bed side, and made several inquiries, first as to the state of his health, and then as to the state of his soul—and I asked him what was his hope, should God be pleased to require his soul upon that very night? He replied with much earnestness, "My hope is in my Saviour Jesus!" I said, "Have you any other dependance, any other hope?" "No, sir," he said, "none but Jesus can save me; my poor body will soon perish, but Jesus is my life and my hope. "There was something peculiarly simple in the religion of Sergeant S———: *he had found it in the Bible.* To him under the blessing of God the Holy Ghost, the reading of the Bible had been the means of wondrous light and grace; and often he would lay his hand on it and then point to his sword, which, crossed with the scabbard, and his red sash festooned between, used to hang over the fire-place, and he would say—"This is a better sword; *that* can only kill, *this* can make alive." A few years before this, he and I, although then personally unknown to each other, had resided at the same time in the beautiful and picturesque city of Corfu, near to the shores of classic Greece. This, perhaps, was one reason why he looked upon me as a friend, and one who could enter into his feelings, although I had been acquainted with him a shorter time than

almost any of his other neighbours : and often he used to refer to the period when he was in the Levant :— " Well, sir, when I used to go the round of the guard, in the citadel of Corfu, it was a solemn time to be sure—the dead of night, and no sound but the tread of the sentinels, and the waves dashing against the mole—but I never then thought about my soul."

Each visit I paid to S—— interested me more and more in him, and he on his part seemed to think he had found a friend to whom he might speak without reserve. On one occasion I asked him what it was that first led him, through God's grace, to think about the things which belonged to his peace. His reply I shall never forget. " Why, sir," he said, " what first made me think, was seeing his lordship, so great a man as he is, and one who might enjoy all the pleasures and honours of the world—but, instead of that, he goes into the cottages of the poor, and speaks to them about their souls, and then falls down on his knees and prays with them—this made me think that there must be a *reality in religion*—I read my Bible to find it out, and now I am happy, trusting in Jesus."

Through mercy, he recovered from the illness which he had at that time, and many an hour I spent in his company during the remainder of that summer, listening to his simple testimony to the

power of Divine grace. He had, when abroad, been a careless sinner—God was not in all his thoughts, and often he had fallen into open sin ; but now his course was changed, and he was travelling to Zion with his face turned thitherward, " looking unto Jesus," and " rejoicing in hope of the glory of God : " frequently he suffered much pain, still he would say, " I am happy, trusting in Jesus."

Sergeant S—— has now left his pretty cottage, and the roses and the jessamine, and he no longer strolls out on a summer's evening, beside the silver stream which waters the rich and pleasant grounds of —— Castle ; but he is happier far than he was, even under this kind and considerate patron. He now sleeps in Jesus, and by and bye he will rise again, to enjoy happiness and eternal glory, purchased for him " by the blood of the Lamb."

And what led to the conversion of Sergeant S—— ? It was *observing his landlord on his knees in the cottages of the poor, and speaking to them about the salvation which there is in Christ Jesus !*

How much may be done by example—how much by the legitimate influence of Christian conduct in the members of the upper classes in life ! How much they *can* exercise *for evil !* How much, under the Divine blessing, they *might* exercise for good—shining as " lights in the world ; holding forth the word of life !"

RELIGIOUS INTELLIGENCE.

ABERAVON SABBATH SCHOOL.

The object of Sabbath Schools is not merely to relieve parents of a burden on the Sabbath—not merely to keep children from the streets, though this would be a great advantage,—not merely to teach children to read the Scriptures, though this would be a great blessing—not merely to impart religious instruction, though this would be a very great blessing indeed : but the main object of those engaged in Sabbath School operations should be to bring the children from nature to grace—darkness to light—sin to holiness—

satan to God—yea, from hell to heaven. Sunday School exertions, viewed in this light, must be regarded as being of vast importance. And it is a pleasing fact that the conductors of those institutions have not only had this object in view, but have, in some degree, succeeded in accomplishing it. Many delightful instances may be given.

" A country Sabbath School society, embracing ten parishes, and the same number of schools, was visited with a powerful revival. The Lord

smiled upon the institution, and it was supposed that one hundred out of four, was converted to God during that year.*"

O! how many glorious revivals of religion have had their origin among the children of Sabbath Schools? How many, MR. EDITOR, can you call to mind? According to the statement in the February number, the prosperity which has been experienced at St. Just in the conversion of scores of immortal souls, had its origin among the children of the Sabbath School. Many have not only been converted themselves, through its instrumentality, but have been made useful in the church and in the world, in proclaiming aloud the glad tidings of the gospel, and turning others "from darkness to light." How many Sabbath scholars have died happy in God! I was reading the other day of a little boy who was made happy in his school, and who attended it a few hours before he died. Just before his departure, he broke out into singing, and sung so loud as to make his mother inquire what he was doing. He replied, "I am singing." "But my dear," said the mother, "why so loud?" "Because," said he, "I am happy." Just before his death, with lifted hands he exclaimed, "Father! father! take me." His father ran and lifted him up, when with a smile he said, "I was not calling you father; it was my heavenly father that I was calling. I shall soon be with him," and then expired.

It is matter for rejoicing to find that it has been the aim of the Bible Christian Connexion, as well as other sections of the church of Christ, in their various places of worship, to establish Sabbath schools, and your pages from time to time have informed us that many have taken a lively interest in them, viz, Shebbear, Holsworthy, Tavistock, Luxillian, St. Just, Liskeard, &c. Though I believe there has been nothing said about the last Station in the Magazine, it has a few good schools, in which the friends take a deep interest. While the above, and many other Stations, have been active in furthering this institution, there is ground to fear that some have treated it with too much indifference.

At the Conference of 1852, there were returned for Aberavon, 8 Teachers, and 60 children; but the number returned last year was only 2 Teachers,

* Dr. Cheever.

and 20 Children. It was thought desirable to use some means if possible to increase the number, and though we have not met the success desired, Br. T. Hobbs has stood by the school, endeavouring to keep up its interest.

About a fortnight ago the state of the school was again talked over, and the question asked, What can be done? One thought the school must be given up; but this was heart-rending in such a rising town; another thought that there was a possibility of raising it, but then teachers, books, and money were wanting. The writer engaged to canvass for money for books, and for a tea for its children. This has been done, and with the assistance of another friend, he collected in a few hours the sum of £1 13s. 6d. On February 13th a society meeting was called, a school committee was formed, rules adopted, and a Treasurer and Secretary elected.

On Wednesday 15th, at 5 o'clock, a Tea was provided, when the teachers and children sat down to partake of the bounties of a good providence. In the evening at 7 P.M. a temperance meeting was held, when two temperance pieces were recited, and a lecture given by the writer. The meeting was well attended, and good attention paid. These meetings are very much needed in this town, as teetotalism is at a very low ebb indeed, and very little is done to check intemperance, which abounds to an awful extent. Ah! Mr. Editor, could many of your readers see the numerous schools of vice in this town, for the sale of intoxicating drinks, which poison the minds and the morals of the people, and which are crowded to excess almost every night for the week; with the accompanying fiddle, harp, and dance, I think they would not only feel concerned, but pray, "O! that the wickedness of the wicked might come to an end!" "O! that my head were waters and my eyes a fountain of tears, that I could weep day and night for the slain of the daughter of my people!"

The result of the effort in behalf of the school is, that we have an increase of teachers and children, and after clearing the expenses of the tea, have £1 1s. left to provide books for school rewards for children, and a few volumes for the teachers. This is a small beginning, but let us not despise the day of small things.

We have also opened a school at Swansea, respecting which we can say

but little as yet, as it has not been opened more than three Sabbaths. However we might just say that a committee has been formed, a Superintendent, Treasurer, and Secretary elected; circulars printed and circulated, one of which I send you; and at present nearly 20 teachers and about 100 scholars attend. This is only a beginning; we are expecting greater things than these. The greater part of the teachers are members of Society.

May we ever remember that it is "not by might, nor by power; but by my Spirit, saith the Lord of hosts."

JAMES TOLL.

SCHOOL ANNIVERSARY.

The Anniversary services of the Sabbath School at Drybrook, were held on Sunday, February 12th, 1854. Mr. Lisle, from the Monmouth Station preached on the occasion at half past two and six o'clock, two good and profitable sermons, after each of which a good contribution was made to the funds of the school. On the following Monday, between 80 and 90 children, much delighted, met together to receive their usual treat of cake and tea. At 5 o'clock about 70 persons sat down

to ten, all apparently quite comfortable. Tea being over and the tables removed, the public meeting was commenced by singing and prayer. Mr. Ashton, the Pastor, presiding, made a few opening remarks; then called upon the Secretary to give an account of the monies received and disbursed during the past year, which being done, the scholars commenced their recitations, some of which were listened to with great interest and attention. Mr. Lisle then addressed the audience very appropriately, and was followed by a very suitable address from Mr. Lander, Independent minister, Mitchel Dean. The doxology was then sung, and Mr. Cottle closed the service with prayer.

On the whole, our Anniversary services, both on the Sabbath and Monday, passed off very satisfactorily. May the scholars instructed here, and those in every Sabbath School, be made a blessing to those by whom they may be surrounded.

C. COWMEADOW.

Drybrook, Forest of Dean.

P. S. The Tuesday, Wednesday, and Thursday following, we held three Cottage Missionary meetings, having good meetings and good collections.—

JAMES ASHTON.

O B I T U A R Y.

1. DIED, at Worle, in the Weare circuit, September 9th, 1853, in the sixtieth year of her age, SARAH LYNHAM, who was brought to God by the preaching of the Bible Christians, soon after they commenced their labours in the county of Somerset. Up to this time she had lived without God, and without hope in the world; being an entire stranger to converting grace, and knowing nothing of that "holiness without which no man shall see the Lord."

She attended to hear a sermon preached by sister Courtice, (now Cory) and while listening to the word, her mind became enlightened,—she saw her state as a lost sinner,—saw the necessity of a change of heart, and began to cry, "God be merciful to me a sinner." She now became a regular hearer of God's word, and diligently attended all the other means of grace. The preaching of the word by Br. Paul Robins, was made a great blessing to her. She saw more clearly her state as a lost sinner, and the necessity of salvation by the remission of sins, and now felt determined—

"If I ne'er find the sacred road,
I'll perish crying after God."

The Lord did not suffer her to cry in vain; while listening to a sermon by Br. W. Skinner, (since deceased) she obtained the blessing of salvation, and was made abundantly happy in a Saviour's love.

She now went on her way rejoicing and could sing,

"My Jesus to know and to feel his
[blood flow,
'Tis life everlasting, 'tis heaven below."

She was now the subject of great persecution, but she was not deterred from the path of duty; but bore her testimony for Christ, even among enemies and persecutors. Her husband also by this time had found the Lord, and they were both happy in God.

They now opened their house for preaching, and for the entertainment of the Lord's ministers, and up to the time of her death, God's ministers were welcomed to her dwelling, and were oftentimes refreshed by her kindness.

These were happy days, and often would she refer to them as times

of refreshing from the presence of the Lord.

Chapels having been erected at Allerton, and Biddisham, the preaching was discontinued at their house, and our sister with her family removed into the parish of Worle, where she was among strangers, and had to form new connexions; but she soon felt at home with the people of God.

She united with the society at Worle, and continued a consistent member, till death removed her from the Church Militant, to the Church Triumphant.

The affliction that brought her down to the grave, was a slow, and lingering consumption; but during the whole period of her illness, she maintained unshaken confidence in God.

She was visited frequently by her pious neighbours, her Leader, and the preachers as they came around. They always found her on the Rock of Ages, "Looking for that blessed hope, and the gracious appearing of the great God and our Saviour Jesus Christ." Though she designated herself "Little Faith," and complained at times that she was not so happy as she wished, yet she could at other times rejoice abundantly in God her Saviour. She knew in whom she had believed, and was most firmly persuaded that he would "keep that which she had committed unto him against that day."

She bore her afflictions with much patience and resignation to the will of God. Never was she known to murmur or complain. God's great goodness towards her was her theme, and when visited of a morning by her neighbour, she praised God for his great goodness towards her during the night, remarking, "What a blessed night I have had! 'Bless the Lord, O my soul.'" And in the evening when her husband returned, she would again praise God with him for the mercies of the day, and most refreshing seasons would they have together. She was highly respected by her neighbours, who speak of her in the highest terms, and must readily acknowledge her deep humility, and christian sincerity and consistency, as well as her patient resignation, love of prayer, and delight in the company of God's people.

Sister Lynham was saved from the love of life, and the fear of death, and could say most truthfully,—"O death, where is thy sting? O grave where is thy victory? Thanks be to God,

who giveth us the victory through our Lord Jesus Christ."

On the Wednesday before her death, she said, "O what a joyful day I have had!" And a short time before her death she said, "I shall soon be in the valley, and shout salvation through the blood of the Lamb. I am going home! Yes I am going home!" But her strength failed her, and she sank into the arms of Christ; happily proving that, "to live is Christ, and to die is gain."

"She frequently long'd to be gone,
To join the blest spirits above;
To sit on Immanuel's throne,
And feel all the transports of love."

Her death was improved in the preaching room at Worle, from 1 Cor. vii. 29,—31. "But this I say brethren, the time is short" &c. May the writer and reader meet her in heaven.

J. BAENDEN.

2. DIED, at New Mills, in the parish of St. Thomas by Launceston, Cornwall; SAMPSON PROUT, on the 5th day of November, 1853, aged 63 years.

He was one of the first fruits of the Bible Christian Ministers in that neighbourhood. The first twenty-eight years of his life were spent in the pursuit of vanity and worldly pleasure, although he possessed a more excellent and generous spirit than many do in their carnal state, yet as one of the fallen race, he was addicted to many follies. About thirty-five or thirty-six years ago, under the ministry of the Bible Christians, the Lord by his Spirit effected a radical change in his mind, which was very apparent to all around him, and as a consistent follower of Jesus, he persevered in the way of righteousness. After a while his name appeared on the Preachers' Plan; he also took the charge of a society, in which capacity he gained the confidence and esteem of his class-mates. The good degree of life and spirit which he possessed was accompanied with well-tempered zeal, united with child-like simplicity. In his demeanour, he was courteous and kind, and conducted himself with watchfulness, blended with much fervour of spirit, altogether constituting him the amiable christian. For several years of his christian career, he abstained from all intoxicating drinks, in which he continued to the end.

As a preacher of the gospel, his talents were slender, but his christian conduct recommended him to his hearers, and through his invariably ornamenting a good profession, what he had

to say from the pulpit (which was accompanied with spirit and energy) was generally well received by his hearers.

He was conscientious in all his engagements, whether in the world or for Christ. For many years he went weekly to lead a class near four miles from his dwelling, and notwithstanding the distance, the society were very rarely disappointed of their leader. He had some very severe family trials, which he bore with all the fortitude of the well established christian.

About a year and a half before his death, he was taken with a disease in one hand, accompanied with swelling, weakness, and pain, which shortly forbade his following his labour, and for some weeks previous to his death, he had not strength to walk to the chapel, about half a mile. All the time of his affliction he possessed an unshaken confidence in the Redeemer's merits. Night and day, he suffered indescribably, the flesh and bone of his hand and arm decayed, consequently, running wounds and excruciating pains he had to endure; but in all this he did not murmur nor complain. His means were small, but he would not acknowledge that he wanted anything, and displayed perfect resignation to his lot. His medical attendant ardently desired that he would have his hand amputated, telling him that it would prolong his life, but having a desire to be with Christ, of which portion he had the assurance, he concluded on taking the diseased member to the grave with the rest of the members of his body, consequently he could not be prevailed on to have it separated.

In all my visits, I found him firmly grounded on the rock Christ; he was generally cheerful, with his mind composed, enjoying the prelude of that fulness which he had in bright prospect. Just before his death, he laboured to comfort his weeping wife, by pointing her to the glory into which he was shortly about to enter.

Before his death he requested, that I would make some remarks from the Pulpit concerning him, as I was acquainted with him in his first outset for heaven, he thought it might prove beneficial to those who were left behind. I took the first opportunity after his death to comply with his request. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

W. M.

8. DIED, at Tregajorran, near Brea, in the Gwennap circuit, January the 18th, 1854, JOHN POLKINHOEN. The complaint which brought him to the grave was that which is sometimes called in these parts the miner's complaint, a sort of consumption developing itself in various outward forms, and which sweeps off vast numbers of this numerous class of Cornwall's population.

He was a member of the Bible Christian Society for 26 years, seven of which he was a leader of a class, in which capacity he was much beloved for his punctuality, steadfastness, devotedness to God, and upright Christian character. He also superintended the Sunday School, in the chapel to which he belonged, for many years. In this department of Christian effort also, his punctuality and unswerving steadfastness, more than the possession of any remarkable talents, won for him the general esteem and affection of the School.

When a young man he was fond of sport, and with others of a similar temperament pursued a wayward course of life, until one of his companions, by the name of Nancarrow, who has long since gone to his rest, became a member of the Bible Christian Society at Brea. The new convert sought often his old companion, who responded to the invitation to attend the class meeting; and from that time to the close of life it is believed our departed friend never stayed away carelessly from that important means of grace. For many years the road was a very indifferent one over which he had to travel; but distance, a troublesome path, or rough weather, were alike encountered when the time of worship drew near; and when reminded of this, on his death bed, he expressed himself as never having regretted the course which he had pursued.

About three weeks before his death, he dreamed that he was about to die and had but little hope of heaven, his mind being gloomy and dark in reference to spiritual things, which filled him with alarm at the idea of dying in such a state, after professing religion so many years. On coming to his recollection his frame of mind led him to approach the throne of grace with great earnestness, which brought down such an amount of divine and sanctifying influence as made him abundantly happy, and inspired the strongest confidence in reference to his future safety. In this happy, triumphant state of mind, I found him on visiting the

house a short time afterwards, when with cheerfulness and willingness he gave a reason of the hope that was in him, with meekness and Godly fear; in which happy state of mind he continued, with but little variation, to the close of life. It seemed indeed, after the occurrence just described, as though the adversary had given up the contest, and would have nothing more to do with him! On the sentiments of the 76th hymn the dying christian delighted to dwell, applying them to himself thus,—

"What could my Redeemer do
More than he hath done for me?
'To procure my peace with God,
Could he more than shed his blood?"

And here he found repose and consolation. About eleven o'clock the night preceding his death, Br. Polkinghorn thought his end was near. On that occasion he called for his wife, saying that "he wanted her to pray him right into heaven." On conversing with him as death appeared to be approaching, she said, "My dear John you are near the river." "Yes mother," he said "and I have a sure foundation."—The closing scene drew near, and the spirit took its flight to heaven, leaving dull mortality to return to the dust from which it was taken, and a widow and seven children to mourn the loss they have sustained.

On one occasion our departed brother called his family, (nearly all of whom are grown up to years of maturity,) around him; and after expressing his great regard and love for them all, placing the emphasis on the words, *all his children*; he exhorted them whatever they did, or however they might be circumstanced, to "make sure of getting to heaven!"

May their father's dying advice ever be remembered by them;—remembered so as to find its development in conversion to Christ, in a holy life, preparatory to a peaceful death and a glorious immortality. R. KINSMAN.

4. DIED, January 27th, 1854, at Yaxley, in the forty seventh year of her age, ELIZABETH ROYCE. For the period of forty four years she was a stranger to the things of God. She was a sinner above many. During the last three years she attended the Bible Christian chapel, got under deep convictions, joined the society, and at length obtained redemption through the blood of Christ. She wished us to hold the class-meeting in her parlour during the winter. We complied, and

the last time I met the class in that room was three weeks previous to her death. she spoke with such confidence that night as I never heard her speak before. She said, "I shall ever bless God that ever I saw and heard a Bible Christian Minister."

On the date above mentioned, at half past nine o'clock at night, the last moment hid behind impenetrable clouds for nearly forty seven years, burst upon her, and in a moment she opened her eyes on the realities of Eternity.

The writer preached a funeral sermon to a crowded and weeping auditory, and I trust good was done.

T. ANDREWS.

5. DIED, at Plymouth, February 23rd, MARY MORRIS, who was converted to God more than thirty years ago, in the Michaelstow Circuit. She laboured for many years usefully and acceptably as a Local Preacher. Her attachment to the house, and her love for the people of God was great, her character was uniformly consistent, her liberality praiseworthy, and her piety undoubted. She died rather suddenly, and quite unexpected by her friends, and, it is thought, by herself. She said a few hours before her death, not thinking that it was so near, that "she should be so thankful if her Saviour would take her right home to heaven." Her work was done, and this almost last wish was soon gratified. We have no doubt but that her departure was "to be with Christ which is far better." She was buried the following Sabbath morning after her decease, and her death was improved the next Sunday to a large and attentive congregation.

F. W. BOUNNE.

6. DIED, happy in the Lord, after a protracted and very painful affliction, at Ash, in the Chagford Circuit, March the 6th, 1854, aged 64 years, our beloved and much esteemed father in the Gospel, MR. JAMES BROOKS.

Brother Brooks was brought to God under the ministry of Mr. James Thorne, and has been in the ministry upwards of 28 years. The affliction which terminated his mortal career, was one that produced most excruciating pain. His groans were such that I could not stay with him long at a time.

Notwithstanding his constant, indescribable sufferings, his confidence was strong in the Lord. He often remarked to me, that he felt the religion he had been recommending in life, a blessed reality. J. PARKING.

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D I V I N I T Y .

THE JUDGMENT.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

THE greatest event that ever transpired in connexion with this world, was the coming of Christ in the flesh. An event surprising in its nature, and glorious in its results. An event which made hell to tremble, and caused the happy hosts of heaven to rejoice. An event designed to produce peace on earth,—peace between God and man, and which caused the bursting anthems of angels to be heard below:—

"Swift through the vast expanse it flew,
And loud the echo roll'd;
The theme, the song, the joy was new;
'Twas more than heaven could hold."

But the greatest that ever will take place is his final appearing. At his first advent he came as a helpless babe in Bethlehem, at his final appearing he will come in majesty, as the lion of the tribe of Judah. No longer as a man of sorrow and acquainted with grief; not as the suppliant in the garden sweating great drops of blood; no more the prisoner at the bar of Pilate; no more the despised malefactor on the cross; neither as an advocate at God's right hand! His mediatorial robes will be laid aside, and he clad in glory and splendour; "Behold he cometh with clouds, and every eye shall see him."

We fearlessly assert our firm belief in the verities of scripture, and the practicability of the prayers of the church, "Thy kingdom come; Thy will be done in earth, as it is in heaven." Not a doubt remains of the renovation of the world, when evil shall disappear; when Satan shall be bound, and all his works destroyed; when the glory of God shall again be seen upon all; when those who have died in the faith shall rise, glowing with

immortal splendour to live and reign with him, joying and beholding the surrounding order. "Them also that sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." 1 Thess. iv. 14, 16. But the thousand years shall close; Satan shall again be loosed, and go up to deceive the nations. Then shall come the general doom. "We must all appear before the judgment seat of Christ."

Infidels may scoff, and ask, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?" The ungodly may abound in their wickedness, and say, "Who is the Lord that we should obey his voice?" Timid christians may fear and ask, "How long shall the ungodly triumph? Is there not a God that judgeth in the earth?" Yet there will be a final judgment.

1. This certainly may be seen from scripture. Psal. i. 3. 1. His approach is proclaimed verse 3: "Our God shall come." 2. The trumpet proclaims his approach: "He shall not keep silence." 3. Universal nature shall be shaken and the earth and its works burnt up: "A fire shall devour before him, and it shall be very tempestuous round about him." The witnesses are summoned and collected from all quarters; some from heaven and some from earth. First, guardian angels; secondly, human associates: "He shall call to the heavens from above, and to the earth that he may judge his people," verse 4. The procedure. As far as it respects the righteous, orders are issued, "gather my saints," those who are saved from their sins, and made holy,—"together unto me." And that the word *saints* might not be misunderstood, it is explained by "those that have made a covenant with me by sacrifice," those that have entered into a union with God through the sacrificial offering of the Lord Jesus Christ. The final issue: all the angelic hosts and all the redeemed of the Lord, join in applauding acclamations at the decision of the supreme judge. "The heavens," (for the earth is no more, it is burnt up) "shall declare his righteousness," the exact justice of the whole procedure where justice alone has been done without partiality, and without severity; nor could it be otherwise "*for God is judge himself.*"* Eccles. xi. 9; "Rejoice, O young man, in thy youth, &c., but know thou that for all these things God will bring thee into judgment." John v. 28, 29; "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Rev. xx. 11, 12; "And I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I

* Dr. A. Clarke's Commentary.

saw the dead, small and great, stand before God: and the books were opened: and another book was opened which was the book of life: and the dead were judged out of those things which were written in the books, according to their works." Let these passages suffice.

2. From the light of reason also we are warranted to expect it. Such a day will be requisite to reveal individual actions, and to show the rectitude of the Divine character. God is holy, just, and true, and as a necessary consequence must hate evil, and punish it; and for the same reason must love virtue, and reward it. But this is not always seen in the present life. The righteous are often oppressed and persecuted, while the wicked prosper and triumph. How often do the prophets of Baal fare sumptuously at Jezebel's table; while the prophets of the Lord are fed with bread and water in a cave. Daniel is found in the lion's den, and Nebuchadnezzar in the palace of Babylon. Lazarus is laid at the rich man's gate full of sores, desiring to be fed with the crumbs from his table, while Dives is clothed in purple and fine linen, faring sumptuously every day. Paul and Silas are in the inner prison with their feet fast in the stocks; Nero sits upon the throne. But at the day of retribution the reason of all this will appear. "Rewards and punishments are essential to a perfect government, and as God's government is perfect, though they are not given here, they will be given hereafter." At death every one will know his destination, but in the intermediate state the soul and body are separated; at the resurrection they will be re-united; and that day is appointed to show the rectitude of God's character, and the actions of all mankind.

3. The judge is Christ; Christ in his human nature. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." Acts x. 42. "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts xvii. 31. "In that day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii. 16. "For the Father judgeth no man, but hath committed all judgment unto the Son." John v. 22. In that day it will be most proper that the judge should be seen with our bodily eyes. Then realities will triumph over appearances, and substances over shadows. God manifested in the flesh shall sit upon the throne. Christ shall appear as the husbandman to separate the wheat from the chaff and the tares, the former will be gathered into the garner, the latter will be consumed in the fire. He will come as the fisherman, to gather the good and to cast the bad away. He will be as the bridegroom, to receive the wise virgins, and to exclude the foolish. He will come as the master, to reward the faithful servant, and to punish the slothful.

Christ shall sit upon the throne as a reward for his deep humiliation. That will be a day of final recompense, when all who have suffered in the cause of truth and virtue, shall receive the merited compensation. He has been the greatest sufferer. "He trod the winepress alone." He suffered innocently—"the just for the unjust." He was arraigned at the bar of Pilate as the vilest culprit, and now he shall ascend the great white throne. The piety of his people shall be honoured, and the plaudit received by them; and he shall give it. In the person of the judge they shall acknowledge their Redeemer; this will make the crown increasingly bright, and the glory increasingly valuable; their receiving it from the hand of him who died for them, who sent them his gospel, who gave them his Spirit, to convince and enlighten them; and who was with them in all their trials, to soothe, and comfort their hearts. Now he is come to call them to his presence and joy; to wipe the tears from their eyes, and to obtain in their salvation the approval of the universe. This will fill their cup of bliss, and give them all they can desire.

This also is the day when the sentence of condemnation shall be pronounced on the impenitent; and Christ shall pronounce it. This will be to their great shame, and to his increased exaltation. Nothing can possibly tend to aggravate their misery more than this; to think of their impenitence and ingratitude which can never be forgiven, and of meeting him against whom they have rebelled. The sight of Christ in his humanity will remind them of his agony in the garden—his cross and passion on the tree—his love and tenderness for them. "How often he would have gathered them as a hen gathereth her brood under her wings, but they would not."

Then they will call upon the rocks to fall upon them to hide them from—"the *wrath* of the *Lamb*." The Lamb that was sacrificed to save them.

The qualifications of Christ to sustain this office cannot be doubted. He is Omniscient, and therefore cannot be imposed on; for he knows what is in man. He is inflexibly just, and will receive no bribes. He will then be glorified. In the present world he appeared as a man, persecuted, degraded, suffering, dying, nailed to the cross, and laid in the grave. Then he will sit upon the throne, with the sceptre of universal dominion, judging both angels and men;—disposing of all at his pleasure with power to open or shut both heaven and hell; whose word will then convey to all either life or death.

4. From Scripture we learn that his appearance will be sudden. "But of that day and hour knoweth no man, no not the angels in heaven." Many tokens may be given of its approach, but the time will not be known. See 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night." A thief

comes when the family is buried in sleep, in their supposed security. The noise of his ravages is the token that he has entered. He comes to distress, to invade, and to destroy. So will the Lord come. In a moment will this scene of grandeur burst upon the astonished world. No interpreter will be required; every one will understand its meaning; every conscience will find a key to this mystery. What appalling presentiments—what fearful apprehensions will take place, when the vast procession of the Judge appears.

5. He will come with great power. This is seen by his sitting upon a throne as a king. A great white throne, to show its purity; the throne of the universe. "He is King of kings, and Lord of lords." "He can create and he destroy." The fate of the world is suspended on his word; for who hath power to resist his will? Now the actions of men are in many instances left optional with themselves, for this is a state of trial, but then *all must* obey his commands. "Unto me every knee shall bow,—of things in heaven and of things on earth. &c."

6. He will come in great glory. This will be the most glorious work that ever Christ did, and therefore he will appear in as much glory as his human nature is capable of bearing. The apostle calls it, "The glorious appearing of the great God, and our Saviour Jesus Christ." His Face shall shine as the sun, bright clouds shall cover him as a canopy; the archangel's trumpet shall be heard before him, and thousands of angels shall minister unto him. But who can describe the grandeur of the day? What imagery is employed by Christ for that purpose?

How awfully grand was the scene at Sinai when the law was given; so that fear seized the people. The flaming fire amidst the thick darkness. The roaring thunder and the sound of the trumpet, waxing louder and louder. The numerous hosts of ministering angels, and the authoritative voice of the great eternal, all showed the grandeur of the scene. So at the transfiguration also. And when John had a view of Christ in Patmos, the glory was so great that he fell at his feet as dead. Rev. i. But all the past will be swallowed up by the grandeur of the scene of which we speak. All the past compared to this will be no more than the faintest dawn, to the noontide splendour, to the lightning's flash; no more than the feeble voice, to the cannon's roar! When he came as a man of sorrows, the eastern star pointed to his abode, and led the wise men to do him homage; at his agony in the garden an angel came to minister unto him; when on the cross, nature sympathised with her suffering Lord; and now, all shall be available to grace his triumph.

He shall come with awful terror to the ungodly; "In flaming fire." Fire is the most destructive and appalling of any element. "The heavens shall pass away with a great noise: and the element shall melt with fervent heat," &c.

The resurrection will take place. The sleepy earth shall awake, aroused by the voice of the archangel and the trump of God. Millions upon millions shall arise :—

“The greedy sea shall yield her dead,
The earth no more her slain conceal.”

All graves shall open, and living forms be seen rising from their dark chambers. Hell and the invisible world shall yield their deposit. All the family of Adam with their father at their head will then appear.

8. “We must all appear before the judgment seat of Christ !” Not one shall be absent, from the first of our race to the last of the species. All of every age—young and old. All of every clime—the untutored tribes of Africa and the polished European. All of every situation—husbands and wives—parents and children—masters and servants. There the oppressed slave will meet his cruel master, the smothered infant will meet its inhuman mother. There the murdered man will meet the vile assassin, the slaughtered millions on the battle field will meet their tyrant conquerors, and the poor widow who has pined in solitude will meet her oppressors. All of every character must appear, from the depraved drunkard and abandoned profligate to the most devoted christian. *You* must appear; and *I* must be there also, for it will be universal. If only one were absent the whole might complain of the injustice. But it will be righteous, and all will appear. However unwilling you may be to leave the cold dark grave, death must deliver you up. Or if you call upon the rocks to fall upon you, your cry will be unheeded. If you seek to conceal yourself in darkness, even the night shall be light about you. What a resurrection and collection of thoughts and actions, will then take place? How fearfully faithful the memory? Have you not often felt anguish of mind on account of past scenes? But the recollections of past iniquities will—if unforgiven—rush upon the mind like a mountain torrent with desolating roar, while the awful sentence about to be pronounced is anticipated. Then will begin the conflagration of the world. Stripped of its inhabitants their works will be burned up. This, however, will lose much of its importance when the judgment begins. A flaming world will be little to those who are about to pass into a lake of fire! The scene though grand, will not be regarded by those who are about to enter into the joy of their Lord! May we all find mercy in that day!

9. We cannot but see the justice of these proceedings. “That every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Works will be regarded as the offspring of selfishness, or as the fruit of faith. “The books were opened.” The conscience of

the impenitent will witness against them that they have secured their own ruin, that their sin is as great as declared in the scriptures, and that their punishment is just. Then it will be known that God has marked every action, has heard every word, and has seen every thought. Cognizance will be taken of all that bears on moral character. If a single act, or thought of this description were hidden, the whole would be right in protesting against it. But every thing will be taken into the account. The widow's mite, the cup of cold water, the visit to the sick, and the secret prayer, will all be noticed. And the wanton look, the unchaste desire, the deed of darkness, and the want of kindness, will be thrown into the scale. "There is nothing covered that shall not be revealed, nor hid that shall not be known." "He that knew his Lord's will and did it not shall be beaten with many stripes." It will be more tolerable for Sodom than for some in the present day. How will the rejectors of the gospel appear? What will be the thoughts and feelings of those who remain in impenitence, amidst continued convictions? Will not the scene be increasingly solemn when the sentence of condemnation is passed upon them? If any were allowed to be absent, they must be present! If any escaped, they would be found guilty! Gospel light shone around them, but they shut their eyes against it! Gospel liberty was offered, but they preferred their dungeon! Gospel balm was provided, but they chose their disease! Christ claimed their service, but they would not have him to reign over them! In the face of truth, in spite of every invitation, they rejected salvation! Now they appear to answer for their evil deeds. Then shall the covetous shop-keeper confess his deceit in trade, his false weights, his lying and dissembling. Then shall the speculative as well as the practical wantonness of the unclean person, who is waiting for the twilight, be fully brought to light. Then shall the proud see the folly of their fantastic fashions, to adorn the body. The base designs of the envious will also be known. Then shall be seen the unfaithfulness of the servant, and the deceitfulness of the master. Every deed of darkness, every season of drunkenness, every oath, every idle word, shall all be known. In the present life some have found the remembrance of one sin so intolerable, that rather than endure the inward anguish, they have ended their existence by their own suicidal hand! But how will those appear when the sins of their whole lives are revealed; whose every word has been a daring insult to God; whose every action the fruit of the greatest depravity? How shall we appear? How many sins will then stare us in the face?

10. A separation the most heart-rending will then take place. In the present world men present a thousand different forms of character, and fill a thousand different stations; but after all

there is a strange commingling, the precious with the vile, counterfeit coin with real, hypocrites with true believers; but then, an entire separation will take place. Painful separations have taken place in the present world, when death has seized the husband, the wife, the parent, the child; but the separation of which we now speak, will be final. Many then placed on the left hand of the judge will see, called to the right, a devoted minister, an affectionate and pious parent, a beloved child, a religious associate. What will be their thoughts and feelings when they remember the sermons they have heard, the entreaties they have had, the example placed before them, and the fervent prayers they have been the subjects of? On earth they attended the same place of worship, had the same religious privileges, and even sat in the same pew, with many of them; but now, between them the great gulf will be eternally fixed! Reader, what is your state? Are you reconciled to God? Are you in union with God's people? Will you rest in uncertainty as to your eternal destruction? Ask yourself,

"When heaven and earth are fled and gone,
O! where shall I appear?"

11. And then who can think of the sentence without deep and solemn emotion? "Then shall the King say unto those on his right hand, Come ye blessed of my Father." Mark the time, when the universé is assembled; when the earth is on fire; when the fate of all is to be decided. A day in which his smile is life. Here is a balsam for their spirits—"COME! Inherit the kingdom prepared for you!" As soon as this is heard, angels echo, "COME!" and heaven is ready to receive them. Now their anxieties are ended, their toils are closed, their sufferings are terminated. Here is the fruition of all their hopes, the perfect consummation of their bliss! Happy souls your days of sorrow are ended!

12. "Then shall he also say unto them on the left hand, 'Depart from me ye cursed into everlasting fire prepared for the devil and his angels!' Words having the fierceness of lightning; carrying with them a burden of misery; containing the bitter ingredients of perdition! Every happy being, and every place but hell, echoing the awful sentence of the Judge, "DEPART!" Being partakers with the devil in sin, they must now suffer the same punishment, "The worm that dieth not, and the fire that is not quenched." Then shall the drunkard drink deep of the cup of Divine wrath! The adulterer who burned in lust, burn in the fire of hell; and the glutton be deprived of all his gratification. Then shall the covetous wretch feel his load of unrighteous gain, sinking him like a millstone in perdition.

13. Let us learn then to estimate all things in the light of

the Judgment-day. "The value of every thing is what it is worth in eternity." What will the miser, just rising from the grave, fixing his astonished eyes on the Judge, think of his gold and silver, for which he has bartered his soul? While his conscience asks, "What shall it profit a man if he shall gain the whole world and lose his own soul? What value will the man of ambition set on the power he has possessed, and the honours he has gained, and for which he gave up salvation? What price will the devotees of pleasure put on the dance, the song, the card table, the masquerade, the theatre, which alienated their minds from God, and kept their affections from Divine things? What will the infidel think of his speculations, his mockery at sin, his profanation of God's Most Holy Name, and the deception he has practiced on his fellow creatures?"

But how valuable will the means of grace appear to believers? the preached gospel, the prayer meeting, the social meeting, the sacramental table, by which they were helped on in the way to heaven? How will many deride themselves for the neglect of these means?

"Seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness?" This is a scene which we must all witness! Then how bright should be our evidence; how sure our foundation! "Behold he cometh with clouds, and every eye shall see him! Even so come, Lord Jesus." Amen.

R. BLACKMORE.

CHRIST'S ADDRESS TO THE DECAYING CHURCH.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

This language was addressed to the church at Laodicea, then in a declining state.—It was situated in the southern part of Phrygia, about forty miles from Ephesus, and not far from Colosse. It was once a large and flourishing city; but it has been destroyed by earthquakes; the place is abandoned, and now lies in solitary ruins.

I. THE STATE OF THE CHURCH AT LAODICEA. It was a state of declension and lukewarmness.—A state of

1. *Lukewarmness*; ver. 15. The word *cold* implies the absence of religion—a state where every thing is lifeless and dead.—The word *hot* denotes the opposite, warm, zealous, and fervent in religious services—constrained by the love of Christ. To be neither cold nor hot denotes a profession of religion, but no warm-hearted piety—a state in which there is no decided hostility to Christ and his cause, nor such warm-hearted and honest love as he had a right to expect. From those who profess not his name, he expects nothing but coldness; but from

those professing it, he has a right to expect the glow of a warm affection, but he often finds nothing but indifference.

Therefore Christ says, "I would that thou wert cold or hot." I would prefer either of these states to that of lukewarmness. Better be decided one way or the other, and develop thy true character, than profess love when it exists not. It would be more honest—it would be more honourable—it would be better for the church—it would be better for thyself; for if thy love was *ardent*, thou wouldst be right and happy; if thou hadst no love at all, but *cold*, thou wouldst not be deceiving thyself; and as a sinner thou mightest more easily be brought to repentance.—The most hopeless of all persons, in regard to salvation, are those who are members of the church without any true religion.

2. *Vain-confidence*. Thou sayest, "I am rich," &c. While the church at Laodicea had declined in numbers and in spirituality, their spiritual pride, and self-confidence had proportionably increased. Perhaps they reckoned themselves superior to others, as possessed of spiritual gifts, &c. See 1 Cor. iv. 8—10; v. 2. They preferred themselves to others, and being proud in spirit instead of *poor in spirit*, they resembled the Pharisee, who boasted that he was "rich and increased in goods." Luke xviii. 10—14.

3. *A state of abject wretchedness*, and ignorance of that state. They knew not they were "wretched and miserable," &c. Thus while they were glorying in themselves, the eye of Omniscience had inspected them, and the hand of truth had recorded their character as one of extreme wretchedness and peril. Self-righteousness renders a person utterly incapable of faith in Christ.—This delusion took place because they were "blind," they had only that "knowledge that puffeth up."—The original expressions are very emphatical, preceded by the definite article;—"Thou art *the wretched one*," an outcast and perishing. "Thou art *the miserable one*;"—the object of pity and deep commiseration, (so it might be translated) and liable to be miserable for ever. "Thou art *the poor one*; with all thy pretensions to piety, thou hast not religion enough to meet thy trials, thy afflictions, thy death. Thou art *the blind one*," having no just views of thyself as a sinner, nor of the character of God, nor of the way of salvation. "Thou art *the naked one*," without the garment of salvation, no vital interest in the finished work of Christ.

4. *A state of imminent peril*. "I will spue thee out of my mouth," v. 16. Christ will not dwell in a church so characterized. He withdraws from it. "Ichabod," is written on its doors,—*"The glory is departed."* Though he may for a season "stand at the door," he will not dwell with the lukewarm, the proud and self-sufficient. Unless they repent, and become

more "fervent in spirit," and look from themselves to Christ, he will finally reject them, even as a man whose stomach nauseates water that is lukewarm, will cast it out of his mouth with loathing and disgust.

II. THAT CHRIST COMPASSIONATED THE CHURCH AT LAODICEA.

He desires the resuscitation and happiness of his backsliding or declining people. He is willing to return to the church; for "*he stands at the door and knocks.*"

He stands there with an important *mandate*:—"Be zealous and repent," v. 19.—The gracious design of his providential and gracious dealings is to induce this. "As many as I love, I rebuke and chasten." All is done in love.

He stands at the door with the *wisest counsels*, with the *richest blessings*, and the *noblest design*. He counsels them to buy of him, that is, to accept on his own terms, the riches of his grace, *without money*, &c. Isa. lv. 1, &c. "Gold tried in the fire," even that precious grace and faith which survived the hottest fires of persecution, &c., and which will enrich for eternity.—"White raiment;" being naked, it is needed. Put on the robes of salvation; believe and be justified, &c.—"Anoint thine eyes," &c. Examine yourselves by the word of God, and crave the teaching of the Holy Spirit, that heavenly unction which renders the most ignorant wise unto salvation.

Christ is most gracious, earnest, and patient in seeking for the revival of decaying churches. "Behold, I stand at the door."

It implies *great love and condescension*. The offended, the expelled One sues for re-admittance.

It implies *earnestness and importunity*. He knocks at the door of the heart. To recover from wretchedness and woe, to save a soul from death, he *knocks* at the door of the heart for admittance. Sometimes he knocks by the law—by alarms of conscience—by his ministers who warn, &c.—by his providence—by the fearful end of false professors—by his judgments upon fallen churches—he knocks by his Spirit.

It implies *patience and long-suffering*. "He stands."—This sheds a lustre upon the character of the Redeemer, being as merciful as well as a faithful high-priest, and adds to his manifestive glory as the supreme Jehovah. Moses kindled into wrath at the rebellion of Israel. Jonah does "well to be angry," and Zechariah says in haste, "I will not feed you; that which dieth let it die." But Christ stands at the door and knocks again and again. Hosea xi. 8.

III. COMPLIANCE WITH THE WILL OF CHRIST WILL PRODUCE THE HAPPIEST RESULTS.

Compliance; that is, if convinced of their lukewarm, pharisaic pride, wretched and perishing condition. If they repent,

confess their sins, and believe in the Mediator. If they hear his voice so as to be warned and persuaded.—If they open the door, being influenced by the quickening and renovating influence of the Spirit of God. If they discover their own nakedness and wretchedness, and perceive and covet the superlative excellences of the grace of Christ, constraining them to say “Begone, all idols, from my heart; only Christ shall dwell there by faith.”—“Come in, thou blessed of the Lord—why standest thou without?”

The happiest results: “I will come in to him, &c.” The state is reversed. A new creation.—

The Divine presence in the heart. “Temples of God once more.” The Divine presence in the church. The display of his power and glory.

Intimate communion. “I will sup,” &c.—denoting intimacy and friendship. Supper with the ancients was the principal social meal; the idea is, that between the Saviour and the revived soul there would be perfect friendship and the most delightful and endearing communion. They should realize his presence in all the ordinances. They should feast on the rich and abundant provisions of his grace. “Our fellowship is with the Father, and with his Son Jesus Christ.”—*Pulpit Aids.*

COMPREHENSIVENESS OF THE SCRIPTURES.

We have all more or less felt that we should have wished many things to have been revealed, in reference to which the sacred writers are altogether silent; and we have also wished for full particulars on many points, where nothing but a few general hints, or incidental allusions, have been furnished. Such feelings doubtless exist very generally, though in the case of those whose minds are of an inquisitive turn, they are found in more than ordinary measure.

For the silence, whether entire or partial, of the inspired writers, various reasons may be assigned. In the first place, the Bible is pre-eminently a practical book, and it generally happens that the things into which we are anxious to pry are mere matters of curiosity. And in the second place, it was intended to be a volume easy of access, and therefore it was indispensable that it should be given in a portable form. The statute laws of England occupy, we believe, about forty folio volumes. Now, if a number of additional subjects were introduced into the book of the divine law, and if, especially, instead of the brief outlines which are given of those it contains, the most ample particulars were substituted, it is evident that its dimensions would, not merely approximate to, but even far surpass the ponderous tomes in which the great principles of our constitution are embodied. In such a case the command

to search the scriptures, especially in reference to the great mass of the people, would be altogether in vain. The Divine wisdom, therefore, is to be seen, not merely in the things revealed to us, but also in the condensed and convenient form in which they have been delivered.

At the same time the sacred volume, though of comparatively small dimensions, is wonderfully comprehensive. And it is often found, when closely examined, that it gives not a little information, either directly or indirectly, upon several topics, which in the estimation of many, it had altogether passed over.

In reference to the former particular, namely, the *reticence* of the scripture writers, many points might be mentioned. There is Adam, our great ancestral head, the common father of us all. How much is there concerning him that we should like to know? How long did he continue in his first state of purity and bliss? Not long, we generally suppose; but nothing is said on the subject. And then there is the interesting and important question as to his spiritual condition. Not merely is there silence concerning the time of his fall, but also in reference to the fact of his recovery. Has not the reader felt before now, in reading the eleventh of Hebrews, what a pity it is that Paul, when giving his long list of Old Testament worthies, did not commence just one step earlier? He starts with righteous Abel, placing him in the van of that glorious company, who, under the influence of that all-pervading principle, which is "the substance of things hoped for, and the evidence of things not seen," lived and laboured, and suffered here below, and are now enjoying that recompence of reward, on which their eyes were constantly fixed, during the whole course of their chequered pilgrimage. Delightful indeed would it have been to read, "By faith Adam did so and so." To have seen him at the head of this cloud of witnesses would have been a pleasing sight. But on the subject of Adam's faith, a solemn silence is maintained. Nothing is said, it is true, of his confirmed impenitence and unbelief, so that there is room for the indulgence of hope concerning his spiritual state. While, however, we may hope, there is nothing to inspire full confidence.—*Bye Ways of the Bible.*

B I O G R A P H Y.

MEMOIR OF HARRIET HATCHARD.

"Having a desire to depart and be with Christ which is far better."

"There is a rest for the soul that on Jesus relies,
There is a home for the homeless prepared in the skies,
There is a joy in believing, a hope and a stay,
That the world cannot give, nor the world take away."

The desire expressed by the Apostle to be home with the Lord,—to be with Christ which is far better, was happily possessed by our friend before she left this vale of tears. The rest for the weary soul, which is found in Christ alone, with peace and joy through believing, and, a blissful hope of immortal joy, were so fully realized by her as to enable her to rejoice in hope of the glory of God, and to glory in tribulation also.

Our young friend was born at Southsea, on the 12th of February, 1836. When about six years ago the Grosvenor Street Chapel was opened, with her mother she attended the worship of God there, and the truths of the gospel deeply impressed her youthful mind. About three years ago she became the subject of bodily afflictions, and her soul became distressed on account of sin, and she longed for the great salvation; but like too many others, when restored to health, she allowed those impressions to wear away, not yielding herself fully to be saved by grace.

In the month of November, 1852, on a Sabbath evening, she felt deeply under the sermon, and was induced to remain at the Lovefeast that followed. During that service a very gracious power from on high was realised; several persons were brought to the feet of Jesus; among whom was our departed sister, and an elder sister, who we rejoice to say, is still happy in the love of Christ, and living in hope of meeting in the better land, her who is not lost but gone before. That evening Harriet was brought into the enjoyment of peace with God, being justified freely by his grace, through the redemption which is in Christ Jesus. On the Monday following she resolved to unite herself with the Lord's people. Before going to class meeting she called to see one of her youthful companions, to whom she said, "Jane, I have been to the penitent's bench, and to-night I intend going to the class meeting; and must not now keep company with sinful companions." She received for reply that in that case she would have to give up all her pleasures. Our dear young friend had in some measure begun to enjoy the pleasures of religion, and was therefore prepared to assure her old associate that there were superior pleasures in serving the Lord. How well if all, when they are thus decided for Christ, would *fully* renounce the world, "Come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Having taken up the cross, and told her former friend that she was now on the Lord's side, and having advised and urged her in vain to follow her example, she sought her companions among the Lord's people; and with the psalmist was prepared to say, "I am a companion with those that fear the Lord." Speaking of this interview she said, "My mind was greatly relieved, and on calling on a person who loves the Lord she spake words to me which gave me comfort." At the class meeting that evening she was greatly refreshed from the presence of the Lord, her soul was joyful in the God of her salvation."

Wishing to be useful, she became a teacher in the Sabbath School; but by reason of her feebleness of body, she was unable to attend this interesting, and to her renewed heart, pleasurable work but little. Neither was she long favoured with the privileges of the Lord's house,

as she became increasingly afflicted, and soon was wholly confined to her room. But she had learned to live by faith, she loved prayer, greatly delighted in her closet, and felt the sweetness of holding intercourse with heaven. It was the usual practice while she was able, after her conversion, to retire with her mother every day after dinner, to pour out their hearts to Him who seeth in secret, and who rewardeth openly.

She was wholly confined to the house about five months. During the former part of this time she greatly desired to recover, and felt a struggle between nature and grace; but grace triumphed, and she became sweetly resigned to the will of the Lord.

On one occasion she became distressed in mind for more perfect freedom. She felt her need of the blessing of perfect love. She was tempted very strongly on this occasion that she had been resting on a false foundation, that her hope was not good. But she gave herself unto prayer, and the blessing was soon realized, for while pleading with the Lord, a few friends being also engaged with her, the snare was broken, she was baptized from above, and her soul was filled with light, gladness, prayer, and praise.

Being now so blessedly filled with the Spirit, she felt more than usually concerned for the salvation of her friends; and at once desired that the family might be brought together, which was done. She spoke to them with great freedom of the things which belong to their peace. Speaking to the writer on the subject, she said, "I thought they might take warning;" adding, "it is good to talk about religion." While her friends stood weeping around, she shouted for joy, saying, "Do not weep for me, I am very happy." From that time, notwithstanding protracted and painful affliction, her soul enjoyed a blessed calm; her Heavenly Father lifted upon her his reconciled countenance.

To visit her was a delightful treat; hence many of the people of God were often with her, taking sweet counsel together, realising that the sick room was on the verge of heaven. My own soul was often refreshed and my mind greatly delighted while viewing, as I did, the grace of God in this young disciple of Jesus. Referring at one time to the evening when she was converted, she said, "It was a blessed lovefeast for me, was it not?" Yes, dear child, to thee it was the gate of heaven, that heaven to which thy happy spirit has now fled. To a friend that was much with her she said, "All my appointed time will I wait for my Lord's coming. Blessed Jesus! praise his holy name." At another time she said, "I thought I was just got home. Oh, what a blessing the Lord has given me! I have seen the heavenly gates, and it is a straight road. I have seen the heavenly company all in white, and heard beautiful music, and a harp was given me. I heard a voice saying to me, Be not afraid for I am with thee, and will guide thee safe home. Oh how I should like for us all to go to heaven together! Oh! what a ray of glory the Lord has sent into my soul."

One Sabbath morning, about a fortnight before her death, she said to her friend, "You will have a beautiful Sabbath to-day. I hope I shall end my Sabbath in heaven." At another time she said, "I am in great pain, but what are my sufferings to those of my blessed Jesus! I have pain, but am very happy in the Lord. What should

I have done now without my Saviour? Blessed be his holy name, he is lighting up the valley. One moment in heaven will make up for all I have suffered on earth." In these conversations she sometimes expressed a fear lest she should say something that would grieve the Spirit of the Lord. Her concern for the salvation of her friends was manifested by her entreaties, which she often mingled with tears, that they would prepare for heaven, and meet her there. On one occasion she prevailed on one of her brothers to get on his knees, for whom she engaged in earnest prayer; and urged him to seek salvation for himself, and to train up his children in the fear of the Lord. On her father desiring her to pray for him, she said, "I do pray for you father, but you must also pray for yourself." She would often say, "the Lord is with me," and appeared to be much comforted from the words of the Lord to the apostle, "My grace is sufficient for thee." On being told she must trust in the Lord, she said, "Yes; though he slay me, yet will I trust in him." She often sang with much delight,—

"A Saviour, let creation sing,
A Saviour, let all heavens ring;
He's God with us, we feel him ours,
His fulness on our souls he pours:
'Tis almost done, 'tis almost o'er,
We're joining those that are gone before;
We soon shall reach the heavenly shore,
We then shall meet to part no more."

As she drew near the closing scene, on seeing her mother weep, she said, "Do not weep mother, it is the Lord's will. You might be taken away, and I might be left a delicate girl, having no kind mother to care for me."

On Monday, June 19th, 1853, she was much worse, and said to her mother, "I am dying, be sure and live to God mother." To her sister she said, "Be regular in your attendance at the class-meeting." Prior to this she had obtained a promise from her mother that after she was removed from earth to heaven she would take her place in the class. This promise I am happy to say has been faithfully fulfilled; her mother is united with us in christian fellowship, and is also united to Christ the living vine.

Nearer her end she said, "View the contrast between the death-bed of the saint and the sinner.

'Angels beckon me away,
And Jesus bids me come.'

I long to be with my Saviour." During the last two days of her life she said but little; but what she said was very cheering. She spoke of a smiling Saviour, and longed to be with him.

On Thursday June 22nd, she said to her mother, "I will pray an hour mother, perhaps then the Lord will take me home." She did engage with the Lord one hour, and then said, "It is not the will of the Lord to take me yet." She lingered throughout the day, calmly waiting for her Lord and Saviour, and about six o'clock p.m. she began to pray again vocally as she had done in the morning. Her mind was sweetly composed, and on being moved she said to her sister, "Oh! Jane!" and sweetly fell asleep in Jesus, being a little more than Seventeen years of age. Another ripe fruit of Missionary labour.

She is gone to the land of rest. Oh! may we meet her there all glorious.

"Methinks I view the saint at rest
Safe anchored in the haven of joy,
She thinks no more of conflicts past,
Wonder and love her heart employ:
She wonders much at all she sees,
She loves the author of her bliss;
And cries while she the scene surveys,
'Oh! what a happy land is this!'"

R. P. TABB.

MEMOIR OF JAMES WINTER,
OF HILL COMMON, IN THE TAUNTON CIRCUIT.
BY FRANCIS MARTIN.

"Our partner below,
Our brother in woe,
From sorrow and pain,
God hath call'd to the pleasures that always remain
He hath snatch'd him away
From a cottage of clay,
To a kingdom above.
Follow after he cries, as he mounts to the skies,
Follow after your friend
To the blissful enjoyments that never shall end."

"I am resolved," said Bishop Beveridge, "to endeavour to be a spiritual, as well as a natural father to my children; yea, to take more care to get a portion for their souls in heaven, than to make a provision for their bodies on earth. For if he be accounted worse than an infidel, that provides not for his family, what is he that unconcernedly suffers his family to neglect the salvation of their souls?" Unhappily James's parents being unconverted themselves, manifested no concern for the spiritual and eternal interest of their children, consequently his younger years were spent under the full predominance of his own self-will, and were a specimen of what the human heart will incline to, when parents take no pains to train the morals of their children, and practise none themselves. He grew up an unrestrained child, living according to his own corrupt inclinations, not knowing the great end for which he was born; nor did any of his household instruct him better. As a necessary consequence he had no religious information, but few restraints of conscience, and God was not set before his eyes. Hence he grew up ignorant as the "wild ass's colt." But the grace of God is of an enlightening, subduing, purifying nature, when we are willing to yield to its influence, and obey its dictates, so as to be fully submissive to its operations; and, through mercy, when James was in the 20th year of his age, he happily became the subject of the grace of God, so far as to feel that, "old things were passed away, and all things were become new" within him. This blessed change was brought about under the following circumstances. He was induced, with some of his giddy companions to attend a prayer meeting which was then held at Br. R. Pole's house, near his home; this he did at first with no other motive than to spend an hour, or make sport; he, however, was soon struck with their cheerful happy countenances, as they sang and prayed, and their

friendly, affectionate manner; and was led to say in his heart, "Surely they are a happy people." He was soon convinced that it was religion which he wanted to make him happy, and began earnestly to seek it. He now became deeply acquainted with the depravity of human nature, saw his need of a Saviour; and after continuing in distress of mind for some little time, one evening at the preaching room at Halse, after the sermon, prayer was made to God in his behalf, and while thus engaged, he believed—he trusted in the blood of Christ for salvation, for present salvation, and his soul was brought into the glorious liberty of the children of God! O the joy that instantly sprang up in his mind! The very idea that his sins were pardoned, produced exquisite delight! But when he considered himself a child of God! an heir of glory! he could sing in an ecstasy,

"My God I am thine,
What a comfort divine,
What a blessing to know that my Jesus is mine.
In the heavenly Lamb,
Thrice happy I am,
And my heart it doth dance at the sound of his name."

He immediately united in church-fellowship with our friends, and continued a steady consistent member until death. His religion being offensive to some of his own household, he spent most of his evenings at Br. R. Pole's, "choosing rather to suffer affliction with the people of God," than by violating his principles, or giving up his religion, to enjoy the smiles of his nearest ungodly relatives. He experienced the truth of the Saviour's declaration, that a "man's foes are those of his own household," and found "that they who will live godly in Christ Jesus shall suffer persecution." But having counted the cost, "none of these things moved him." It only drove him more to prayer, and to delight more fully in the company of the pious. The numerous virtues which adorned his character, and which were visible to all who knew him, were of a purely christian kind. His religion was that of the New Testament. "Being justified by faith, he had peace with God through our Lord Jesus Christ." He received the spirit of adoption, whereby he was enabled to cry, "Abba, Father!" Being converted, he was become as a little child. When he experienced this blessed change, he could not read, never having learned the alphabet; being however now desirous to learn, all the evenings he could spare, while not at the means of grace, he spent at Brother Pole's, who with his wife, felt a lively interest in his welfare, and commenced teaching him his letters; and when our friends at Halse opened a Sunday school, James became a scholar, and I have heard Brother T. Watts, the superintendent of that school remark, that, he would regularly take his seat among the little ones, learn his lessons, and receive instructions, with all the simplicity and docility of a child. He continued to make considerable proficiency in learning, up to the time of his marriage; by which time he could read the Bible tolerably well. When his character was fully developed, and his moral habits formed, so that he had acquired general confidence and esteem, it was found he possessed abilities for usefulness; and feeling himself not willing to eat his morsel alone, he was encouraged to "warn sinners to flee from the wrath to come." Being blessed in his own soul, and being made a blessing to others, while thus engaged,

he was in due time received as an accredited local preacher. The generality of his hearers considered that he possessed moderate abilities for the ministry of the word. The writer heard him once at a watch-night, with considerable pleasure. His preaching was scriptural and plain. His manner was animated, connected with a tolerably clear, easy delivery : and his discourses were delivered with energy and warmth, such as rendered his preaching generally profitable. His ideas on the plan of salvation, were clear and scriptural : and his preaching was mostly confined to those important truths which more immediately concern the salvation of the soul. There was generally a good influence attending his preaching and praying. In all the circumstances of life, his christian course was remarkably uniform. No affliction or privation, on the one hand, however severe, was suffered greatly to depress his spirits ; nor on the other hand did any scene through which he passed, or praise which he received, greatly elate them. A mild calm expression usually marked his countenance, indicative of the peace that by the grace of God reigned within. The character which he exhibited in the occasional company of christians, or in the means of grace, he exemplified also in his family, and among those with whom he laboured. He had occasionally been the subject of painful affliction, for a year or two before his death, and it appears he had an abiding sense of the uncertainty of life, and the retributions of eternity. Hence his prevailing themes in his familiar conversation with his friends, in the social circle, and in the pulpit, were the shortness and uncertainty of life, the importance of a preparation for death, and "the glory that shall be revealed" in them that love God. These truths seemed to be impressed upon his mind. Hence, "out of the abundance of his heart," his mouth spake, and "the law of kindness" was upon his lips. The last time he preached he took for his text, Job xxx. 23, "For I know that thou wilt bring me to death, and to the house appointed for all living." These words were impressed upon his mind, and not having spoken from them before, he was some little time in finding them. After meditation and prayer, he went to Halse Chapel, (near the place of his birth, and in the village where he was converted) and preached his last sermon, and the friends remarked that he was unusually impressive, in speaking of the solemnity of dying, and appearing before God in another world. Soon after this, he was violently seized with an affection of the spinal marrow of his back, which was followed by the brain fever, baffling medical skill, and in a few short weeks brought "him to death, and to the house appointed for all living."

From the nature of his painful affliction, he was delirious for a considerable time, except at intervals. At times he would cry out, and groan in anguish under his excruciating pain, and the next minute, would sing aloud :—

"There is a land of pure delight,
Where saints immortal reign ;
Infinite day excludes the night,
And pleasures banish pain."

Even during his delirium, he would at times be holding a prayer meeting ; at others, preaching, exclaiming, "You must be washed, yes, you must be washed and made clean !" And once in holy triumph he sung :—

"I hope I shall die shouting,
With glory in my view,
And plunge right into glory,
Where pleasures ne'er decay."

On Thursday morning, September 22nd, 1853, he was released from a body of pain, and taken to his eternal reward, at the age of thirty-two years, leaving a wife and four children (one of them not then born) to suffer more or less, from this irreparable bereavement. But the Lord has done it; he cannot err, or be unkind; "What we know not now, we shall know hereafter."

From the nature of his disease, it will be seen, that he had but little opportunity to add much to that best of all evidence of his safety, a scriptural conversion to God, and a life of devoted piety. From what I can learn, from the period of his conversion to God to the time of his death, amidst all persecution, affliction, privation, and temptation, he sustained an exemplary, consistent, and uniform character; so that it may with propriety be said of him that he was a meek, humble, devout follower of Jesus. Among men he was courteous, in his family affable and mild. He was the steady friend, the tender parent, and the affectionate husband.

At the request of the bereaved widow the writer improved his death at Hillcommon chapel, to a crowded, deeply affected congregation, from Job xxx. 23; Brother Winter's last text. May lasting good be the result, and may the widow and fatherless children, with the writer and readers of this memoir, so live to God on earth, as to meet him at last in heaven. Amen.

O that we at last may share
The bliss of those that soar above;
Lord grant that with our Winter there,
We all may sing redeeming love.

MEMOIR OF MRS. PINK.

To the Editor.

Liphook, January, 17th, 1854.

Dear Brother.

Mrs. Wheeler, the mother of the individual whose memoir is now forwarded, put some papers into my hands to prepare a memoir. Not knowing the person, I requested Br. Eli Gauntlett, who did know her, to prepare it,—I can assign no reason for the delay; but however late, I believe the insertion in the Bible Christian Magazine, will gratify the friends of the deceased, and give our readers to see that our Missionaries have not laboured in vain.

J. HICKS.

WHEN the cold grave closes over the mortal remains of faithful christians, it is with a higher motive than the gratification of an idle curiosity, that we record the power of God's grace displayed in their salvation. We gather up the scattered memorials of their existence, as a bunch of beautiful flowers, that will, if rightly valued, "allure to brighter worlds." We shadow forth the course of that life which has proved before the world the value and reality of that religion which alone can secure the soul from eternal death, and raise it to eternal life. We perpetuate the memory of the just, that the living may profit thereby. With this view the following brief account of our beloved sister is given.

MARY ANN PINK, daughter of THOMAS AND ANNA WHEELER, was born in the parish of Farnhurst, in the county of Sussex, September 7th, 1814. From childhood she was the subject of conviction, and was often in some measure sensible of her sinful state; but resisted the influence of the Holy Spirit for twenty-six years; living without God and without hope in the world. Although she did not fall into the depth of sin which some do, she was a perfect stranger to God, and his grace.

The Bible Christians, constrained by "the love of Christ," visited the dark villages in which her family resided, and unfolded the glories of a dying Saviour. Both parents were pricked to the heart, believed in the Lord Jesus Christ, and were saved. Mary Ann having previously entered into the marriage state, visited her parents soon after God had brought them to experience salvation, and was so much annoyed by their earnest prayers, that she said she thought she must strike her father. The devil raged, but the Spirit of God is almighty. His word is "sharp and powerful," and whilst listening thereto as it fell from the lips of God's minister, it smote her conscience, she saw and felt her awful state, and for two months carried about a burden intolerable to be borne. Her convictions were deep, and at the expiration of six months she was enabled to cast her soul by simple faith on the merits of Jesus, and was saved. At the time of her conversion, so overpowering was the influence of the Spirit, that she could scarcely believe she was in the same world, "Old things were passed away, and all things were become new," all was light, and the glory of heaven beamed forth upon her soul.

She now had to learn that a life of faith was one of successive conflicts and of victories, before it could be one of absolute triumph. She soon became the mother of a little boy. He was indeed a sweet child, but died at the early age of six years. At four years old his heart was changed by God's grace. His death was triumphant. His last words were three verses of a beautiful hymn, and angels carried him swiftly to the bosom of God. Soon after this she became a widow. Her husband died in the faith, and left her with two small children, she had many severe trials, but God was her helper. At one time she was without bread to eat. It must have been deeply painful to see the little ones weeping for food. It is not easy to enter into the feelings of a mother in such an hour; but the sympathising and blessed Jesus, who was "touched with the feeling of our infirmities," looked upon her in infinite compassion. She took up her bible and opened upon these words, "Trust in the Lord and do good, and verily thou shalt be fed," and she was soon supplied with food. Ours is a faithful God. After this she supported her family by keeping a small school for some time, and she then left her little ones in the care of her mother, and went to service. It was while she was in this capacity that I first became acquainted with sister Pink. I met with her in Liphook class about twelve months. At this time her enjoyments were not great, and sometimes she was much cast down; but she exemplified the purity and strength of her religious principles, and gave real proof of the salutary influence they had upon her affections.

She felt her responsibility, and steadily pursued the path of duty.

There was a firmness and consistency in her conduct, which adorned the doctrine of the gospel. She was a quiet woman; the Spirit's operations on her mind, were silent, gentle, and sweet; God fed her soul as He feeds the flowers, with silent drops of dew. She entertained humble views of her own piety, with a filial confidence in, and strong affection for God. She trusted in the vicarious sacrifice of Christ, renouncing all self-dependence; and although her piety did not burn into a mighty flame, it was a vital spark that shone with an even brightness.

Her views of divine truth were clear, and strictly evangelical, which rendered her soul deeply humble, she felt herself to be a poor sinner saved by grace.

After leaving Liphook she lived at Petersfield about twelve months, during which time I visited her frequently, and always found her pressing on to God.

She then removed to Hackney, London; and met with the Wesleyans. She wrote a few times while there, an extract will show the state of her mind. "August 19th, 1852, O what a blessing it is to know, that Jesus is mine and I am his! I do feel my soul drawn out to praise my God. The enemy of my soul has tried to molest my peace, but Jesus is my strong tower—a shelter from the storm."

Having for some years suffered from a disease of the heart, she was taken very ill, and after remaining six weeks in the hospital, she was brought home to her father's house. A complication of diseases quickly terminated her mortal career. Her sufferings were great, but like her Saviour she did not complain, nor think them too much. God was with her; all was well. I visited her a few days before she died, and shall never forget the blessedness of that hour. Surely her chamber was quite on the verge of heaven. Her heart was filled with that love that assimilates the soul to the likeness of God. She was ripe for glory. She said, "Brother Gauntlett, we shall soon meet in glory!" I replied, "Heaven is a holy place." She said, "Yes, it is; but Jesus' blood washes all my sins away, glory to his name."

As she drew near the solemn hour, her hope became brighter and brighter like the evening star, that is brightest at the close of the day. When the darkness of death surrounded her, it only gave lustre and brightness to that hope, which in health, at times, was dim; but always fixed on Jesus, and never obscured till quenched by death, and then, only to be rekindled to an intense brightness in that world where the righteous will shine forth.

Just before she departed, she praised God aloud, and said, "O my mother; all fear of death is gone." Her little girls wept by her bed-side, as she commended them to her heavenly Father.

She sweetly fell asleep in Jesus, in the thirty-seventh year of her age, after faithfully serving her God eleven years. We have lost a sister, and angels have gained a companion! The boundless glories of eternity are now dazzling her immortal eyes. Her life was holy; her death was happy.

ELI GAUNTLETT.

MISCELLANEOUS.

THE ECCLESIASTICAL CENSUS OF 1851, AND ITS RESULTS.

[*Occasional Paper, No. 1, of the Society for the Liberation of Religion from State-Patronage and Control, 41, Ludgate Hill.*]

ON Sunday, the 30th of March, 1851, for the first time in British history, an account was taken of the number of persons attending each religious service, at every place of worship—of whatever kind—throughout the length and breadth of the three kingdoms. This was done by persons connected with such places of worship, at the request of the Government, who, being about to take the decennial census of the population, wished to seize upon “so rare an opportunity, in order to procure correct intelligence on two most important subjects of much public interest and controversy, viz., the religious and scholastic institutions of the country.” The result, as to England and Wales, has been published in an able and impartial report, prepared by Mr. Horace Mann, and the public, therefore, are now in possession of a body of unimpeached statistics, showing to what extent, by whom, and by what means, provision has been made for the spiritual wants of the community.

THE POPULATION of England and Wales, in 1851, was 17,927,609; but it is estimated that only 10,398,013, persons can attend places of worship at the same time, and that accommodation is therefore required for that number. The actual *available* accommodation existing is for 8,753,279 persons. It is provided by upwards of thirty organized sects, or bodies, exclusive of isolated congregations. With one exception, all these bodies carry on their operations without patronage or support from the Government of the country. The single exception is that designated “the Church of England,” which is invested with exclusive privileges, and is largely endowed with national property.

DIVIDING the entire religious communities into two great bodies—the established and the non-established—it appears that

	Places of Worship.	Sittings*
The Church of England has.....	14,077	5,317,915
Other Denominations	20,390	4,894,648
Less than Dissenters.....	6,313	423,267
Less		21,673†
More than Dissenters...		401,594

The Established Church, therefore, which has mapped out the whole kingdom into parishes, does not, in fact, provide religious accommodation for much more than half of those for whom it is required; so that but for the labours of those who are denounced by its canons for “their wicked errors,” there would be five millions of the people in a state of spiritual destitution! And they who have supplied this its lack of service, have done so under the greatest disadvantages. For centuries they were persecuted, and though now “tolerated” by law, they suffer in many ways because of their

* Including an estimate for defective returns.

† Described as “practically superfluous, as being out of the reach of any person who could fill them.”

dissent. In some places they cannot obtain a foot of land on which to erect a place of worship; in others, clauses in leases forbid them opening their own houses for worship. Both by intimidation and by pecuniary inducements, efforts are made to draw off adults from the Dissenting chapel, and children from the Dissenting school. They are made to contribute towards the erection or repairs of the buildings of the Establishment, and, unlike Churchmen, have not had the materials used for their own buildings duty free.* They also support their own ministers, whereas the established clergy are endowed by the State. Yet, notwithstanding this great disparity of circumstances, they have provided more places of worship than has the Establishment, and for every one hundred sittings which it supplies they find as many as ninety-three.

That is, in England and Wales, as a whole, for in certain parts of the kingdom they have far outstripped the members of the Establishment. In WALES, for instance, there are (including Monmouth)

	Buildings.	Sittings.
Belonging to Dissenters	2,498	602,877
Belonging to the Church	979	264,548
Dissenting majority	1,519	338,329

Wales is a poor country, having few large towns, and therefore, according to the reasoning employed by Churchmen, might be expected to stand most in need of a Church Establishment. *Yet Wales is the only district which needs no additional religious accommodation.*

So, also, in the more populous districts of England. In the towns having a population of more than 10,000, the 'Voluntaries' have built 2,672 more places of worship, having 135,786 more sittings. In the the two great northern counties, the difference in their favour is very considerable:—

	LANCASHIRE.			YORKSHIRE.	
	Buildings.	Sittings.		Buildings.	Sittings.
Non-established bodies...	1,150	423,789		2,466	626,617
Established Church	529	389,546		1,143	457,594
	621	84,243		1,323	169,023

Of the great addition which has happily been made to the religious accommodation of the country during THE LAST FIFTY YEARS, Dissent has furnished by far the largest proportion:—

	Buildings added.	Sittings added.
Dissent	16,689	4,013,408
Church	2,698	1,028,032

or an addition of 24 per cent. on the part of the Establishment, and of 455 per cent. on the part of the Dissenters:—

During the same time the Church of England, also, has largely gained by its adoption of the voluntary principle. This will be clearly seen from the following table of the number and cost of the churches built between 1801 and 1851:—

* From 1830 to 1844, the drawback amounted to more than a of quarter a million (£293,021 11s. 6d.) Prayer-books also are printed on paper duty free.

	Churches built.	Total cost.	CONTRIBUTED BY	
			Public funds.	Voluntaryism.
1801 to 1831.....	500	£3,000,000	£1,152,044	£1,847,956
1831 to 1851	2,029	6,087,000	511,385	5,575,615
1801 to 1851	2,529	9,087,000	1,663,429	7,423,571

Thus, while in the first thirty years, in the course of which the State gave the Church of England more than a million of money for the purpose, 500 churches were built; in the last twenty years it received from the State only half that sum, and yet erected four times as many churches! Many of the ministers officiating in these modern erections are also supported by their congregations, in precisely the same way as their Dissenting brethren. In addition, the many societies connected with the Church, not including those which are local in their character, are stated to raise "above £400,000 per annum for religious objects, out of which £250,000 is applied to foreign missionary operations." Notwithstanding, therefore, all the objections to the voluntary principle which Churchmen have been accustomed to urge, they have themselves been most zealously engaged in demonstrating its power.

If the achievements of voluntaryism during the last fifty years, both within and without the pale of the Establishment, in respect to provision of places of worship, be reckoned up, and contrasted with what has been effected during the same period by state resources, the result is astonishing. Mr. Edward Baines, assuming that of the 16,689 Dissenting chapels provided since 1801, only 10,000 are separate buildings, and that the cost of each has been but £1,500, sets down as the amount expended on them, £15,000,000. Adding to this sum what has been raised during the same time by voluntaryism in the Establishment, the following are the comparative amounts contributed, during half a century, for providing religious accommodation by government aid and by free-will offerings respectively;—

	By Government.	By Voluntaryism.
On Churches	£1,663,429	£7,423,571
On Chapels.....	Nil	15,000,000
	£1,663,429	£22,423,571

At the most numerous service on the Census Sunday—varying in the case of different bodies—there were in

Churches of the Establishment.....	2,971,258 persons.
Dissenters' places of worship.....	3,384,964 „

Mr. Mann supposes that one-half of those present in the afternoon, and one-third of those attending in the evening, were new attendants; and on that basis computes the number of worshippers in the CHURCHES to have been 3,773,474, and in CHAPELS, 3,487,558; that is, throughout England and Wales. But in Wales the preponderance of Dissent is enormous, as will be seen from the attendance at each of the services;—

	Morn.	After.	Even.
Attendants at Dissenting Chapels	247,394	134,835	324,859
Churches	85,089	40,525	31,454
Dissenting preponderance	162,305	94,310	293,405

And in Yorkshire and Lancashire the attendants were—

	YORKSHIRE.			LANCASHIRE.		
	Morn.	After.	Even.	Morn.	After.	Even.
Dissenters.....	220,977	185,992	214,740 ...	264,279	104,564	144,343
Churchmen	168,712	120,751	53,280 ...	192,170	118,661	70,719
Dissenting preponder.	52,265	65,241	162,460 ...	72,109		73,624

Indeed, in the large towns generally, Dissenting places of worship, sittings and attendants alike predominate.

The aggregate result is, that, taking the attendance on the Census Sunday as a test, the Establishment, while it has rather more worshippers than are found among the Dissenting bodies, has but a little more than one-third of the entire number of those who are able to attend religious services at one time; and taking the entire population (nearly eighteen millions), the number of its worshippers amounts to but little more than one-fifth. "If," said Archdeacon Paley, writing in defence of Establishments, "Dissenters from the Establishment become a majority of the people, the establishment ought to be altered or qualified." That contingency has now occurred.

To the reader who has carefully perused these facts and figures, the following inquiries are now respectfully submitted:—

Is it not clear that the theory of State-responsibility for the religious culture of the people is not, and is not likely to be, realized in fact?

Seeing that the religious portion of the community is divided into numerous sects, each conscientiously regarding his own views and practice as truthful and expedient, is it equitable or reasonable that one of those bodies, and that one having no more adherents than the rest, collectively, should be placed by the Government of the country in a position of superiority—legal, pecuniary, and social—its interests being specially regarded in all the national arrangements?

Is such a policy either just or wise, having reference to the millions who, unhappily, show no respect for religion in any form?

Is there not great absurdity in committing to a Legislature, representing a population thus divided in religious belief, and comprising so much of practical unbelief, the interests of any one church, and the guardianship of truths, respecting which there must necessarily be as much disagreement in that Legislature as among the people themselves?

Can it now be truthfully alleged that the voluntary principle is "weak," or "a failure;" or, if its impotency is still insisted upon, what is to be said in favour of the opposite system?

If the other religious bodies have effected so much for the cause of religion as the Church of England, and that entirely without public resources, is there reason to doubt that the members of the Church, who are the wealthiest and most influential part of the community, and have been shown to be most liberal also, can dispense with such aid, without any real injury to their Church or to religion?

Has not the Church of England grown stronger as a Church since it has become—in a pecuniary respect—less of an Establishment; and is it likely that the zeal and liberality of its members will be diminished, when they are thrown entirely on their own resources, and independence of State-aid gives them full liberty of action?

These are grave suggestions, and they are earnestly urged upon the attention of thinking men of every shade of opinion. They affect the continued existence of a state of things which, upon whatever principle it may be defended, beyond all question presents much that all good men must deplore. The discord and bitterness, the practical injustice, and the complicated anomalies, arising out of the union of Churches with the State, cannot but be evident even to those who regard such union as theoretically defensible. Public feeling is, confessedly, tending towards its dissolution, and the facts of the census will tell powerfully in the same direction. If such a change be effected as the result of conviction on the part of religious men generally, and especially of the ready acquiescence of Churchmen themselves, the greatest good may be attained with the least amount of attendant evil. It may be made gradually, calmly, equitably; and, long before its complete consummation, there will be diffused a kindly and benignant influence among the entire religious community. "We speak as unto wise men: judge ye what we say."

DISINTERESTEDNESS.

What a noble and godlike principle is disinterestedness, and yet how seldom we recognise it in the actions of men! Selfishness, its great antagonist, too often characterizes the proceedings of mankind. Look wherever we may, in the social, political, or even religious world; to the merchant or mechanic, the yeoman or serf, the master or servant, the professor or profane, and in too many instances we find self to be the great idol before which men prostrate themselves. Nothing can remedy such a state of things but deep religious feeling; for christianity alone strikes at the very root of selfishness, and establishes the principle of disinterestedness. Love is the essence of religion, seeing that love to God and love to man form the two striking and impressive features of christianity.

Disinterestedness does not grow in nature's garden, but is fostered by the principles of the New Testament. A truly disinterested person is one who feels as interested in the temporal and spiritual happiness of others, as he does in his own; who is raised above being unduly influenced by personal advantages; who consults not his own inclination nor ease when the welfare of others is concerned, but having clearly ascertained the path

of duty, treads therein with a firm and cautious step, looking to God for strength and support. He is willing to perform any duty; to make any sacrifice that would tend to the benefit of those around him. Being in possession of vital godliness, he imitates the example of his Divine Master, who "went about doing good;" hence we find him continually engaged in devising schemes, and prosecuting plans, over which angels rejoice, and which God himself deigns to bless.

The disinterested man alone is truly happy: no time hangs heavily on his hands; no duty is irksome to his feelings; seeing the glory of God and the benefit of man entirely absorb his attention. He never works at random, but aims at the accomplishment of great and glorious objects, in the prosecution of all his intentions; and of him, with strict propriety, we might say, "He liveth not to himself." He does not fold his arms together—look with indifference on all around—and exclaim, "Am I my brother's keeper?" but feeling his responsibility, attempts by example, contribution, study, and prayer, to make the world better than he found it. And as our happiness is always in proportion to our usefulness; since God brought us into the world that we might be use-

ful, the disinterested man alone is truly happy, because he alone answers the end for which he is created. The person who continually concentrates his attention on himself, and acts as if no person had any claim on his regard, enjoys but a small amount of happiness, (if any at all,) contrasted with what that individual enjoys who from morn till eventide, in all seasons of the year, tries to do all the good he can. The position that disinterestedness produces real happiness, derives considerable strength from the fact, that angels are purely disinterested beings. What happiness angels enjoy! and yet no selfish feelings influence their movements: no malice nor envy disturb their peaceful minds. They repine not at the happiness of any, but rejoice in the happiness of all. The lowest orders among them murmur not at the higher position of kindred intelligences, but glory in the arrangements of Infinite wisdom.

The noblest specimen of disinterestedness that ever appeared on earth, was Jesus Christ. He sought the happiness of others, not his own. He wept, that others might rejoice; suffered that others might be blessed; expired on Calvary's cross that we might reign with him in heaven! We have also a very striking display of disinterestedness in the conduct of St. Paul, who could wish that himself were "accursed from Christ, for his brethren, his kinsmen according to the flesh." The more we practise the zeal of the Apostle, and imitate the example of the Saviour, the more of this heavenly principle shall we ourselves enjoy. What was it, but pure disinterested love, that projected the creation of man, and which stands so prominently forth in the wondrous scheme of human redemption?

The disinterested person is truly in earnest. Earnestness forms an essential part of disinterestedness: hence we find that it characterizes all the attempts of the disinterested to do good. And, O! what need for earnestness, time being

so short, and life so uncertain. Some months ago I visited for the first time an aged, afflicted person, pointed him to Jesus Christ, and promised, all being well, to visit him again the next day; but early the next morning, the tolling of the bell announced to all around, his removal from time into eternity. See the truly disinterested man in the church of Christ, he loses sight of his little peculiarities of sentiment, and blends his energies with those of his brethren and sisters, to stem the torrent of iniquity, and to extend the Redeemer's kingdom. See him in society, he sacrifices personal comfort to promote mutual happiness. See him in the family, forgetting his own happiness to seek the well being of those around him. When altercations occur, he endeavours to pacify; when difficulties appear, he is ready to explain; when help is needed, he is willing to assist. No person appreciates more highly nor observes more fully, the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them" than he: hence no trivial affairs occupy his mind, but things of the highest moment, namely, how he can remedy existing evils, reform corrupt opinions, and establish truth on an immoveable basis. Being a real philanthropist, he is opposed to everything inimical to peace and harmony; and being a true christian, he strives to weaken the influence of satan, and to diffuse religious light and information wherever he goes.

The disinterested person enjoys real prosperity, and is universally respected. His soul prospers, for with what measure he metes the same is measured to him again. He alone experiences the truth of that blessed assertion, "There is that scattereth and yet increaseth." In blessing others he gets himself blessed by Him who rewardeth every one according to his works. He is temporally prosperous; as he trusts in God, he is sure to realize all necessary blessings, and ofttimes he rises to such a position of wealth and comfort as could

never be attained in any other way. His acts of kindness, which like the evaporation of the ocean return in fruitful showers upon himself, are rendered conducive to his comfort, and subservient to his prosperity. He is also universally respected, as he constantly exerts an influence for good, that influence cannot but be felt. His death occasions a loss to all; the poor lose a friend, the needy a helper, the family circle a tender relative, the perplexed a soothing confidant, the country loses one of its best patriots, society one of its brightest ornaments, and the church militant a useful and consistent member. "Mark the perfect man, and behold the upright; for the end of that man is peace."

The disinterested man, therefore, though it may appear paradoxical, is the most interested person in everything that is good. Benevolent institutions receive his support; works of charity engage his attention; his liberality is never appealed to in vain; his aid is never sought without success. Thus we see that disinterestedness is the highest possible form of christian benevolence, and commends itself to every one. And when christianity becomes universally diffused, disinterestedness will characterize the proceedings of all. Whatever may be the character of the Millennial period; whether the Saviour reigns personally or only spiritually on earth; whether sin totally ceases, or only the major part of the human family become the subjects of grace divine; disinterestedness, we believe, will be more highly appreciated, and its salutary lessons more extensively observed.

O, disinterestedness! thou guardian angel, thou celestial visitant, the source of so much comfort, who art the offspring of Heaven, would men everywhere but listen to thy secret and impressive voice, and yield to be influenced by thy powerful suasion, then all forms of selfishness would soon disappear, and everything that opposes itself to the Divine will would be quickly and entirely destroyed; then the

"swords would be beaten into ploughshares, the spears into pruning hooks," and righteousness, peace, and harmony would abundantly flourish.

Haste, happy day, the day we long to see, and the day which must and will appear; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

W. J. HOCKING.

London, 1854.

TEETOTALISM.

DEATH AND DRINKING.

Life is God's gift. It is a great gift. We value it above all riches. In case of danger all that a man hath will he give for his life. It is the period measured by Providence, during which all the pleasures and happiness of humanity are to be enjoyed, and all its duties to be performed. Oh what folly to be constantly attacking, mutilating, and destroying that most precious of all jewels! Ninety-nine out of every hundred die sooner than they would by violating the laws of health and longevity, and a vast proportion do not live out half their days. Every unnatural stimulant helps to bring them nearer to the grave. Of all the other causes, the use of intoxicating liquors is the most powerful. Drinkers destroy the pleasures of life; nay, they cut off a great portion of it as effectually as if they laid their necks upon the block, and struck the fatal blow with their own hands. Nature truly bears up under a great deal of torture from strong drink, but at last it gives way and often suddenly. Could we examine the progress of disease internally, we should be able to trace its insidious progress in every one who drinks strong drink even moderately. Indeed, an occasional bout of drunkenness does not harass the system near so much as the daily or frequent drinking of a few glasses in moderation.

Moderate drinkers! The human slaughter produced by drinking is terrible. Are you not answerable

for much of it? Do you not by your little drops praise the drink and favour the drinking system? And do you not, by this habit, obstruct the progress of the Temperance Reformation? For humanity's sake, do not murder yourselves by inches, and for God's sake do not encourage others to do so by a bad example.

A WORD TO YOUNG MEN.

From 16 to about 21 years of age is considered the most dangerous period of life, as it respects the formation of moral character. At this age your judgments are but slightly matured, and your feelings strong and vigorous. Parental control is now relaxed, and you are easily persuaded and led away by your companions, either for good or for evil. See how soon thoughtless boys acquire the habit of swearing from hearing others; and their oaths and wicked language, as they pass in groups down the street, is really shocking. See how soon they learn that ridiculous, expensive, unhealthy, and demoralising practice of smoking. See, above all, how easily they are tempted into the jerry-shops and public-houses, and learn to drink intoxicating liquor. It is here they witness every thing that is bad—it is here they get the first lessons of drunkenness; and it is here many of them get ruined for life.

Youths and young men!—take warning! Never go with the multitude to do evil. Shun bad company! Never be seen where intoxicating liquor is sold. If you mean to do well and prosper through life, be teetotal, and chose teetotalers of good character for your companions. You see what terrible havoc drink is making in families, and in society at large; and much of this is owing to persons commencing to drink when young. What a happiness it will be to yourselves and to your friends if this little paper should lead you to resolve never to taste intoxicating drinks; and if you have tasted, to abandon them before they get the mastery over you, as they have over

many others. Make a strong resolution, and stick to it, and you will find that abstinence from drink will be one of your best friends through life.

WHY AM I NOT A TEETO-TALLER?

Because I am in bondage to the *fashions* and customs of the age, and have not courage enough to discontinue the glass, although I know that from these customs spring a great portion of the intemperance of the people.—Because I have got associated with those who are fond of their glass, and I have not resolution enough to leave their company or refuse the drink, although I know and can see that many of them are doing themselves serious injury.—Because I am afraid of losing some of my customers, or sustaining some pecuniary disadvantage by abstaining, although I believe the gain in the long run would be greater than the loss.—Because I feel so little interested in the welfare of my fellow-creatures that if giving up my glass would save many, I am not willing to do so, although I pretend to be a Christian and to believe in him who sacrificed his life for the good of others.—Because I am wishful to maintain caste, by drinking as respectable persons do, rather than join the teetotalers, although I have no doubt that their practice is the best.—Because I am not willing to be supposed deficient in hospitality, although I am aware that the drinking part of it leads to innumerable evils. Because the doctor recommends me to take a little, although I allow that drinking at dinner and when friends call, or in the bar parlour, is not exactly the place to take physic. Because I *like* a glass of ale, or a glass or two of wine, although I have felt worse for it afterwards, and, indeed, have often been over the line, but concealed it as much as I could from others.

Reader! Are the above, or any of them, the reasons why you are not a teetotaler? If so, be ashamed of yourself. Go down on

your knees, and ask pardon, and never drink again!

ENCOURAGEMENT FOR TEETOTAL MINISTERS.

I beg to inform the Bible Christian Missionary Committee, through the Magazine, that I have received the sum of 5s. for the Missionary Society; from Mr. Oliver, Cabinet Maker, of Torquay, for this reason; (I give his own words) "Most of your Ministers are Teetotallers." **GEORGE BURRIDGE.**

"Observe, 9,000,000 gallons of spirits are annually consumed by professing Christians! £4,000,000 are at once wasted—more than wasted, which might be applied to the service of our God and Saviour."
—*Archbishop of Canterbury.*

THE PRAYER-MEETING.

THE ABSENTEE.

"But, Thomas!"—Ah! shall we proceed with the record? shall we recite the guilt of a disciple? why not! This very incident was written for our use. Mark, then, the emphasis,—“Thomas”—one of the twelve—“was not with them when Jesus came.” It is surprising; not Pilate—Herod—Annas—Caiaphas, not any of those who raised the wild cry, “crucify him;” What did they care for Jesus, except to crush his cause, and to blot his name from the earth. Strange place for them: the place of prayer! No, it was Thomas, one of the twelve, called to be a disciple, to tell his grace, to be washed in His blood, to reign with him in glory! He was absent on that memorable night. Fellow-christian, thy impenitent neighbour may not attend the prayer-meeting, he makes no profession of faith, hope, or love; no throne and crown await him on high. Thou hast faith; along thine eternal pathway spreads the eternal glory. “Thomas was not with them!” Well, what if he was not! It was a little matter, very little, staying away from the prayer-meeting. Ah! my brother, it was large enough to be noticed by the

Omniscient Eye; to be marked by the Divine pen; the christian in all ages since has read it; the world far and wide, has known it; coming generations, even to the end of time will learn it; I do not know but in heaven they will still wonder at that strange line, “Thomas was not with them when Jesus came!”

Dost thou remember who notes thy absence from the prayer-meeting? Thinkest thou when the books are opened there will be no record concerning thee? Why was not Thomas there! Doubtless there was a reason.

Perhaps his business was urgent. He must make sale of those fish; or may be his net was broken, and must be mended. Perhaps he was invited to meet some friends, and must prayer interfere with a social visit? Or perhaps there was some special attraction that night in Jerusalem—a concert of music, may be, or a lecture from some famous Rabbi; and must these be foregone just for the Church prayer-meeting? Or perhaps it rained; or at least was cloudy, or somewhat cold, or I do not know what was the reason. This I know, Thomas was not with them, when Jesus came.

Christian professor! Thou dost not know what kept Thomas from the prayer-meeting; but what is it that so often keeps thee? Is it a good reason? Will it bear scrutiny? Will it appear valid from the bed of death? Will it stand the ordeal of the Judgment?

But some one says, “It would indeed have had a better look if Thomas had been present. It would have been more consistent with his religious profession. But, really, what practical difference did it make? Or, at most, if it did exert some slight influence for evil on others, did Thomas himself suffer any loss? Loss? Alas! who can tell what loss? Was it not an occasion of deep and sacred interest? Was not the glorious Saviour there? Did he not fill those praying ones with divine peace? Did he not impart to them the Holy Ghost? Great, beyond expression, were the benefits, as well as the joy, of that hour. It was an epoch in their

earthly history. It will add brightness to their immortal being. Reader! Dost thou belong to the church of Christ, and yet dost thou stay away from the prayer-meeting? I say nothing of duty or consistency; but consider, I pray thee, art thou not a loser?—*Christian Treasury*.

SIGNS OF THE TIMES.

Mr. Editor.—The following remarks were penned nearly two years ago, while I was on the Pickering Circuit; but for various reasons I neglected to transcribe them for insertion in the Bible Christian Magazine. Many wonderful events are transpiring around us in the political and moral world; and surely it becomes christians to be, like the children of Issachar, "men that have understanding of the times, to know what Israel ought to do;" but I have neither leisure nor disposition at present to alter the shape of this article, to "suit the times," any more than it does already. It is, dear Sir, at your disposal.

R. L. TUCKER.

*London, Canada West,
March 16th, 1854.*

A great noise has of late years been made about "the signs of the times." Millerism has talked of dark days, falling meteors, and the Aurora Borealis, as portentous of great events in the political and moral world, until its wild fancies and idle chimeras have blown like dust back into its own eyes, blinding its vision, which even previously was not in accordance with truth. But there are signs of the times, which, if rightly understood, will materially assist us in forming a proper estimate of the moral condition of mankind.

The aspect of the spiritual horizon is to be earnestly regarded, that we may perceive our *whereabouts* in the gospel day which is to enlighten all nations;—and that we may ascertain the indications of advancement or retrogression in the divine regeneration of our earth. In reference to even the darkest portions of our race, "The night is far spent, and the day is at hand." "Midnight's past, the Cross is binding." Streaks of light are flashing across the darkness giving pro-

mise of the speedy fulfilment of the prophecy, that "the whole earth shall be full of the glory of God." The proud temples of Paganism are crumbling to the ground; and the idols are perishing at God's command. Of the vast millions who have been sitting in darkness and in the region and shadow of death, multitudes have been enlightened with the light of life; and unto others of them light is springing up. It is encouraging to see the increasing liberality of the christian public in sustaining the aggressive movements of the church. It is a great fact that 14½ millions have been contributed during the past half century to the Bible, Tract, and Missionary Societies; yet it is solemnly true that many professing christians have not done what they could; and while it is a pleasing thought that thousands have given not merely their property, but also themselves to the sacred work of preaching the gospel, and either at home or abroad are labouring in the great harvest field of Missionary enterprise, reaping the more than golden grains, it is a melancholy reflection that very many have neglected their high vocation, and are now fast asleep, like Jonah on his way to Tarshish, while Nineveh is perishing. Hence, though "the harvest is plenteous the labourers are few."

Among the signs of the times the present aspect of Popery is of deep interest. Its very existence is a wonder—a miracle; a lying wonder—a miracle of Satan. How mighty are the efforts of its votaries to maintain and extend their influence! Its branches are spreading far and wide. Even on the American Continent, and among our free Institutions, it raises its polluted head unblushingly, wipes its mouth and says it has done no harm, but is the "Holy Catholic Church." Sometimes indeed we fear that our country will be flooded with its anti-scriptural doctrine, and that the leaven of its malice and hypocrisy will materially affect the mass of society. Its secret machinations are at work in our Legislative Institutions; and civil and religious

liberty are at stake. But its days are numbered; God shall consume it by the breath of his mouth. It is to be expected that such a system of error and darkness will shrink before the light of truth divine when brought into close contact with it: and that when the deluded victims of popery from the old world arrive on the shores of America, where they are daily mingling with protestants, and *protestant christians*, whom they were previously taught to regard as little better than demons incarnate, but who now appear in their outward conduct to be at least as good as themselves;—and that when educated, the influence of the press and an occasional reading of the Holy Scriptures, should cause their inveterate prejudices to give way, and open their minds to conviction. Then follow, rejection of the mummeries of Popery, and the reception of the pure doctrines of christianity; and we may hope in the course of two or three generations many of the descendants of popish parents, spurning the ridiculous dogmas of the Romish church, will be at least converted to God. Existing facts serve to foster the expectation; instances of which could be adduced. Some have come under the writer's observation.

From the statements of popish writers themselves it appears that their church has lost about *two millions* in the United States. This is surely an encouraging sign of the times. Though we have been led to regard the power of catholicism as great, and greatly increasing, in the neighbouring Republic, yet facts show that, despite the strenuous efforts of their ghostly teachers, large numbers of Catholics relinquish their superstitions, become enlightened, and are consequently more susceptible of divine impressions and converting grace. Indeed the "man of sin" instead of being full of youthful vigour and energy, is old and rickety. Its head has been cut off; and though French soldiers have put it on the shoulders again, yet the pulsations of its heart are feeble; and though the motions of its extremities are vio-

lent, yet we may hope they are the convulsive throes of doomed and dying antichrist.

Though we may stand on the hill of vision and descry the portentous events that are transpiring around us—in the general diffusion of knowledge, the advancement of education, the efforts to sanctify the Sabbath of God in all christian lands, and in the Temperance Reformation struggle, yet we pass these by for the present, and advert to some signs of the times which affect the Bible Christian Church. I shall mention a few which doubtless affect, more or less, other bodies of christians, as well as ourselves. I shall merely mention them with a few remarks, and leave them to be amplified by an abler pen than mine.

1. Lack of scriptural knowledge and deficient means of communicating it. Are not some of our members deplorably destitute of scriptural information? Is not Biblical knowledge comparatively a scarce commodity among us? Certainly there is too little Bible reading in the present day; and a large portion of that little is careless reading. Many might with greater propriety be termed almost anything rather than *Bible* Christians. True, some are not able to read at all; but if possible, they ought to learn. Others are so occupied with the necessary and arduous labours of their callings as to find but little time to "search the scriptures;" but do they not waste in smoking, or in idle, useless, and often injurious conversation, precious hours, and days, and years, which if properly improved would make them intellectually and spiritually rich? This is the reason that some make such silly blunders on Bible subjects, although the blessed book has been at their hand, if not in it, from their infancy. Let Bible Christians make the holy volume their constant companion. Let it be more frequently taken with us to the house of worship. Does the general tone of our preaching aim as much as it should at informing the mind and exercising the understanding?

Our Sunday Schools—Oh! they must be greatly improved before they will be really efficient means of communicating a large amount of biblical knowledge. The teachers need to be men and women of cultivated minds, as well as warm hearts. Alas! many of our teachers, and consequently scholars, are very deficient in their knowledge of the Book of God. This deficiency of our Sabbath School going youths, gives evidence of the inefficiency of the means employed to impart to them a knowledge of the principles of our holy religion, and the contents of the Bible.

2. Careless method of *family worship*, and neglect of *family instruction*. We have national religion, conventional religion, and some closet religion; but how little *family religion*! Is not domestic worship often a mere formal service, gone through in a hurried, irreverent manner, without the hymn or psalm of praise, and frequently without the reading of the scriptures! How seldom is an attempt made to engage the attention of the children, and to interest their minds! Do not many of our heads of families delegate the instruction of their children and domestics to Sunday Schools and Ministers, although they themselves are perhaps occasional preachers of the gospel? Shame on them!

3. Late attendance on divine worship, and great neglect of the social means. This is a sign too frequently witnessed, and is certainly indicative of an unhealthy state of the spiritual system; but we shall not dwell on it now.

4. Again, in our field of observation an object of importance meets our sight,—the Local ministry—its *inefficiency and want of interest*. While we gladly admit this class of gospel labourers to be highly valuable, and indeed, in our view, indispensable in connexion with the Itinerancy, yet it must be confessed that many of its members are far from being what they ought to be. Who does not know that often the preacher in charge of a circuit or station is requested not to appoint such-a-one, and such-a-one, neither

here, nor there, nor elsewhere? Thank God, there are exceptions; and some of our local brethren are able ministers of the New Testament, *because* they “study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.” But how often is a want of interest manifested by some of those brethren in the wilful neglect of their appointments to preach the Gospel? Where is the Circuit that does not groan beneath the burden of those disappointments? Many a promising opening has been nipped in the bud by frosts such as these, and precious souls have been ruined by guilty neglect. A trivial excuse—a headache—or a *fret* is often all the reason apparent. Were such persons ever called to preach the gospel? If so, do they feel as they ought, their responsibility to God—to the church—the world.

5. Our burdening and cramping the energies of the Itinerants by an *ill proportioned amount of public labour*. That every gospel minister should do all he can in publishing the good tidings of great joy is fully admitted. That we all should be diligent, laborious men of God, is not doubted. Indeed, an indolent preacher is a disgrace to the sacred office, and had better leave it at once and turn his attention to something else; but there is a difference between being properly occupied in the duties of our high calling, and being injudiciously and unreasonably crowded with public preaching and praying, reading and talking, besides almost constant travelling. Many of our young preachers find that because they have not an iron constitution, they cannot endure the arduous labours of the Itinerancy, as it is at present among us. The vital organs are soon impaired and either asthma or consumption hurries them into an early grave. Not only is the physical constitution thus impaired and broken, but there are not proper opportunities for private duties, and preparation for public labour. When a preacher instead of preaching five or six times in the week, besides his du-

ties of study, pastoral visiting, and travelling, has to preach eight or nine times, travel from seventy to one hundred miles, visit fifteen or twenty families, besides extra services such as prayer-meetings, class-meetings, and funerals, within the compass of a week, he cannot have the time and opportunities, not to say desirable, but necessary for the proper performance of his many other duties. Is there not among us an unhealthy state of opinion on this subject? Do not many of our members and some of our officials, imagine that if the preacher has an evening without a public service, it is a shame, if not a sin; and that he is idle unless he sits talking with them, or occupies the sacred desk? And as the poor homeless itinerant wanders from house to house, do not many think they have a right to his time, to engage it almost as they please? And to suspend him from reading, writing, meditation, and prayer, when they like? It is true many plead that the preacher comes so seldom, that he can afford to lay aside his studies when he briefly sojourns among them; but they should remember that he is always there or *elsewhere*, and that perhaps among others is situated much as he is with themselves. At the same time our ministers are expected to be as much prepared for pulpit duties as others around who possess treble the advantages and opportunities. Oh! yes, we must be great preachers,—possessing the best of ideas, and a fund of knowledge, and be able to bring breathing, *living* thoughts, in burning words,—in language pure and powerful:—and yet many of the elements that would constitute intellectual greatness are denied us. We are to give evidence of study,—of search, and re-search; and yet are not to enjoy opportunities to digest well our thoughts, and to prepare them in chaste and forcible words for the public ear! How much like Pharaoh, withholding the straw, but demanding the same tale of brick! Brethren, members, leaders, stewards, we call upon you to aid, in an enlightened, sympathising manner, those who

labour among you in the word and doctrine. O pray for us. Help us to improve our time. Do not thoughtlessly make heavy draughts on it. Remember it belongs to us—to God—the church—the world; and that you yourselves will be benefited by the deep, earnest, consecutive prosecution of our sacred studies, that we may be prepared to do good, and bless the world and you. Brethren in the ministry, senior and junior, you have often directed your attention to this subject. Many do not understand our circumstances—cannot appreciate our difficulties; you can, you do. What can be done in the matter? You surely will not say, because this state of things has been, it still shall be. You will not endure the sentiment, “whatever is, is right.” If good old Mr. Wesley, who near the closing scene of his earthly career, felt so anxious to have a rule passed to prevent his preachers from killing themselves by preaching thrice on the Sabbath, ought not *our* public duties to be better proportioned to our private and personal duties? Brethren all, let our attention be directed to this subject;—who knows but a change for the better may be effected.

6. The cultivation of a changeable disposition and an unhealthy love of novelty in the people, respecting the ministry. So far has this proceeded that many expect to *like* a preacher only so long. No doubt this state of things obtains among all bodies of christians who have an itinerating ministry. Is it not nurtured and fostered by that system? What can be done to remove the evil? Many a faithful man of God has had his mind pained by it. Evidence has been given him, after labouring in a circuit a year and a half, that the people want some one else to preach to them. And when the stranger comes, though he may not know how to suit the truth to their case half so well as their former Pastor, yet their itch for novelty is gratified while they gaze on the *new preacher*, regarding all he says, as very wonderful. Oh! how many by indulging such dispositions have

caused their piety to be unsettled, or superficial and shallow; while carping and fault finding have eaten out its vitality.

7. Lack of spirituality in our Religious Anniversaries. In Missionary and Sabbath School Anniversaries, does not the desire for excitement too often rule the proceedings? Instead of that deep-toned piety and anxious concern for the welfare of our race, which ought to prevail, a light, giddy feeling, is created and fostered, altogether unsuited to the occasion. It is a question whether public religious speakers have caused this craving taste for the ludicrous; or whether they have only pandered to a popular disposition and taste existing

previously. However this may be the judicious christian cannot avoid seeing quite a tendency towards theatricals, in many of those "Annual Celebrations." It is to be feared that the vein of piety which should run through them has almost been lost in noise and show.

Now, if these remarks are in accordance with truth, let no brother needlessly blame me for adverting to these topics. My aim is to do good thereby. There are, no doubt, "Signs of the Times" among us as a people of a more cheering character than those I have mentioned. Perhaps some good brother will furnish us with a pleasing view of them; and suggest some means of remedying the evils deplored.

RELIGIOUS INTELLIGENCE.

CHAPEL DEBTS.

It affords me no small amount of pleasure, Mr. Editor, that our Chapel Debts are commanding the attention of our friends in many places; and while there may be some among us who do not seem to see the importance of discharging those incumbrances; those who see it to be an important matter must give it a prominent position, and deal with it in a practical way.

I do not conclude with Br. Westington, (as expressed in your March number,) that the small amount raised on behalf of the Chapel Fund, indicates unconcern about the condition of our chapels. But knowing the many noble local efforts which have been made, I conclude it is the unpopularity of the fund, arising from its *general* character which keeps it low. I am fully convinced that the Chapel Debts must be grappled with in the circuits, and especially in the localities where the chapels are situated.

Your readers of late have had their attention directed to the noble efforts of our friends in the far off land of gold; but I consider our natural love of variety is such, that the report of smaller deeds will not be considered unacceptable. With this view I beg to inform you and your readers of a tiny effort of ours lately made.

Some time after I entered this circuit being one day in conversation with our disinterested friend, R. Peek, Esq.

on this subject, he kindly offered to give one fourth part of the money, if we would raise the rest, to pay off the debt on our Tabernacle, or portable chapel, at Bigbury, which amounted to £23 : 10s. I brought the subject before the Michaelmas Quarterly Meeting, and the following Resolutions were passed.—

I. That notwithstanding the worthy efforts off our interested friends, the financial deficiency of this station is large, and having considered the subject, we are of opinion that the best means we can adopt to assist the funds of the station is, as speedily as possible, to raise the money and pay off our chapel debts, that the proceeds of the chapels may be devoted to the support of the ministry.

II. That a kind friend having made us a generous offer of one fourth of the amount due on Bigbury chapel, provided we can raise the rest, we resolve that an effort be made forthwith to raise the amount by the best means that can be devised, and we hope our friends through the station will heartily take up the matter.

We had some collecting cards printed and given out; some engaged to get or give a pound, some ten shillings, some five shillings, and some took cards without a pledge, and all went to work; and though it has been a most unfavourable time for such an effort, every thing being so dear, yet the col-

lectors did well. A few pounds were required to finish up the affair, and we appointed a Tea and a Public Meeting to be held on Wednesday last. The weather was rather unpropitious, yet a goodly company assembled. R. Peck, Esq., took the chair on the occasion, made himself very much at home, delighted the people, and was highly pleased himself. Mr. Foster, Baptist, Mr. Stidson, Methodist, and Mr. Balkwill addressed the meeting. I was prevented from being there myself through affliction. The meeting went off well, and as far as I can learn, every one was highly pleased.

There were several features of the meeting of an interesting character, such as its fraternal spirit, and its productiveness; but one especially was that the chairman had the pleasure of sounding the death knell of the debt, and proclaim it like Br. Way's ball of sand, *dissolved*.

The seat rent of the chapel will henceforward form a regular item at the Quarter Board toward the support of the Ministry.

I find the people are always best pleased with themselves when they have done something, and you must not be surprised if you hear from us again some day. Till then I hope others will find you full employ to report their more magnificent efforts.

J. HINKS.

Aceton Gifford, March 14th, 1854.

MISSIONARY MEETINGS.

MICHAELSTOW CIRCUIT.

February 27th, 1854, we held our Annual Meeting in connexion with the society at Trevena, in Mr. Symons's barn, at Hendral. Much praise is due to Mr. Symons and several of our members, for the comfortable and attractive manner in which they fitted up the barn for the occasion. The attendance was very good: in fact the barn was filled to overflowing. The chair was very ably filled by our highly esteemed Friend and Brother, William Matthews. The meeting was addressed by Br. G. Paul, my colleague, and myself. I believe the meeting gave general satisfaction; and the collection was more than quadruple that of last year. I am constrained, by a due sense of gratitude, to say, that Mr. and Mrs. Symons treated myself and colleague, and other friends, with very great kindness.

March 5th. Preparatory Sermons were preached, at Trelights in the morn-

ing, and at St. Teath in the afternoon and evening, by the deputation, Br. Hopper, from the Looe Circuit; at Trelill, by Br. E. Hocken; at St. Tudy, by Br. C. Hicks; and at St. Minver in the afternoon, and at Trelights in the evening, by myself. As far as I know, it was a good day to both preachers and people. There were two penitents at St. Teath after the evening service, one of whom stepped into liberty. To God be all the praise.

Monday 6th. Annual Meeting at St. Teath, a very full congregation, an excellent meeting, and collection more than double that of last year.

Tuesday 7th. At Trelights the attendance was good, a delightful influence was realized, the speakers spoke with ease and fluency, and the collection more than twice as much as last year.

Wednesday 8th. This morning, Br. Hopper, Br. S. L. Thorne, and myself, went from Trelights to a house called Scarrow Vine, to visit Br. T. Thomas, one of our friends, who has been confined to his bed about eight years. Br. Thomas received us very joyfully indeed; and, after the interchange of a few sentences, said to us; "Now as I cannot go to Trelights to the Missionary meeting, you will please to hold one here; for I wish to know something about the Missionary cause." I believe we were all quite willing to comply with this request; but there seemed to be a difficulty in commencing. However, Br. Hopper commenced, and delivered a very interesting speech. Br. Thorne followed; and, in order to address his audience, or rather auditor, with greater advantage, took his stand on a box at the foot of the bed. Having delivered an animating speech, he resumed his seat. I then gave a brief statement of our Foreign Missions; the collection was next made, which consisted entirely of silver. We concluded by singing a verse or two, and by each engaging in prayer. A more interesting meeting than this, I hardly ever attended. To the great I AM be all the praise.

We returned to Trelights to dinner and tea; and in the evening repaired to St. Minver, where we were favoured with the loan of the Wesleyan Association Chapel. Upon the whole we had a good meeting; were kindly treated by the people; and the collection went a little ahead of last year.

Thursday 9th. This evening we held a meeting at Trelill. As we have no

chapel in this place, we were kindly favoured with the use of the Wesleyan Association Chapel; and Capt. Miners, one of the local preachers of that body, took the chair, and not only conducted the business of the meeting in a very able manner, but also manifested a large amount of christian love, and displayed a great deal of the disinterested and cheerful liberality, which so peculiarly distinguish many of the western people. We had a very good meeting, and a good collection.

Friday 10th. Held our meeting at St. Tudy. Here too we had the loan of the Wesleyan Association Chapel. The attendance was quite up to expectation, the meeting passed off well, and the collection rather exceeded our anticipations. After the meeting was concluded, Br. Hopper went to Stone Farm, to lodge for the night; and Br. Thorne and myself, returned to Camelford.

In reviewing the week's work, I feel thankful to God for the success realized, and for the amount of pleasure enjoyed while in company with the Brethren, and the friends generally. Lord, take all the praise and glory!

JOHN MAYNARD.

KILKHAMPTON CIRCUIT.

ADVANCEMENT, however small, in any department of the work of God, is both agreeable and interesting to all the followers of Christ. In addition to the cheering accounts we have had of late from the brethren engaged in the cause of Missions, we also in the Kilkhampton circuit can offer praises and thanksgiving to God, for a small degree of success attending our humble toil in this department of the work of the Lord.

On Monday, February 27th, in company with Mr. Bartlett, from the Winkleigh mission, left Youlston and went to Bradworthy and commenced our week's labour. The chair was taken by Mr. Grade, one of the leaders. The business of the meeting was introduced, the Report was read, speeches were delivered, and a gracious influence rested both upon speakers and hearers; and when the collection was made we found we had the pleasing sum of six pounds, fourteen shillings and three-pence,—six shillings above last year.

The day following we left Bradworthy for Kilkhampton. The air was calm, the sky was clear, and the sun shone pleasantly upon our path. We conversed about subjects of various

kinds, but the one that occupied the largest portion of our time was, that class of men through whose mental, moral, and great religious toil, the nations of the world have been blessed. We had no sooner brought this to a close than we came in sight of Kilkhampton Church, the spot where James Hervey made his "Meditations among the tombs." The orb of day was slowly sinking in the western sky, and when we entered Kilkhampton the earth was robing herself in her evening shades. At a friend's house we took a little refreshment, and then repaired to the house of God. As usual we commenced our meeting by singing and prayer. Having no chairman, I introduced the business of the meeting, and after humbly exhorting those assembled to support the cause of God by their example, by their prayers, and by their contributions and subscriptions, I gave place to Br. Bartlett, who, amidst the smiles of his old friends, arose and from his honest heart delivered his pleasant and interesting tale. When the collection was made and counted, we found we had the sum of four pounds, eighteen shillings, and a penny.—Twelve shillings and a penny in advance of last year.

The next day we left Kilkhampton and came to Eastcott, the spot where the late lamented ANDREW COX spent the former part of his life, and after having a cup of tea at a friend's house we went to chapel. Mr. Bartlett, a Wesleyan local preacher, took the chair, while the speakers presented the demands and claims of a world lying in the arms of the wicked one, a flow of religious sympathy seemed to move almost every soul; and when the collection was made we had the noble sum of nine pounds, six shillings, and two-pence.—The largest sum ever collected in Eastcott Chapel—and when we have had "Mrs. Neal's savings from snuff" and Miss Cottle's Box, I should think the total for Eastcott will amount to between ten and eleven pounds: no small sum for a small chapel, and a society consisting of about thirty members.

Early in the afternoon the next day, while the hum of the north channel hung around the rocks and cliffs, we left Eastcott for Hartland. At West Country Inn we called to see one of our friends who is a widower. He was glad to see his old friend, Mr. Bartlett, with whom he had taken sweet counsel in past days; but the family from

whom the mother is taken, is left in sadness and sorrow; there was the son, the daughter, and the father; but the form that was once the joy of the domestic circle, had taken her flight.

We left this spot, and in a short time we found ourselves on Bursdon Moor. The weather being clear we had a beautiful sight of Lundy island standing off in the channel, encountering with fortitude the heavy gales and swelling surges of a sea long disturbed. We walked steadily over the moors, and about four o'clock in the afternoon we found ourselves at Mr. Trick's, in Hartland town, in company with Mr. Heale, Independent minister. The table was furnished with a full supply of good provisions, and once more we enjoyed the bounties of a kind providence. We then repaired to the sanctuary. Mr. Trick took the chair, and after briefly describing the object of the meeting, called on me to address the assembly. I got up, but found the air relaxed, and the sky overcast, the mercury had sunk in the glass,—true signs of bad weather—I spoke however as well as I could, and then gave place to Mr. Heale, the Independent minister. The gentleman for twenty minutes or half an hour, brought before our minds the important truths of the gospel of Christ, and then gave place to Mr. Bartlett, who came forth on the platform looking pleasant and cheerful, and after taking us over the missions on which he himself had laboured, and relating circumstances that had come under his own observation, we made the collection, and found it three pounds, five shillings, and four pence.—above last year.

The day following we left Hartland and went on to Woolfardisworthy. Things here have nicely altered for the better. The place is become too small for the congregation, and the cry is "Give us more room." We commenced our meeting, but the throng was so great, that we found it to be impossible to advance any thing we had to say, with any thing like joy, or even satisfaction. We found however, upon making the collection, we had the sum of five pounds, fourteen shillings,—two pounds, twelve shillings, and ten pence, in advance of last year.

J. HANCOCK.

CHAPEL ANNIVERSARY.

The Anniversary of Camelford Chapel, in the Michaelstow Circuit, was held on the 1st and 2nd of January, 1854.

The state of the weather apparently militated against our success: the cold being intense, and the face of the country all around clothed with a beautiful white mantle; but, while the severity of the weather appeared to make against us, we have abundant reason to thank God, that our feeble efforts were not in vain. Br. R. Brown, one of the Wesleyan Association Ministers in this town, very kindly occupied the pulpit in the afternoon; and this duty devolved on me in the evening. Although the attendance at the preaching services were very thin indeed, (it being very cold,) yet we are happy to say, that the collections amounted to 11s. 2d. On Monday, the 2nd, we had a Public Tea; the provisions for which were all furnished gratuitously. Our esteemed Brother Charles Hicks, and his good wife, gave us a tray; and came all the way in the frost and snow from Stone Farm, in the parish of St. Mabyn, a distance of eight or nine miles, in order to be present on the occasion. Our friends, Br. and Sister Baker, who are members with us here at Camelford, not only furnished a tray, but also other things which were required on the occasion, and manifested a very deep interest in the success of the effort. Another friend and his better-half, whose names I need not mention, also gave a tray. Then too, there were some other friends who contributed towards the same object. The meeting was well attended, considering the state of the weather. Most of the friends here were full of doubts and fears, lest the weather being so very cold, our attempts should prove a complete failure. When they gave expression to their uneasiness of mind, and asked me what I thought about it, I told them, that I bound up my doubts and fears in a bundle years ago, tied a great stone to them, threw them overboard, and had never seen them since. And, may I not ask, What use are doubts and fears? If we ascertain the will of God in any thing, and also the course we are to pursue, and then do our parts sincerely, earnestly, and with a full and firm resolve, to succeed if possible, will that God whose promise is like Himself, immutable, ever fail on his part? No, never, never! I should as soon expect to hear, that some insignificant insect in its flight through London, had come in collision with St. Paul's, and laid that massy, extensive, and magnificent structure in a heap of ruins. What! God fail in the fulfilment of his promise? No, not

until some puny worm of the earth, has, by a simple act of volition, suspended the centripetal force of the Planets which constitute the Solar System, and given to those Planets such a centrifugal impulse, as shall destroy their harmony, break up their order, and involve the whole in one fearful and overwhelming wreck. Blessed be God! the command is: "Have faith in God;" and then, "All things are possible to him that believeth." Lord, mightily baptize thy people, that they may exercise in thee an unwavering, a mighty faith!

To return, the meeting was very interesting, and passed off well. We were favoured, not only with the presence of a few friends from different parts of the Circuit, but also with the presence of several of the Wesleyan Association, and also some of the old body. The Tea being over, and the tables removed, we entered on the evening

service. The evening's meeting was presided over by Br. Charles Spettigue, and addressed by Br. S. L. Thorne, Br. E. Trick, and myself. The audience listened with deep attention, the speakers had liberty in speaking, a good influence prevailed, and, at the close, all left apparently pleased and profited.

The proceeds of the Anniversary were:—

	£	s.	d.
Collected on Sunday.....	0	11	2
Raised by Tea	2	13	11
Br. E. Hocken, (a donation) ..	0	5	0
A Friend, a donation through			
Br. Hocken	1	0	0

Making a Total of £4 10 1

May the Great Head of the Church condescend to accept this offering at our hands; may he cause his face to shine upon us; and revive his work abundantly among us for his name's sake.—
Amen!

JOHN MAYNARD.

O B I T U A R Y.

Died, at Broadwood, Launceston, Circuit, March 9, 1854, aged 63, PHILIP HAM.

At an early period of his life he became an attendant of the Parish Church and continued as such until nearly Sixty years of age. About this time God in a very glorious manner poured out his Holy Spirit at Broadwood, and many were brought from darkness to light, among whom was a young man related to Mr. Ham. He had previously looked on conversion as a species of Popery, but this made a powerful impression on his mind, which was deepened by God's Spirit; through the instrumentality of Br. Andrews (who was labouring on this station) and Br. Squire (Local Preacher) who strove to show him the importance of knowing his sins on earth forgiven. When his heart was sufficiently humble, that God who willeth the salvation of all men, and works in various ways to bring man to himself, gave him a dream. He dreamed that he was walking on a rugged, dark way, not know-

ing whither he was going, and all at once came to a glorious place of light, and joy, which he thought to be heaven. When he awoke, he considered his dream as from God, ventured on Christ by faith, and could say; Lord I will praise thee; for "thine anger is turned away." He at once united himself with us in Church fellowship, and gave satisfaction by his subsequent conduct that he had been with Christ, until he left this world of affliction and woe, for a place where all is calm, and joy, and peace.

During the three years he was identified with us, he was to a great extent deprived of both the social and public means of grace though affliction, yet he retained his confidence in God. I had the opportunity of visiting him a few times in his last illness, and was satisfied from his own statements, that his hopes were founded on the only safe "Foundation."

When death came he met it without fear, could say, "Where is thy sting?" His end was peace. W. MOUNTJCY.

MISSIONARY CHRONICLE.

MAY, 1854.

AUSTRALIA.

In a brief communication from Br. Way, under date of January 28th, 1854, the intelligence was forwarded that the Brethren, Hocken and Riddliff, had arrived in safety, and in good health, after a long, but pleasant voyage. The need of more labourers was still greatly felt.

BIBLE CHRISTIAN MAGAZINE.

JUNE, 1854.

D I V I N I T Y .

SIN IN YOUTH THE CAUSE OF SORROW.

MAN, considered as a free agent, is accountable to his Creator for all that is entrusted to his care, and what has he of real worth, but what he received from God, the "giver of every good and perfect gift?" Every wise and faithful steward of "the manifold mercies of God," receives and esteems the gifts with which he is endued as so many pearls of infinitely greater value than all the vain honours and pleasures of this world. If a man, like the younger son spoken of in the parable of our Lord, wander away from God, and spend all his time, talent, and influence, even life itself, in seeking to gratify the carnal desires of his degenerate nature in the vanities of this life, it will at length turn to his sad account, with sorrow and pain.

I. Sin in youth.

1. Man is a fallen creature, sorrow and pain were unknown to man in his primeval state in paradise, before he rebelled against his Creator. When he came out of his Maker's hands, he was perfect, pure, and holy, without a blot of moral evil. It is said that in the beginning "God created man in his own image, in the image of God created he him: male and female created he them." Gen. i. 27. Which image consists in "righteousness and true holiness." Eph. iv. 24. Holiness and happiness are inseparably connected; therefore Adam, while he continued in perfect obedience to his Maker, being perfectly holy, was perfectly happy. In the holy scriptures we have a true, yet sad account of his disobedience and fall; after which he became a wretch filled with guilt and shame, dread and horror; a vagabond turned out of Paradise, into a wilderness cursed for his sake. Gen. iii. 17, 18. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also

and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; dust thou art, and unto dust shalt thou return." Through the fall of Adam all his posterity were involved in death, as saith the inspired apostle, "By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned." Rom. v. 12. Adam died in consequence of his transgression, and all die in him. Before Adam fell there was neither sin or sorrow, after it came both; and his disobedience was the cause of both. If man had not sinned, he had not died; "But by one man's disobedience many were made sinners." All the human family partook the consequence of his fall; all come into the world with depraved hearts, and with the seeds of mortality in their bodies, which will bring them to "death, and to the house appointed for all living." Job xxxiii. 23. The immortal soul cannot die; cannot be reduced to dust; but when it leaves the body it must fall back to its centre, it must return to God who gave it, to rest with him, in endless happiness, or be driven from his presence into eternal torments.

2. Man is fallen, and every child born brings with him the seeds of death. Millions die in infancy; not for their personal transgression, but in consequence of the original offence; and they must undergo a change before they can enter into the kingdom of heaven; but God, in infinite wisdom, has made an ample provision for every soul of man in the Redemption of the world by the death of our adorable Lord and Saviour, who by the grace of God hath "tasted death for every man." "There is no evidence," says Dr. A. Clarke, "in the whole book of God, that any child dies eternally for Adam's sin. Nothing of this kind" he adds, "is intimated in the Bible; and as Jesus took upon him human nature, and condescended to be born of a woman in a state of perfect helpless infancy, he has consequently, sanctified this state, and has said, without limitation or exception, '*Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.*' We may justly infer, and all the justice as well as the mercy of the Godhead supports the inference, that all human beings, dying in an *infant* state, are regenerated by that *grace of God which bringeth salvation unto all men.*" Titus i. 11, and go infallibly to the kingdom of heaven." Though every man comes into the world infected with original sin,* yet no man is sent to hell on that account; but he who refuseth the grace of God which pardoneth sin, and heals the infected soul; he who permits the evil propensity to break out into transgression, and continues, and dies in his sin, and will not come to Christ that he might have life, he, and he only, will be damned; therefore no child will

* Except Christ, he was born without sin.

suffer eternal punishment for the sin of Adam, nor for the sin of his Parents, only so far as he acts in the same way they did.

3. Before the child has any influence or control over his passions, the evil propensity is plainly discovered in him, which he could not receive from his Creator. For God makes nothing imperfect or unholy ; therefore the child must be reduced to that state through the fall. It is plainly revealed that after the fall, Adam "begat a son in his own likeness and after his image." Gen. v. 3. That is mortal, sinful, and corrupt, like himself ; for it is impossible that he, being fallen and impure, could beget a holy, pure offspring ; and what is said of Seth, may be said of all the human family that are born into the world. The seeds of moral evil begin to bring forth corrupt fruit in the degenerate plants, spreading deadly poison, like a leprosy, over the whole soul ; darkening the mind and rendering it indisposed for the service of God ; and by the time the child is capable of thinking and acting, he is too often indisposed to love and obey God and keep his commandments ; is perverse, proud, passionate, froward, discontented, revengeful, dissatisfied, and foolish. "The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies." Psalm lxxviii. 3. They cultivate their vicious inclinations, till they work themselves into sin.

4. "Sin is the transgression of the law." The spirit both of the law and gospel is, that we should love God with all our heart, and our neighbour as ourselves. All disobedience is contrary to love ; therefore sin is the transgression of the law, whether the act refer to God or man. The first precept ever given to man was to test his obedience ; a proof of his dependant, probationary state ; and that he must be accountable to his Maker for what he had ; and the law given by God to the sons of men ever since, teaches us the same sacred truth ; but the man whose mind is not impressed with his dependance and responsibility to his Creator, and loses sight of his origin and end, is capable of any kind of wickedness which the devil may tempt him to do.

5, Sin may be considered a seeking happiness out of God, in the world, to which the youthful mind is naturally inclined ; while prayer to God, which is the very language of want, and dependance on God for supporting grace, is neglected, the good impressions of the Holy Ghost made on their minds wax cold, and the evil propensities and inordinate desires for the world's vain pleasures, find a biding place in them, and naturally dispose them to follow the example of those who endeavour to live without God in the world, and walk "in the counsel of the ungodly," "stand in the way of sinners," "sit in the seat of the scornful ;" but when they grasp at the shadow of happiness,

they miss the substance, and their providential way to the kingdom.

6. Young people are apt to think they are excusable for their sins, such as foolish, idle talk, and are unconcerned about it, as if it were no more than may be expected from persons of their age, and as if God took little or no notice of it. They imagine that the tricks and frolics of youth, are scarcely displeasing to God, and if so, that he will excuse and pardon them, but these thoughts of their hearts are some of their most dangerous follies; for it lays them open to temptation, hardens the heart, and emboldens them in the way of sin, and neglect of duty, and corruption, debauchery, and ruin.

7. The sins of youth as well as the sins of those of riper age, are committed against the authority of Jehovah, and proceed from a corrupt, depraved heart, which is indisposed to serve God. The sins of young people are highly offensive in the sight of God, although they often flatter themselves they are not particularly so, when they are not attended with some peculiar circumstances that aggravate the wicked practices of older persons; yet they are committed against God's providence and grace, at a period when they are not capable of getting their bread by the sweat of their brow, and when they are exposed to the danger of being led from the pleasant paths of virtue by the unholy example of the ungodly; at a period of life when they particularly need the Holy Spirit to work in them a saving change of heart, and to guide them into all truth, as much as those who are more advanced in years. The sins of youth are committed against that God who gave them life and existence; at a time when they are least capable of judging for themselves, and need divine counsel. The royal psalmist was subject to his Creator, and said, "Thou shalt guide me by thy counsel; and afterwards receive me to glory." And in every stage of life the young should yield themselves up to God in humble submission to be guided by his unerring wisdom and counsel, seeing they are so surrounded with danger on every hand, that without his providential hand to guide them they would plunge into ruin. God careth for, and nourishes them like the lilies of the field, which neither "toil nor spin," Matt. vi. 28. They were cast upon him from the womb. A few years ago his tender hand conducted them into life, and he has cared for them ever since, providing them with food and raiment, and preserving them from manifold dangers to which they have been exposed, while many in the bloom of life, have been borne away by death. Through the gift of Christ, he has opened a door of hope and salvation for the young, as well as those of riper age, and his Spirit has striven with them; yet young people are too often heedless and unconcerned about their souls. What folly! What base ingratitude to sin away the best of their days in rebellion against a God so

good and gracious, who is the guide of their youth. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children and they have rebelled against me." Isaiah i. 2. It would be wicked and base to dishonour a friend upon earth; but how much more so, must it be to sin against your Eternal Friend, who is always doing you good, and will do infinitely greater things for you if you will return to him, forsaking all your sins, believing on Christ; and serving him with a perfect heart and with a willing mind. "I love them that love me; and those that seek me early shall find me." Prov. viii. 17.

8. The time of youth, is the time in which we are most lively, and most capable of action and service, especially when grown up to manhood. Solomon says, "The glory of young men is their strength." Prov. xx. 29. They are strong for action, and are too apt to boast and glory in it; but if their strength is prostituted to the commission of sin, how is their glory turned into shame! If they are strong to sin, they are strong to serve God and their generation, and if they spend the best of their days in the service of the Devil, how can they expect that God will own them at last? or what will they do in the "swellings of Jordan!"

2. The youthful mind is active, and capable of being employed with spiritual things, and of being exercised in seeking a meetness for the kingdom of heaven. Applying earnestly to God for an interest in his favour—for pardon—that they may be renewed in righteousness and true holiness—let them wait on the Lord, and obey him, and walk in his ways, and he will be their God and their guide through life's uneven path, while others serve divers lusts, and seek pleasures in gratifying their irregular appetites, and "pierce themselves through with many sorrows;" for "their sins will surely find them out."

9. The sins of youth are a waste of time. All mankind are entrusted with time. The character of our present life is probationary; this life is intimately connected with that which is to come. The character formed on earth, fixes the happiness or misery of the soul in the world to come, and we are all candidates for heaven or hell. Time is the period allowed to form the character which is to fit us for eternity, and we have no more time than is actually necessary to the attainment of the end of our existence. Our time should be employed in cultivating and improving the mind, laying in a store of general knowledge for future use and service in life, that we may be a blessing to the world, and not a curse. Youth is the best season in life to receive and learn instructions, as in the case of Timothy, who "from a child knew the holy scriptures." 2 Tim. iii. 15. If the morning of youth is improved in getting a rich store of useful knowledge, and the heart is "established in

grace," the subsequent portion of life may be spent with great advantage and comfort, to the glory of God and the good of others; but if the morning of life is lost, that loss will run through all following years, and its sad effects will be felt to the end of life. Why then, O! ye young, should you spend the flower of your precious time in idleness, sloth, and vanity; neglecting your duty to God and mankind, and your soul's present and eternal happiness; squandering the best portion of your life, which can never be recalled? If you sincerely improve your time in the service of God now, it will be well pleasing to him; but to waste these hours and weeks and years which are most advantageous for improvement, is the way to be slaves to vice all your days, barren trees, cumberers of the ground, and fire-brands for endless burnings in the world to come!

10. The sins of youth are increased, by their consenting to the temptations presented to them. Yielding to temptation hardens the heart in sin, stupifies the conscience, and removes the dread of sin, and its fearful consequences, so that by degrees such individuals get so hardened in it, as to swallow iniquity with greediness, till it brings them into disgrace, distress, and misery. Look at the sin of intemperance, and the thousands of young people that have brought themselves to premature death, after enduring much pain and sorrow, through not bridling their appetites. Young people often flatter themselves that they only do like others, and like thousands have done before them; but they should remember that Christ has said, "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:" while "narrow is the way that leadeth to life, and few there be that find it." Think not well of your state because you die like others; "The whole world," saith St. John, "lieth in wickedness." Follow not the wicked to do evil; but be wise to know your latter end. The celebrated Mr. Baxter in his "Call to the Unconverted," says, "I remember a circumstance that a gentleman told me, he saw upon Alcan bridge, over the Severn, near Shrewsbury. A man was driving a flock of fat lambs, and something meeting them and hindering their passage, one of them leaped on the wall of the bridge, and his legs slipping from under him, he fell into the stream; the rest seeing him, did, one, after one, leap over the bridge into the stream, and were all, or almost all drowned. Those that were behind did little know what was become of those that were gone before, but thought they might venture to follow their companions; but as soon as they were over the wall and falling headlong, the case was altered; even so it is with unconverted carnal men, one dieth by them and drops into hell, and another follows on in the same way; and yet they will go after them because they think not where they are gone, but when death hath opened

their eyes, they see what is on the other side the wall, even in another world, then what would they give to be where they were."

11. The sins of youth have a bad influence upon others. Each individual exerts some kind of influence on all who form the circle of his acquaintance. However poor his condition may be, his example or opinion, influences some to either good or evil. This influence is felt in every soul, and in every relation in life; it is found in masters and servants; in parents and children; in friends and companions; and in every condition in life. The evil example and allurements set before them, their familiar conversation with them, and the interest they have in their affections, by reason of the suitableness of their age and circumstances, are strong temptations to them to run into the same 'excess of riot' with them. Loose, jovial, profane, ungodly carriage, corrupt and defile the minds of those who willingly expose themselves to such influences, and brings them by degrees to pursue the same wicked ways with their companions, and are led on from step to step until at length they are betrayed into immorality, profanity, infidelity, and ruin.

II. The sad consequences of sin in youth.

1. They came into the world under the taint of original sin, and ever since they were capable of thinking for themselves, wicked youths have yielded their depraved hearts, and brought forth the fruit of unrighteousness. Though youth is the time of the greatest beauty, activity, and vigour; though it affords the most time for improvement in all that is truly excellent and desirable, and for pursuing that which is honourable and glorious: though it is a time in which they experience most delight, and are capable of yielding most delight to those who hope for their future prosperity and happiness; yet sin stains all the beauty of their youth, blights their lovely bloom, depraves and blunts their vigorous powers, and makes them act disgracefully. While they are daily "heaping up wrath, against the day of wrath," they "glory in their shame," and sport themselves in their own vain and foolish actions; giving such a melancholy prospect of what they will be in future days, as wounds parental affection, that has watched over them with tender care and solicitude. How distressing to the parent to view him on whom were centred so many ardent hopes and desires respecting future prosperity and happiness, as an outcast and a vagabond, an object of scorn, contempt, and abhorrence; ragged and penniless, numbered among the lowest of human society, or perhaps an inmate of some union workhouse, or prison, or for his bad conduct, to linger out a miserable existence on some Penal Settlement! How was he precipitated down the fatal precipice from the eminence of respectability? Why by the sin of intemperance. He associated with the ungodly, and became a

drunkard, a Sabbath-breaker, a gambler, a blasphemer, a covenant-breaker, dishonest, proud, headstrong, and deceitful, which all tend to wound the soul, so that in the midst of laughter, there is sorrow. "Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." Prov. xxiii. 29,—30. What base prostitution is this, of the flourishing talent of youth, to arm themselves against Christ and the establishment of his kingdom of grace and holiness, and against their present and eternal happiness; and to press themselves into the awful service of Satan, to be mighty to dring strong drink, and to be swift to run the way to destruction! How heart-rending to see young people making themselves disgraceful by the odiousness of their sinful tempers, and their wicked ways! What an unworthy part do they act, in dishonouring God, rejecting Christ their Saviour, slighting the ordinances of religion, disgracing their relatives, making their names a reproach in the earth, and exposing themselves to everlasting confusion! They consult shame to their house, and sin against their own souls.

2. The sin of youth naturally tends to give pain and sorrow in this life, and if unrepented of, in the world to come. The sins of youth lay the foundation for great and numerous diseases. How many good constitutions have been broken and ruined by the sin of youth, which brought on languishing and sometimes loathsome distempers! Such impoverish their friends and themselves; and want, pain, and misery have followed them, often through life. "His bones are full of the sin of his youth, which shall lie down with him in the dust." Job xx. 11. If young people will turn prodigals; be disobedient to God, and their parents, and teachers; and run into sin—lying, cursing, swearing, profaning of God's name, Sabbath-breaking, drunkenness, gambling, and plays, wasting their time, money, health, and reputation in sin—they will be commonly looked upon and talked of with contempt and scorn. "A wicked man is loathsome, and cometh to shame." Prov xiii. 5.

3. The sin of youth naturally separates them from a holy God, deprives them of the comforts of the Holy Ghost, breaking off communion with him, and filling the soul with confusion, disorder, darkness, and death. Sin subjects the noble faculties of the soul to the power of violent passions and appetites, which are prevalent in youth, and in too many instances the tumult of these passions is almost a perpetual storm within. They indulge themselves in sin, and cannot find peace; they live below human nature, and deprive themselves of all that is divine, for which they were created, and prove a torment to themselves. They are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. lvii. 20. "There

is no peace, saith my God, to the wicked." Their sins sometimes bring them to great sufferings in their character and circumstances in life; sometimes they plunge themselves into such defilements as makes them the scorn, contempt, and abhorrence of all the sober part of mankind who know them. At other times they waste their time in idleness, company-keeping, and gain a dislike to business, which reduces them to such a state of poverty as can never be redressed all their days. How many go on from sin to sin, till they come to an untimely end, and by some natural effects of their crimes, learn by sad experience in various ways that it is an evil and bitter thing to sin against God. "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? His bones are full of the sin of youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps; the viper's tongue shall slay him." Job xx. 4, 5, 11—16. What an awful train of evils is this to which the sin of youth leads!

4. The sins of youth often subject them to various punishments in this life. Sometimes by the law being put into force by the magistrates, or by the hand of others. How many have been cut off in the midst of their sins? "They die in youth, and their life is among the unclean." Job xxxvi. 14. "Bloody and deceitful men shall not live out half their days." Psalm lv. 23. "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. x. 27. 1 Peter iii. 10, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile—let him seek peace and ensue it." God said of Israel and Jacob, "Behold I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it—for the children of Israel and the children of Judah have only done evil before me from their youth." Jer. xxxii. 28—30. It is remarked on the other hand concerning good Josiah, "While he was yet young, he began to seek after the God of David his father;" and the Lord said he would gather him to the grave in peace, neither should his eyes see the evil he would bring upon Jerusalem and upon the inhabitants of the same; 2 Chron. xxxiv. 3, 28. Had he ran into wickedness with them, he would have shared in their miseries.

5. It is certain that all must be brought to true repentance, and obtain pardon for all their sins in this life, or suffer the

full punishment of them in the next world. Our Lord says, "Except ye repent, ye shall all likewise perish." Luke iii. 3. Who but they that have felt the pains of an awakened conscience can describe the sorrow and alarm the sinner feels when awakened to a sight and sense of his danger, and brought to desire an interest in Christ to be saved from sin. Then the sins of childhood and youth are brought to his remembrance, which leads him to exclaim, "O! wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24; or like the publican who smote on his breast and cried, "God be merciful to me a sinner." By every sin the young commit now, they are making bitter work for sorrow and repentance hereafter, in this life, or it will increase their torment in the world to come. Being free agents, they may, if they choose, spend their days in sin and all the vain glories of this world, and make light of pure religion; but for all these things God will "bring them into judgment;" and dreadful will it be in that solemn day to hear the Judge pronounce their sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then the door of mercy will be shut for ever; hope will be lost, and black despair will fix his final grasp on the deathless souls; while eternity discloses their fatal doom. All is over! Heaven is lost! The gospel day of salvation is ended! Time is swallowed up in eternity, and the soul gone beyond the reach of mercy;—*lost* in the ocean of eternal sorrow, where the sins of youth will increase their sorrow, and augment the torment of their insupportable anguish. The reflections of their consciences will be as a worm that never dies. Our Lord tells us in Luke xiii. 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out:" weeping and wailing in view of the eternal loss which they have sustained; for they see Abraham and the prophets in the kingdom of God, and from a consciousness that they might have been with them in the kingdom of glory, they gnash their teeth with indescribable anguish and vexation for having plunged themselves into that place of torment, being filled with envy, rage, and malice. Probably their tempters here will be their tormentors there; while they remind them of their crimes on earth, their loss of heaven, and fling their infamy from tongue to tongue, while the "fire unquenchable" intensely burns with furious rage, increasing the torments of the soul; and the deathless worm of conscience tells the endless story that confirms their damnation to be just. In time they might have been saved, but they would not be saved by Christ who died for them. Now their state is for ever fixed; the eternal gulf that intervenes between heaven and hell is impassable, and the soul

irrecoverably lost. Banished from the presence of God, and from the joyful and harmonious company of saints and angels; shut out from all the glory and happiness of heaven, and punished with everlasting destruction for their sins in the days of youth! "Know ye not," says the apostle, "that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 9, 10. They must "go away into everlasting punishment," with the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and "all liars shall have their portion in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8. Think on this, ye that forget God, ye thankless, prayerless souls! Your mortal race may end before you reach the age at which you have promised yourselves to seek the Lord. Death in an unexpected moment may call you from time, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh," Matt. xxiv. 44. If after all that has been said any should flatter themselves that they may venture to go on in the way of youthful sins, that they need not trouble themselves about their latter end; that God will not punish them, they should remember that he hath said, "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. i. 11.

6. How many of the human family go on in sin from their infancy till their mortal race is run, being kept in darkness by the tempter till the lamp of life is extinguished. Our Lord says, "If ye die in your sins, where I am ye cannot come." Heaven is the region of holiness, and the habitation of God; but the ungodly are unfit for heaven, and thither they cannot go without a change of heart, without being renewed in righteousness and true holiness, in this life. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii. 19. "Come out from among the ungodly," and forsake your sins; unite with the people of God, in church fellowship. "Believe on the Lord Jesus Christ, and thou shalt be saved;" walk according to the precepts of the New Testament, and show by your holy deportment that you are created anew unto good works. Be a faithful and true member of the Church of Christ on earth, that you may join the Church triumphant in Heaven.

The door of hope and salvation is now open for you, and Christ waits to receive you into his favour; come then to him.

"His proffered benefits embrace,
And freely now be saved by grace."

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world." Do not despair, we still have Him before the throne who died for our offences, and rose again for our justification; there he makes intercession for us; therefore "have immediate recourse to God through him for the full pardon of all your sins. He died for all the descendants of Adam, and he must have died for you, for the young and the old, that all who come to him may obtain the remission of their sins, and be cleansed from all the remains of original sin, that they may receive the Holy Ghost in the abundance of his gifts and graces, to prepare them for an exceeding and eternal weight of glory. The believer by the grace of God, is redeemed from sin, raised to life and happiness, brought into relationship with Christ, and a participation of glory, which we have no authority to believe could have been the portion of Adam himself, had he even forever retained his innocence.

7. In order to obtain mercy, and find favour with God, you must turn from sin, with a submissive yielding to the drawings of the Father's love, and knowing yourselves to be helpless sinners, fervently applying to God for pardon, believing in God with all your hearts unto righteousness, believing in him who died your soul to redeem. In order to obtain a clean heart, you must know and feel its depravity, and acknowledge and deplore it before God, and pour forth your ardent prayer before the throne in lively faith in Him whose blood cleanseth from all sin. You are not too young to sin, therefore you are not too young to repent of it, and serve God. You are not too young to unite with the unwise, therefore you are not too young to join the wise in heart and to meet with them in Church fellowship. You are not too young to join the Church above should God call you to leave this world, and you are not too young to meet with God's people on earth, in order that you may be prepared for the Kingdom of heaven, but if you live and die in your sins, the death of Christ will be of no avail to you in the world to come.

8. They who are now arrived to more advanced age, have had their youthful sins, as well as others, and now probably some of them are suffering various sad effects which their sins of youth have brought upon them; and it may be that some of them do not relish their sins of youth as they once did, therefore they have left the practice of them, and probably think it proof enough that they are delivered from them; but this may all proceed only from alterations in their circumstances, and not from a change of heart. They may be prevented from doing as they have done, and yet may not have repented of

their youthful sins, and obtained the favour of God by faith in Christ Jesus. They may have only changed their former sins for others equally as bad, that now suit them, their age, temptations, or their circumstances in life. Something more than this is necessary to prepare the soul for the kingdom of glory. Our Lord said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3. O! Think what a long roll of provocations against Jehovah, are filled up against thee! What a dreadful account thou must give for all the sins of thy childhood and youth, manhood and old age.

"The morning of thy life is past,
Noon too, and night approaches fast."

It is time to seek the Lord. Arise call upon thy God: no longer delay; but cry mightily for grace to help in time of need, like David, who poured out his soul in humble prayer to God, and said, "Remember not the sins of my youth, nor my transgressions, according to thy mercy remember thou me, for thy Goodness' sake O Lord!"

WILLIAM HILL.

LOVE TO CHRIST.*

"If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—*Luke xiv. 26.*

It was not the design, nor is it the tendency, of christianity to uproot those natural affections which God has planted in human hearts. Were it so, then nothing more would be necessary to prove it of the earth earthy, and to make us labour for its destruction, while we coiled around it hatred and contempt. So far from this, under its influence alone they are vigorous, fruitful, and fragrant. In the home of the Christian only, they are found in their proper form and beauty. Elsewhere they are like the plants of the wilderness, stunted in their growth, and wasted in their loveliness. Under its radiant power and dewy influence, they are in his heart and home, like to what they shall be in the "better land," different it may be in depth of tint, in gracefulness of form, and lusciousness of fruit, but still the same. Christianity thus, even in the present life, redeems man from half the curse.

The text is not in opposition to this. Upon no just principle of criticism can it be understood as implying more than that Christ requires from his followers an affection, greater than they have for all else—an affection which is supreme. It simply teaches that love to him must fill their hearts, govern their lives, and

* From "The British and Foreign Pulpit; a Thought-book for Ministers."

be their ruling passion strong in death. This requirement may be considered—

I. AS REASONABLE—

We love an object either on account of intrinsic worth, or its advantage to us. On either, the requirement of supreme love by Christ is *reasonable*. He was God manifest in the flesh. Thus regarded, he is the possessor of every thing fitted to secure our affection, as well as command our reverence. He is God in peculiar manifestation of grace and mercy, every view of which proves the reasonableness of this.

As the man Christ Jesus, he was full of grace and truth ; and thus also because of what he was, he is worthy of deepest love. All beauty as well as mercy met in him, and gave tone and colour to his life. His actions only require to be traced—his words pondered—his self-sacrificing considered, to have proof of this requirement.

We love an object because of, and in proportion to, its advantage to us. If so, then he is worthy of supreme affection. We know only in part what he has done for us. What he has done for us shall be understood only in heaven—and there a knowledge of it will be progressive. Every new experience shall add a new string to the saint's harp of praise. We, however, know enough to justify the reasonableness of his claims on our supreme affection. He has saved us from sin—its power—its pollution—and its curse. He has done this by the sacrifice of himself—by his cross—by throes of agony only known to himself and God. Nor have we deliverance only from him ; we receive from him an abundant entrance also into the heavenly rest. All other causes of affection are mean, and poor, and worthless. The full affection of our hearts is his of right, and joyfully acknowledged.

II.—WE ARE ABLE TO LOVE HIM BETTER THAN ALL ELSE.

We cannot give him an affection altogether pure—there will mingle with it much of the earthy ; but we can love him better than father or mother, or brothers or sisters, or wife or children, yea, than our own lives. There is no need of bringing forward considerations of the power of our will over our affections. We have what is more palpable, the testimony of experience. It was under the power of faith, common to every believer, that the apostles left all and followed Christ, and though their path was stormy, never cast one longing look behind. True, they were not of the great of this world ; they had plied the oar and spread the sail on the bosom of the Lake of Galilee ; but their little all was dear to them as the treasures of the rich, and in their homes were those whom they loved with an intensity as great as binds together hearts in the palaces of kings—yet for Christ they left all ; yea, gave life itself, under the mastery of love, rejoicing in death that they were counted worthy to suffer for their Lord.

In other ages it has been fully shown. In every age when persecution girdled the saints of God, believers have shown that they can love Jesus better than life itself. The dungeon, the scaffold, and the stake, in every country have proved it. What glorious testimony they yield of the power of faith over the affections!

Still men count not their lives dear unto them. Christianity in heathen lands in our times has its martyrs. Every missionary, also, who bursts asunder the ties of kindred and home, to preach the unsearchable riches of the kingdom in the regions of the shadow of death, is an evidence of this. What a glorious band have we in every region, showing how christians can love Jesus better than their lives!

All these, under the influence of faith, have given supreme affection to Christ. Their faith is ours, and they are witnesses that we also can love him better than our lives. Few truths are more fitted to humble Christians than this before the Lord. How much they have cause to mourn over their cold hearts!

III.—TO LOVE CHRIST SUPREMEY IS ESSENTIAL TO SALVATION.

Without this no one can enter into heaven—without it man must be “accursed at His coming.” The want of it shows want of faith—and that again, ignorance of Jesus. The want of it shows sinful preference of earthly things, under the power of which there is unfitness for the heavenly state. Not to love Christ supremely, is so to love ourselves or the world, and is to be without part or lot in the matter of salvation.

The duty of investigating the state of our hearts is an important and necessary duty—our happiness and safety equally consisting in loving Christ with our whole hearts. It is the source of holy motives. It is the fountain head of every stream that refreshes. It is the cause of all hope. With it, and the Christian is not only invincible, but is glorious in his triumphs over every foe.

The voice of Jesus from his cross and from his throne unto all is, “Son, daughter, give me thy heart.”

INWARD PURITY BEFORE OUTWARD PROSPERITY.

John vi. 27. ‘Labour not for the meat that perisheth, but for the meat which endureth to everlasting life.’ That man that is a labouring bee for earthly prosperity, will be but an idle drone for heavenly felicity. Gold in your bags will make you greater, but it is grace in your heart that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly conversation is better than an earthly possession: it is a great mercy

to have a portion in the world, but to have the world for a portion is a great misery. Our affections were made for things that are above us, and not for the things that are without us. Col. iii. 1, 2. 'If ye are risen with Christ.' Pray mark, what then? 'Seek the things that are above, where Christ sitteth on the right hand of God:' set your affections on things above, and not on things on the earth. The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life. Inward piety is the best friend to outward felicity, though outward felicity be many times the worst enemy to inward piety: the ways of iniquity are the ways of beggary. Do you make heaven your throne to serve it, and God will make the earth your footstool to serve you: inward piety is the ready road to outward plenty; 1 Tim. iv. 8. 'Godliness hath the promise of the life that now is, and of that which is to come.' O what an excellent jewel is godliness? and who would not part with all for godliness? Who would not account all other things but dung and dirt to gain godliness? But alas! some men are so in love with their golden bags, that they will ride post to hell if they be paid well for their pains: they look upon gain as the highest godliness, and not upon godliness as the highest gain; they mind the world that is come so much, as if it would never have an ending; and the world to come so little, as if it would never have a beginning. Any good will serve the turn of those who know not the chief good: the things of this world are all the happiness of the men of this world; Job xxi. 15. 'What is the Almighty that we should serve him? or what profit shall we have if we pray unto him?' O, what wretched worldlings we are here! O, what pains do men take to cover the flesh from nakedness, when their spirits are not clothed with the robes of righteousness.

They are diligent about what is temporal, but negligent about what is spiritual: they are careful about dying vanities, but slothful about durable excellencies; they feast their bodies, but starve their souls; they lay up treasures on earth, but none in heaven. O! why do you spend your money? I say, 'Why, O beloved, why do you spend your money for that which is not bread? and why do you labour for that which satisfieth not?' Read the text, Isa. lv. 2. Riches have made good men worse, but they never made any bad man better: usually the poorest on earth are the richest in heaven. If riches would free from hell, O then how few rich men would be damned. He that knocks at the creature's door will find but an empty house kept there. O beloved, what is darkness to light? What is gold to grace? What is earth to heaven? that you thus neglect the great things, the weighty things, the only things, and busy yourselves about toys and trifles, when you have a crown to look after, a heaven to look after, a kingdom to look after.

I beseech you, beloved, labour more for inward holiness,

than for outward happiness; more for the seed of grace, than for the bag of gold; more for an inward piety, than for outward plenty; more for an heavenly conversation, than for an earthly possession; the earth is for a saint's passage, but heaven is for a saint's portion. Oh, believer, whilst thou livest, thou wilt find godliness gainful, and when thou diest, thou wilt find godliness needful.

DYER.

B I O G R A P H Y.

MEMOIR OF MARY ANN WOTTON.

BY HER SON EDWIN WOTTON.

Gently, most gently, on thy victim's head,
Consumption lay thine hand! let me decay,
Like the expiring lamp unseen away,
And softly go to slumber with the dead.
And if 'tis true what holy men have said,
That strains angelic oft forthel the day
Of death, to those good men who fall thy prey,
O let the aerial music round my bed,
Dissolving sad in dying symphony,
Whisper the solemn warning in mine ear
That I may bid my weeping friends good bye
Ere I depart.

MARY ANN WOTTON, in reminiscence of whom this memoir is written, was born February 18th, 1810, in the parish of Cheriton-Fitzpaine, in the county of Devon. She was the youngest daughter of HUMPHRY and MARY BERRY, who, as far as this life is concerned, were moving in comfortable circumstances, honest and upright, diligent in business, and respected by most, if not by all, in the village where they resided; but withal they were not so much alive to spiritual and eternal things, as might have been desired, or as was even necessary in order to secure permanent peace here, and rest beyond the storms of life. Their children consequently, though beloved, were not taught to "seek first the kingdom of God and his righteousness," and to trust for needed temporal good; they were kept from gross immorality, and not allowed to run into such lengths of sin as some, but still, they were not restrained from following the light, airy, vanities of the present evil world.

My dear Mother, in her early days, was kept constantly at school, and often remarked for her persevering spirit, and for the advancement she made in whatever she took in hand; nothing would seemingly discourage her, or turn her attention from the object she was pursuing. As she was advancing towards womanhood, like too many young persons, she was careless about her soul, and apparently unconcerned about the future; being of a jesting disposition, and naturally fond of trifling, she would ridicule and laugh at those who were any way serious. Like the rest of her youthful associates, she was thoughtless and gay, fond of mirth and frivolity, and instead of seeking happiness in wisdom's ways, she sought it where it never as yet was found, in running with eagerness after the vain allurements

of the world, that disappeared like a shadow, and left a sting behind. Her favourite amusement was dancing, and she was so excessively fond of this commonly called "innocent amusement," that she would go many miles to attend a ball.

In the year 1829, she was united in marriage to JOHN, the third son of THOMAS and MARY WOTTON, of the same village; and with him she lived careless, and Christless, until the year 1843, when her father was called away by death. The removal of her parent, led her to reflect on the state of her soul, and she was convinced that a change was necessary, preparatory to entering the kingdom of heaven.

About this time, Mr. J. Gammon, now in the Chatham circuit, with local assistants, entered the village and preached the word of life to many who were dead in trespasses and in sins. With other young people, the writer went to hear, and though at that time but a child, the word affected me, and under the influence of the Spirit, I resolved to serve God. After some little time, two of my sisters, Emma and Ellen, were allowed to go with me to the meeting house, and they too, soon felt the gentle drawings of the Spirit, and resolved, "This people shall be my people, and their God my God." We now agreed that every evening before we retired to rest, we would go and kneel down together and pray, and night after night, in our childlike simple manner, we fulfilled our agreement. One evening mother, fancying she heard an unusual voice upstairs, came to the foot of the stairs to listen, and lo!

"From infant lips she heard the voice of prayer."

She called to Father, and said, "John, the children are praying!" They both listened, they wept; they were seized with powerful convictions, and Mother became fully awakened; and about this time, after much wrestling and prayer, she was led to believe she had found peace with God through our Lord and Saviour Jesus Christ. This circumstance led my parents to attend an Independent chapel in the neighbourhood, on Sunday evenings, instead of strolling over the green fields and shady lanes as they had hitherto done. For some little time Mother was reckoned as a member among the Independents; but the thought of her children going to the Bible Christian meeting house, and knowing that she had been blessed through them, with some other little circumstances that transpired, led her to join their Society. and often has she expressed herself, that she believed she was where Providence would have her be. She was strongly attached to the denomination, and was ever ready to combat with any opponent that would speak disparagingly of the people, or of the sentiments they held.

From the time of her conversion, to the hour of her departure, she maintained her integrity, and enjoyed more or less a consciousness of her acceptance with God. Her mind was strong, her heart was fixed, and her confidence at all times unshaken, and whatever might transpire with respect to the world or individuals, she was the same; and when anything trying to nature in the family or in the business occurred, she looked ahead, and persevered in the path of duty, regardless of surrounding and counteracting influences, putting her trust in Him, who hath said, "In all thy ways acknowledge him, and he will direct thy paths."

As a mother, for the government of her family, she excelled; her influence over us was so great, that a single word, or even, sometimes a look was understood. We feared to contradict her, or to do any thing contrary to her will; and up to the time of my leaving home when in the 24th year of my age, I feared to offend her, or to take any steps without her approval. A day or two, after her departure, my heart was melted, as my two youngest sisters were at play together, and the younger said to the elder, "Emily, Mother would not allow you to do that," and the reply was, "Edith, I fancy Mother hears me now."

With respect to her constitution, she was always delicate, and but seldom could she put her hands into cold water or damp her feet, without feeling its effects. The disease which entered her frame and destroyed it, was consumption, and in spite of medical skill, the hand of disease continued slowly to sap the warm current of existence. Last June she went to Starcross for the change of air; for a little while she seemed to be revived, and we entertained hopes that she would be spared to us a few years longer, but these hopes were soon to be blasted.

At the Lady day Quarterly meeting, I gave notice that I intended to offer myself as a candidate for the Itinerancy, and after passing the usual examination at the Midsummer Quarterly and District meetings, at the Conference I received an appointment to the Taunton Station. The Friday I was about to leave she was in bed, and she repeated what she had again and again said to me, "Edwin I hope you will be a good boy; keep humble, and be faithful to the discharge your duty," and much more maternal advice that I shall never forget while memory holds it seat. Week after week passed away, and she continued in a weak and almost helpless condition, at times suffering great pain. In order to relieve her a little, she was occasionally brought down stairs, placed in a chair, or laid on the sofa; but alas!—

"What poor relief, to change the place and keep the pain."

On Sunday, November 6th, I received a note communicating the intelligence that Mother was much worse; I could not leave until the following Tuesday, when I hastened home. As soon as she was told I was arrived, I entered her chamber. She seemed glad to see me, and said, "Here I am, you see, my dear, just where I was when you left." I was convinced that she was near her end, and after some time I said, "Mother, you will never get any better;" she said, "I may, for the Lord cutteth down, and he raiseth up." During the time I remained at home she asked me many questions about my new situation, and added, "Any thing you may want, my dear, while I am here, you shall have." When I left, I said, "I hope Mother you will not trouble about me, for I hope to be kept from sin, and preserved to the end." She answered, "I do not, my dear; and I hope you will not disturb yourself about me, for the Lord's will must be done." I left, not knowing whether I should ever see her alive again.

Again on Friday, November 27th, a letter was handed me with the ominous words, "To be delivered immediately," on it. I shuddered; I almost feared to open it; and with a trembling hand I tore it open and read, "If ever you wish to see your dear mother alive again, you

must hasten home without delay; for she is sinking fast." I made arrangements for my plans on the Sunday, in case I should not return, and in a few hours I was home. As soon as I entered the house, O! what grief! O! what wringing of hands. I flew eagerly to Mother's chamber, and O! how altered her features, the pallid hue of death had already overspread her countenance, I saw that her

"Moments now were few,
Her life was ebbing fastly to its finish."

The day before I came home she said to Father,—

"We have liv'd and lov'd together,
For many a changing year;
We have shar'd each other's sorrow,
And wip'd each other's tear."

"And now we must part. If you can give up me, I can give up you." At another time she said, "I am here like old Simeon, waiting to see the Lord's Christ." On the morning of the Friday on which I came she said, "I should like to see Edwin once more. Tell him to be a good boy; tell him to keep humble and prayerful; tell him he will have no mother to go to." She asked for the Hymn Book and gave out the solemn lines,—

"Soon as from earth I go,
What will become of me?"

and told my sister to sing them; but she bursting into tears could not for the moment; when she said, "Why do you cry? sing; I wish Edith was here, she would sing them to me." (She spoke of the youngest who was in bed.) Emma, with a tremulous voice, commenced; she immediately joined, and sung the lines named, with the remaining ones,—

"Eternal happiness or woe,
Must then my portion be."

She told Aunt, who kindly attended her, how she should manage for the children, and what they should wear at her funeral; and it was evident from the preparation she had made, that for some time she had thought her days were numbered. In the evening of the day, I asked her several questions about the state of her mind, and in answer to one she said,—

"Firm on Christ my rock I stand,
All other props are vain."

The same evening when suffering and pain seemed too much for her weak frame, she cried,—

"Jesus lover of my soul,
Let me to thy bosom fly:"

her voice failing her, I continued,—

"While the nearer waters roll,
While the tempest still is high."

Then in holy rapture she burst out again,—

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me."

Father and I engaged in prayer with her, but our accents were so broken with grief, that one would have thought that her spirits would have sunk within her, yet it was not so, she said, "Praise the Lord. 'O! death where is thy sting? O! grave where is thy victory?'" The whole of that night her sufferings were indescribable; but not a murmur escaped her lips: she bore them with fortitude and christian resignation. In the morning she seemed to be a little revived; but towards the evening she sunk again, and as a cold faint sweat came over her, thinking she was going, she wished all the family to come around her bed. We were soon found weeping by her side, when she said, "Don't weep for me," as one by one we leaned over her emaciated frame, to receive one kiss more from the lips of that dying mother. Her spirit never sunk in the least until now, but when the two youngest came to kiss her, she said, "I cannot kiss the little ones, it will be too much for me;" but strength according to the day was soon imparted, and she said, "Let the little ones come." She kissed them, told them to be obedient children, and they retired to rest to hear that mother's voice no more! A young friend came in to see her, she said to him—"look to me, and see what the world is, it is nothing but vanity. Keep yourself unspotted from the world; mind religion; and be sure to meet me in heaven! I can say no more." May he meet her in glory! About midnight her sufferings were so severe, that she ejaculated, "What shall I do?" and as I wiped away the cold sweat that was bursting through the pores of the skin, I said, "Look to the Lord, Mother, your sufferings will soon end." She turned to me, and as the fire shone in her eyes, she said, "Sufferings my dear,—

'O what are all my sufferings here,
If Lord, thou count me meet,
With that enraptured host to appear,
And worship at thy feet.'

As I spoke to her about the valley of death, she said, "It's only the shadow of death; it's nothing to die!" About one o'clock she said to my Sister Emma, "Now I am going." I said, it is Sunday morning Mother! "I know it," was the faint reply; as a smile adorned her death-like countenance. Her sufferings abated, and pain now seemed to be gone; she retained her mental faculties, and her mind was as strong as ever. I said, "Mother, are you in any pain?" "No, my dear," she faintly articulated. The lethargy which precedes dissolution now began to creep over her frame,—

"Yet would she speak the words of life,
Even while she passed away."

Had she made no preparation for a brighter world, probably it would now have been too late; but before the pangs of death assailed her, the work was done, and now,

"The angel of the covenant was come,
And stood prepared to walk with her
Through death's dark vale."

She speaks again, "Where is your Father?" I said, "Gone to lie down, do you want him?" "No," she said, I again asked her if Christ was precious; "Yes, my dear," she said, "I have told you so." She then threw her right arm around my neck, pressed me to her cold lips, and kissed me. I had my finger on her pulse, and lo! it beat slower and slower, and now methinks,—

"The convoy attends,
The ministering host of invisible friends,"

for she fixes her eyes upwards, her lips are moving; she cries with an audible voice, "Make haste! make haste!" and spoke no more. Her pulse had ceased to beat; the vital spark had fled, and

"Her spirit freed from flesh,
Hastened, homeward to return."

She is no longer a pilgrim in this world of woe. Her warfare is ended. Flesh is dropped, sin forsaken, sorrow past; and weeping over; for God himself has wiped away all tears from her eyes.

"And now secure on happier shores,
With choirs of sainted souls she sings;
Her harp, the Omnipotent adores;
And from its sweet, its golden strings,
Celestial music pours."

Thus died, my dear Mother, on Sunday, November 27th, 1853, about half-past four o'clock in the morning, leaving Father, and five Sisters, with myself, to lament our loss; but our loss, which as yet we feel but partially, is her eternal gain.

The following week her mortal remains were borne to the grave yard, and committed to the dust, where they wait the quickening power of the great Eternal, which shall change the vile body and fashion it like unto his glorious body.

From the burying-ground we walked to our preaching room, and Mr. J. Ford made some very appropriate remarks, from Genesis xxiii., and in the evening preached a funeral sermon, from, "Say ye to the righteous, it shall be well with him." A very solemn, deeply affecting season, but few eyes refused to weep, or hearts to feel. May the effect be seen in eternity; and may the reader and writer of this sketch be enabled,

"So to live on earth,
That we at last may die in peace,
And claim a place on God's high throne."

MEMOIR OF ANN HIND.

Dear Brother,

You would oblige the friends in the Brighton Station by inserting this short memoir of sister Hind in the Bible Christian Magazine at the earliest opportunity.

Yours truly,
W. S. HARRIS.

"Believe and look with triumph on the tomb."

If we would obtain that meetness for death, which alone can render

its approach welcome and desirable, it is necessary that we should seriously and frequently reflect upon it. But necessary as it is, that man who is born to die, should thus reflect upon death, it is but too well known that he is prone to forget the subject altogether. He is constantly surrounded with a thousand things, which so powerfully strike his corporeal senses, as to tend to draw his attention entirely from those things which are spiritual and eternal. Ah! who that would fully live to God, does not painfully know, that unless we carefully guard ourselves against the encroachments of sensual objects, the soul will be prevented from aspiring heavenward, and hindered in its duty of calm and heavenly reflection. As one means of avoiding the loss which we are in danger of sustaining by these interruptions, we should carefully regard all these circumstances which are calculated to remind us of the frailty of life. And if we did but rightly regard the frequent visitations of death, in our streets, in our villages, in our societies, in our families, and among our friends; and, if we did but rightly consider the fact, that death pays no regard to age, to health, or to rank, surely we should have enough to remind us of our own mortality.

Dull, and insensible, indeed, must that man be, who does not see enough every day to impress his mind with the thought of his latter end. And do not our bodily symptoms faithfully remind us that we are but mortal? Though the number which composed our little church here [in Brighton] twelve months ago amounted only to 23, Sister Hind is the fourth that death has removed from them within that period: and, since we are thus reminded of its near approach, may we not be reminded of it in vain. What is more certain than that we must die? Oh, what man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Perhaps, the fact, that we are wont to regard the approach of death corporately, considerably lessens the solemnity of it to ourselves. It is possible for us to allow the language "we must all die," to pass our lips, without feeling the importance and solemnity of the thought that *I am one of the all that must soon die!* The important thought of my *own personal concern* may be entirely lost sight of; but the *great* thing for me (and for the reader) to engrave as with an iron pen upon my heart, is, *that I shall soon die*: that all that is overwhelming in its importance about death, *deeply concerns me*. Death will soon, *very soon*, extinguish my lamp of life! Death will soon put a stop to all my actions! Death will soon put a period to my every opportunity of preparing for eternity! And death will very soon introduce my naked, my responsible, my immortal spirit, to the all-piercing eye of God, my Judge. And, considering that man's whole interest lies in eternity, is it not strange that the thought of approaching death does not more strongly affect him? Surely, a subject that so seriously concerns us, is one with which we ought to be well acquainted; one with which we should habitually familiarize ourselves. It is to be feared, that there are some who profess religion, who keep far off all thoughts of death, on account of its being a gloomy subject for their contemplation. It should not be forgotten, however, that he who has not a preparation for death, whatever his profession of religion may be, has not *real spirituality* of mind; or which is the same thing, has not *real religion*: for, *real spirituality*, or, *genuine religion*, invariably and

necessarily includes a preparation for death. Death can have no sting for those who are quickened to spiritual life. It is one of the unspeakably great, and blessed, and glorious advantages of real religion, that it delivers its happy professor from all that is dangerous and formidable about death, and imparts to him a glorious hope of immortality and eternal life!

Sister Hind, the subject of this short memoir, during the seventy six years of her pilgrimage, like thousands besides found that

“Many an ill in life's short span,
Attends the pilgrimage of man.”

Numerous, various, and not unfrequently, painful, were her conflicts. The earliest ticket of her membership with our society that can be found bears the date of December, 1824; and was given to her by Br. Andrew Cory, who, I believe, was the first preacher of our denomination who was stationed in the Brighton Mission. Having thus come into the church it seems that she was resolved to go no more out: she engaged herself to serve the Lord all the days of her life: she never left the church below, until God took her to the church above. As it is well to imitate whatever is good, in whomsoever it is found, it would be well if many who are unstable as to their membership, would imitate her example in this respect; if they would dwell in the house [in the church] of God all the days of their lives.

She used to tell her friends, when she spoke of her experience, that she had been a member of society for some time before she received a satisfactory consciousness of her pardon; and that the manner in which she received that inestimable blessing was as follows. Some time after she had joined the society, while she was sitting alone, and meditating on divine things, all at once she saw Jesus as evidently set forth, crucified for her. And this blessed view of her precious Saviour, was accompanied by so plain and powerful an application to her mind, of the words of Jesus to poor unbelieving Thomas, when he said to him, “Be not faithless, but believing,” that all her doubts as to her acceptance with God, appear to have been turned into certainty: and, filled with that joy (which no man knoweth but he that receiveth it,) she went directly and acquainted the preacher who was then stationed in Brighton, of “how great things God had done for her.”

I have said just above, that she was steady in her membership for about thirty years; and, I will now just observe, that as long as her strength permitted, she was regular in attending the means of grace. She “loved the habitation of God's house.” And not only was she regular at her attendance at the means of grace, but was also punctual as to the time. I am informed that she preferred being a little before the time, to that of being a little after the time: so that it might be said of her, as it was of some people in the days that Jesus tabernacled below, “that she was waiting for him;” waiting for Jesus in the sanctuary.

As God had done much for her, she loved much; and, constrained by the love of God, she was always ready to glorify him, by openly bearing her testimony of his great goodness towards her. It is said by those with whom she used to join in the services of the sanctuary, that she was never known to be silent in the lovefeasts; she would speak if it were only a few words.

Somewhat about two years before her death, the weight of more than three score years and ten, accompanied by afflictions of a painful nature, prevented her from attending the means of grace as she had been wont. Her afflictions grew worse and worse, and she gradually sunk. The wisest of men says, "The heart knoweth his own bitterness." I take him to mean that the heart *best knows* its own griefs. And how often is the stroke of grief greater than another may suppose it to be. And may I not say, without the fear of a mistake, that, as it is with the stricken heart, so it is with an afflicted body; the sufferer, and probably he alone, knows the *degree* of his sufferings; and, how often is the stroke not only much heavier than it is thought to be, but also much heavier than the complainings of the sufferer. I well recollect the frequent saying of Sister Hind, that, "no one knew what her sufferings were."

About a fortnight before her death, her affliction appeared to shake her clay tabernacle severely; and symptoms of her approaching end were discoverable. On the Friday before her death, she complained to one of her friends, that her sufferings were very great; in reply to which her friend repeated the following lines.—

"To patient faith the prize is sure;
And all that to the end endure
The cross shall wear the crown."

On hearing these lines repeated, Sister Hind, with that energy and expression of joy with which she was wont to repeat her favourite verses of hymns and portions of scriptures, quoted the verse which immediately follows the preceding lines.—

"Thrice blessed, bliss—inspiring hope!
It lifts the fainting spirit up;
It brings to life the dead:
Our conflicts here shall soon be past,
And you and I ascend at last
Triumphant with our Head."

I saw her a few hours before her departure, and, it may not be amiss to say, that, while conversing with her, it was pleasing to hear her speak of the kind attention which had been given to her by her daughter. Her brother visited her about three hours before she died, to whom I am informed she repeated the following words of Christ; "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." And also, "In my Father's house are many mansions." The sweet singer of Israel saith, "Thy statutes have been my songs in the house of my pilgrimage," and I believe to no little extent, Sister Hind could say so too. Her memory was retentive, and she delighted in the word of God. On Lord's morning, February 26th, 1854, about one o'clock, she slept the sleep of death; and on the following Thursday, the writer buried her in the cemetery in Brighton.

Thus closed her existence on earth. She sleeps in hope of a glorious resurrection to eternal life. Reader, may we meet her in the skies." Amen and amen.

On the evening of Lord's day, March 12th, a sermon was preached by the writer, from Phil. i. 21, on the occasion of her death. Among the goodly number who were present, were many who had known, and held sweet intercourse with her for many years. God grant, that in eternity, it may, (as the writer believes it will) appear that dwelling upon the subject of her removal was beneficial to the hearers. AMEN.

MEMOIR OF JOHN CADDY.

JOHN CADDY was born in the parish of St. Hilary, Cornwall, August, 1821. He could not boast of having been favoured with an early education, or of having received parental religious training; but was left to lean to his own understanding, the influence of which bore him down the general current, regardless of his God. During the first twenty-seven years of his life he lived without hope and without God in the world, and in this unconverted state he entered into the marriage life, and he and his wife for the first five years after their marriage lived only to themselves, and not to God. But upon the wife's witnessing the unexpected and awful death of a neighbour, she was powerfully convinced of her sinful and dangerous condition; and while solemnly and sincerely pouring out her soul's complaint to God in private, a few days afterwards, Jehovah mercifully condescended to hear and deliver her, and spoke peace to her soul; and she rejoiced in his salvation.

She now united in church-fellowship with the Bible Christian Society at Marazion, and became deeply concerned for her husband's salvation. On her return home one evening from class-meeting she found him in a very unpleasant mood. He expressed very great dissatisfaction at her having absented herself from home; and though she replied to his rough interrogations in terms of the softest kind, he arose from his seat, grasped hold of an utensil containing boiling water, threw it over the room, and at once retired to bed. His spirit however was too much disturbed to take sleep, and when she retired she found him still awake, and bowing upon her knees, she prayed; and as she prayed she exclaimed, "It were better that a millstone were hung about your neck, than to offend one of the least of his little ones." This struck him to the heart, he spoke kindly, and the following morning he bowed his knees before his Maker, and begun from thence to seek the Lord. His distress became intense, he mingled his tears with his meat, and could take no rest day or night. He was now regularly found in all the means of grace; and one evening at the prayer-meeting, the Lord spoke peace to his soul, and with uplifted arms he proclaimed in the congregation what God had done for him; declaring that he had obtained the evidence that all his sins were forgiven him.

Having given his heart to God, he determined at once to give his hand to his people, and the change wrought in him became evident to all. He was a praying, patient, and consistent christian, but was called to sustain a large share of the adverse circumstances of this mortal life. On one occasion his house took fire, and his dear children were only preserved from the ravages of the flames by a bold adventure made by a kind neighbour, who rushed through the

destroying element, bearing them in his arms. As a miner, he had frequently to suffer the great inconvenience of what miners call "bad speed;" and unwilling to see his increasing family suffer the pinchings of hunger, he resolved upon going to Jamaica, under a company of mining adventurers. It is known, that Jamaica is one of the most fertile Islands of the western group; productive of sugar, molasses, ginger, cotton, coffee, and many other commodities peculiar to Tropical climates, as well as some rich and prosperous mining interests. It is about 170 miles long by about 60 broad, contains about 4,080,000 acres, is divided into three counties, viz., Middlesex, Surrey, and Cornwall. It was discovered in 1494 by C. Columbus, was occupied by the Spaniards in 1559, but was attacked by the British, and ceded to them in 1656. St. Jago de la Vega is said to be the seat of government, but Kingston is the capital of the island.

The subject of this Memoir took leave of his beloved wife and dear children, and all old friends, on the 12th of August, 1853, and entered on board a steamer at Hayle, for Bristol, on his way for Southampton, where the Company was to embark for its scene of labour. The following is an extract from a letter to his wife, dated St. Andrews, Sep. 10th, 1853.

"My dear wife and children,—It is with pleasure that I write to you, hoping these lines will find you in perfect health, as they leave me, thank God. I am still looking to him; he has been with his unworthy creature on the wide ocean. I have often lifted up my petition to him while walking the decks, and in my cabin, and I hope the God of heaven, and his Son Jesus Christ, will keep you in perfect peace. Never leave nor forsake him; keep the prize in view; and if the Lord permits us to meet again, "that will be joyful;" but if not, may we meet in heaven, where parting will be no more. Whether living or dying, let us be Christ's good children. I hope Br. William holds fast his integrity. My kind love to Br. and Sr. Seccombe, and all my christian friends. I beg an interest in all their prayers. I love them though in a foreign land.

"On our leaving Hayle with the steamer, we passed through Bristol and London, to Southampton, where on the 17th inst. we set sail, abot 3 o'clock in the afternoon; and about 5 the next morning we had the last glance of our native shores, as we left Landsend, Cornwall. It was a heavy trial to take my farewell of Old England. We will write you more particulars next letter. From your affectionate husband,

"J. CADDY."

The following is a short extract from his second letter, dated October 8th, 1853.—

"Dear wife and children,—I hope this will find you in good health, as it leaves me, thank God. We landed on the island in the morning, and spent most of the day at Kingston. We spent but one day together, as we were divided into three companies. I was never in better health in all my life. I shall be glad to receive a letter from you. I am in hopes to see you and the dear children again. With kindest love to you and them, and all my Christian friends, I remain your affectionate and loving husband,

"J. CADDY."

Shortly after the writing of the foregoing letter, he was taken with a violent diarrhoea and brain fever. He survived but a few days, and then died in a foreign land. Intelligence of his death reached his wife by a letter from one of the party who left England with him, in which he spoke of him in highly satisfactory terms.—As a comrade, he said he had a decent funeral, and was much lamented. But not being a religious person, he said but little as to the spiritual state of his mind; but we believe those who live for God will not be forsaken by him in the hour of death.

I was requested to preach his funeral sermon, which I hope was not labour lost, as many on the occasion deeply sympathized with the suffering widow, and five fatherless children. I am happy to add, that they are doing nobly to help her in her distress. May his place be soon supplied among us, and may that supply be sevenfold.

J. MOXLEY.

M I S C E L L A N E O U S .

PRAYER FOR CHRISTIAN SAILORS ENGAGED IN THE WAR.

We gladly insert the following letter from the Superintendent of Portsmouth District, entreating the prayers of our readers in behalf of brethren who are gone to the seat of war. It needs no comment.—Ed.

Southsea, April 14th, 1854.

DEAR BROTHER,

The object of my writing is to request you to call the attention of your readers to the subject of prayer in behalf of those of our brethren, and others, who are gone to the seat of war. From this society and congregation here, as many as ten are at this post of danger; one is in the Arctic regions; while some of our older men, who are not fit for regular service, are on board ships in the harbour, or sent off in the Preventive service. These dear men, forced away as they are from their homes, and from the means of grace, and liable as they are to the greatest danger, should have our sympathies and prayers.

One of our friends on leaving, to comfort his wife, said, "You know when I have left you before, you were not happy in God; now you are. The Lord preserved me in the battle of Jean de Acre, and he can preserve me now; but if I

die now, I should go to heaven." These have been converted among us about twelve months. It is pleasing to find that this brother writes from the Baltic, stating that he retains the assurance of the Divine favour.

Another says,—“I am happy, notwithstanding the horrid language that is constantly sounding in my ears from the ungodly around me.” From a third I have received the following;—

“DEAR SIR—We are now about twelve miles from Copenhagen; I think we are going to stay here awhile. I am glad to tell you that I am very happy. Sir, I can tell you some good news. I have found twenty-five of God's people on board this ship. O what a blessing to be united in Christ! I and brother Young went to the Commander, and asked him to allow us a place in which to hold meetings for prayer, and he was very happy to grant us our request. And, bless God, we have found it a blessing to meet there. At first we were about ten who attended; but last night we had fifty-two. I cannot tell you what good the Lord has done for us. There are many more that would like to come with us, but they are rather timid yet.

To-morrow (April 2nd,) is Sunday, and we shall have the afternoon to ourselves; and one of the brethren is going to preach to us from,—“There is joy in the presence of the angels of God, over one sinner that repenteth.” I think it will be a happy meeting.

“Oh! sir, what happiness to be called a child of God. I have found him a present help in time of trouble. He hath said, ‘When thou passest through the waters, I will be with thee;’ ‘I will never leave thee, nor forsake thee.’ We can meet every night. We have some good men on board.

“Please give my love to Mrs. Tabb and family; and all the followers of Christ at your chapel. I cannot name them all. I will write again soon. Believe me to be yours in Christ.

“JACOB SIBBICK.”

This brother was made happy in God while with us for a short time when in harbour before the Fleet sailed. He was in the coast guard service in Kent. His wife has been a member with us for some years, at Gerrans, in Cornwall, and Ventnor, Isle of Wight: but while at Romney, in Kent, she was with the Wesleyans, as our people are not near that place.

We have many friends here very anxious about their husbands, sons, brothers, or fathers, who are gone to the East; and I am sure your readers will sympathise with them, and bear them in the arms of faith and love to the throne of mercy.

It should be remarked that these pious men are men from the Coast Guards, and others that have been for years on shore, and have been favoured with the means of grace. Who can tell what a blessing they will be among their shipmates? We have had some special services in behalf of these brethren and their friends, and to pray that God would avert the war, or overrule it for his glory. These have been deeply solemn seasons. My soul has been very sorrowful for weeks. Oh! my dear brother, how great the distress that will be felt among us, should our dear friends fall in battle. How im-

portant to labour to promote that kingdom which is peace, joy, and righteousness!

With kind love, I am, yours truly.

R. P. TABB.

A PAID MINISTRY.

[We readily insert the following correspondence.—Ed.]

September, 1853.

DEAR SIR.

A few weeks have elapsed since one morning, being in a neighbour's house, I saw the Bible Christian Magazine on the table, and my attention was taken by a “Genuine Religionist.” I turned to the article and read it. I confess that I have my scruples respecting a paid ministry; and shall be very thankful to you, to send me a note to show me those scriptures that sanction a paid ministry. If you can do it, I shall feel it my duty to return you a letter of thanks; but if you fail, you will leave me where you found me; and I shall be inclined to think, till convinced otherwise, that there is more money given to the different existing churches already than is wanted. I shall wait for your reply.

REPLY.

I. *The example of a paid ministry.*

John the Baptist was a minister given up to the work.

The apostles were called and set apart by Christ to the work of the ministry.

Paul was called and set apart by the same authority.

Timothy, Titus, and many others were as plainly devoted entirely to the ministry of the word, and the care of the churches. They did not object to labour with their own hands when required; but their entire history shows, so far as we have it, that they did not so labour, when they had friends to support them without it. And if they were wholly given up to the work, preaching, visiting, travelling, &c. they must have had privat

property, or friends must have supported them. Now as the learned tell us, that Apostolic example is equally infallible with Apostolic precept, then our conclusion is, that the example of the case is satisfactory.

II. *The Scriptures warrant a paid ministry.*

Read 1 Cor. ix. 6—14. If the whole passage, and especially the 14th verse be not confirmatory of a paid ministry, what does it mean?

Read Phil. iv. 15—18. The Apostle laboured for the public good, and looked to the churches for support; and if one church failed to support him, another made up the deficiency.

See 1 Tim. v. 17, 18. If that passage is not in favour of a paid ministry, then what can it mean?

Once more, Read Mat. x. 9—15. Jesus chose not the rich, but the poor to preach the gospel, and expected that those for whose good they laboured, should support them.

III. *Reasons for a paid ministry.*

1. It is necessary that some one in a society should be well read in history; if on no other ground, yet on this, that the promoters of error in the forms of Puseyism, Infidelity, and Romanism, have their paid agents, who are well versed in the history of the church and the world. Then if we could not meet them on their own ground, should we not labour at a great disadvantage, and might we not be worsted? And how few Local Preachers have the books to read, money to buy them, and time to read them.

2. Then there need be some one whose special business it is to look after the order and discipline of the Societies. Say that there is no paid ministry; where is the Local Brother who could find time, were a Quarterly Meeting to appoint him to that work? If a labourer, or a man of business, would it not take up a good deal of his time? And then should he not be paid for that time? and what in the end would that differ from a paid ministry?

3. All valuable institutions, almost, find it necessary to have paid agents.—Fire Insurance.—Life Insurance.—Temperance Societies.—Town and City Missions.—Home and Foreign Missions.—Mines, Store Houses, Banking Establishments, Governments, &c., Why then should the churches be the least cared for?

4. Were there no paid ministry, then how would the dark places of the earth be enlightened? Who would go? Would the rich go? How rare is such a thing! And if comparatively poor men must go, how can they, unless sent and supported? And then if a tradesman leaves his business at a sacrifice of twenty pounds per annum, why should members of society grudge a shilling, or five shillings per quarter, according to their means, to help such an one to a comfortable livelihood?

To my own mind, the example of the case, the Scripture proofs, and the reason of the case, ought to settle the matter with all sincere minds. I had intended to have gone into the subject more fully, but time does not permit. And now, taking it for granted that you are a sincere and honest man, one who aims at doing the best thing in the best way, I hope that you will reconsider the subject; and if your views of the Scriptures quoted differ from mine, give me your views, that I may consider them together.

T. W. GARLAND.

THE MAN OF THE PARABLES.

A farmer in the West Riding of Yorkshire, related the following circumstance to Mr. Thorpe:—"I and my family are indebted to your father for what we know of the Truth. When he first began to preach in our neighbourhood, a great noise was made about 'the man of the parables,' which excited my curiosity to go and hear him. One Sabbath morning I said to my wife Betty, 'I've not been to church since we married. I think I shall mount Kitty this morning and ride

down to the village and hear "the man of the parables." Accordingly, I came down to the village inn, and put up my horse, and then enquired if there was service in the church that morning. 'No,' was the reply. I said, 'Have you not some strange "man of the parables," who comes here every Sunday?' 'O!' was the reply, 'do you want to hear him? Go down to that barn and you will find the people assembled; he is now holding forth.' When I went in, Mr. Thorpe had risen to give out his text; he said, 'And thou hast done well that thou art come.' Acts x: 33. I thought to myself, you are a civil sort of gentleman: I should like to hear what you have to say. The truth came home, and I returned to my house with a heart broken for sin. On reaching my house, I said to my wife Betty, 'We are all wrong, we have been living like heathens.' 'What,' she said, 'has that "man of the parables" turned your head? we have lived happily together, you have been a kind husband, and I hope that he will not be allowed to disturb our peace.' 'Betty,' I replied, 'we are all wrong; reach me down that bible.' He took all that he said from this—(reading the text)—but you shall go and hear him yourself.' 'No,' she said, 'I will never go to hear such a man.' 'Betty,' I said, 'did you not promise at the altar to obey?' Next Sabbath morning she rode behind me. On that morning your father took for his text, 1 Cor. vii. 14. Betty was sitting on a form before me, and soon I perceived the corner of her apron wiping away a tear, then another. Then I rejoiced, and tears came into my eyes. On our return home, Betty said to our son Johnny, 'Your father and I have been living very wrong. We are all wrong.' 'What,' said Johnny, 'is your head turned by "the man of the parables"?' I shall never go and hear him. I will rather leave home than do that.' His mother said, 'Johnny, did your mother ever advise you to do any thing that would injure you? Go with your father and me next Sabbath.'

'Well, mother, to please you I will go once, but never ask me to go again.' On that morning the text was Prov. x. 1; the sermon touched his conscience, and brought him to the footstool of mercy."

TEETOTALISM.

THE END OF THAT WAY.

The most brilliant genius and talents are no protection or safeguard against the fascinating and fettering power of strong drink. In every age, and in every country, learned, eloquent, and high-born men have fallen before this insidious tempter and destroyer of the human race. These high qualities, so much admired and coveted by all classes of the community, do not rescue the victim of this foe, when once entangled in the meshes of its fascination. The height from which the gifted fall, when they sink into the lowest depths of intemperance, measures their misery to the eye of the spectator. We see in their fate the magnitude of the ruin which may be wrought by strong drink. We see how the strongest men are made weak before the intoxicating cup. Before this great enemy of man, as before the king of terrors, the learned and illiterate, the artizan and statesman, the rich and poor, seem to be on an equal footing. There is no safety for either in a moment's dalliance with the tempter. Keep him at a distance. It is dangerous even to "look at the wine when it is red, and when it giveth its colour in the cup." The other day our landlady related to us an incident which illustrates the weakness of men of strong intellects and brilliant talents, when once they have yielded to the seductions of that intoxicating cup. This was her simple story:—

One day, at dinner, the servant came running into the room, in breathless haste, saying that there was a poor woman in the yard in a fit. She immediately arose from the table, accompanied by the inmates of her house, in great trepida-

tion and alarm. Immediately before the door a harrowing spectacle of misery met their view.—A woman, apparently of middle age, covered with only one thin, tattered, and filthy garment, with all the features of her womanhood distorted with the throes of dissolution, lay gasping, with her head against a post. By her side a poor drivelling man stood, swaying to and fro in a bleary-eyed stupor, ragged, bloated, and nearly speechless. A little girl, five years of age,—a little, pale thing, without shoes or bonnet, haggard, dirty, wretched,—was kneeling by its mother, with its emaciated, cold arms about her neck, crying bitterly, and begging her to come back to life again. This little girl had been taught to beg by those parents in the first lesson in articulate speech. Oh, it was sad and sickening! The first words she had been taught to frame with her baby-tongue were wicked words of fraud and mendicancy. The earliest training of her little hands was to hold them out to those who passed by for pennies. And who was that father who could thus teach these words and arts of deception to his little daughter? In what low lane of sin was he born and bred? Had he been taught such lessons in his boyhood? Had he never been inside of a Sunday-school? Had he never listened to the voice of religious instruction from the pulpit? Alas! he had filled a pulpit himself, as a preacher, learned and eloquent. He had been a gifted man, of brilliant genius and intellect. That tongue, that now could hardly frame an utterance in its vernacular language, was once fluent in Latin, Greek, and Hebrew. He once stood high as a clergyman of the Established Church of England; and a large congregation, of all ages, had once hung upon those lips, now so chapped, thick, and speechless. That wife, over whom he now bent with his dull, sodden, bloodshot eyes, as she writhed in the last stage of *delirium tremens*, was the daughter of a colonel in the British army, born and bred among all the refinements of cultivated society. The

little daughter, sobbing on her bosom, was the child of their hopes, when they spanned with their brilliant iris the first and purest years of their wedded life. Her little feet and hands were now worn to skeleton leanness by her trade of beggary. That voice which might have been the music of joy in the happiest home, had been trained to win alms by its sweet infantile cadence. While she gnawed the crudest vegetables to appease her hunger, all she gained by begging was swallowed in gin by her wretched parents. And this was their end. The mother died a few minutes after being moved into the the hall of the house. The father was removed to the almshouse, where he survived only a few weeks. The little child found home and friends in a charitable institution, where she was cared for with the greatest tenderness. The matron became a mother to her in the sympathies of maternal affection. She wrote to the little orphan's relatives in England, who sent for her to return to them. The day our landlady related this story of her life she left for Philadelphia to take steamer for Liverpool. The kind matron accompanied her as far as Philadelphia, to see her well cared for on board the ship; and while we write these lines, the child is on her ocean voyage to the home of her mother's childhood. What a lesson to the most gifted intellects is the life of this little one! Who can with safety "look at the wine when it is red, and when it giveth its colour in the cup?"—*Bond of Brotherhood*.

CHAPEL DEBTS

At the last Conference a petition or request was presented by Br. Ching, the then pastor of the Somerton station, in behalf of the High-Ham Chapel, stating that the parties who were responsible were in trying circumstances on account of the heavy Debt and the reasonable continuous demands made on them for its lawful interest. After much deliberation it was resolved and

carried in the open Conference, that provided fifty shillings were raised on the Somerton station for the Chapel fund in the ensuing year, that another fifty should accompany the same from the next Conference, and that the privilege should extend to the two coming years' efforts; making the sum of ten pounds in all. This was acceded to by the Conference on the ground that something considerable should be done according to the proposals of the parties involved, who reside in the neighbourhood, to reduce the original debt; and at a harvest meeting held in the above Chapel in September last, to return thanks to our kind and all-bountiful Benefactor for his ample supply of the necessities of this life, a plan was proposed to the public to know what the friends intended to do in the affair. Eight pounds and Eleven shillings were the fruit of the benevolence and friendly solicitation among influential friends by way of donation and promise, confining their operations to their own locality; and since then the principal part has been paid over to Br. Wallis, who stands as the head of the responsible persons for discharging the debt. When the time arrived according to the arrangement on the Circuit plan for application to the Station at large, in order to take up the

challenge sent to it from the Conference, it was in the writer's appointment to commence the collections at Pilton; and notwithstanding the many efforts that our friends in that place have made, and one very recently in the removal of sixty pounds from their own chapel debt, they collected the sum of thirteen shillings and six pence to aid their neighbours at the other end of the station, and told him to come again if he did not otherwise succeed. With this to start with others followed heartily in the wake, so that when the Circuit was canvassed, the specified sum was obtained, and he had, according to his promise at the harvest meeting, to advance the Conference fifty shillings, making the first five pounds; adding their own effort to lighten the pressure, when another similar step is taken next year. We calculate on reducing the standing debt from Seventy to Forty Pounds, when with attention it can be comfortably managed from their own resources. Therefore let all the little ones in our Israel do the same in being actuated by principles of confidence in the aid of the Conference, according to the remark, "God helps those who help themselves."

THOMAS WOOLDRIDGE.

RELIGIOUS INTELLIGENCE.

CHAPEL ANNIVERSARIES.

1. The Anniversary of Bird's Isle Chapel was held on Good Friday; the attendance was good, but not so large as on some previous occasions. Some objections were raised in consequence of the Tickets being 9d each, the usual price being 6d. Nevertheless, on making up the accounts, we found that the proceeds were a trifle in advance of last year's.

The public services went off well. Mr. Hocking preached two sermons of sterling worth, which told well on the audiences, and in the evening one soul was set at liberty.

The services were resumed on Easter Sunday, and the friends informed me that they had a good day: in the even-

ing another soul was sorely distressed on account of sin, and was led to the penitent's pew. Praise the Lord! It revives our hopes a little respecting this place. May this be the beginning of good days. Amen.

R. WESTINGTON.

2. The third Anniversary of Aberavon Chapel was celebrated on Good Friday, April 14th. At 5 o'clock, a Public Tea was provided, when nearly 200 from the town and neighbourhood, with a few of our friends from Swansea, sat down with cheerful hearts to partake of the bounties of Providence. The object of all present seemed to be to promote each other's happiness. "Behold how good and how pleasant

it is for brethren to dwell together in unity." A Public Meeting was held at seven o'clock. The writer was voted to the chair, and after making a few remarks on the day, and the glorious circumstances in connection with it, called upon Messrs. Barnden, Hosken, and S. Hore, who addressed the meeting in a very appropriate and animating manner. The chapel was filled with respectable and attentive listeners. God was indeed present: the speakers were assisted by him; and the service was closed with singing and prayer.

On the Sunday following three sermons were preached by Mr. Barnden, in aid of the same object, which were sound, full of thought, and listened to with deep interest; and at the close of each service the congregation manifested they were with us by their liberal contributions to aid the Trust Fund.

Aberavon is a small town, about twelve miles south-east from Swansea; surrounded by mountains of ancient glory—lofty, towering high in the clouds, and adorned with lovely vales. It has the sea for its boundary, and is in the midst of a populous district. When standing on one of the mountains, gazing on the ocean with its rolling waves—the thousands of inhabitants moving in every direction—the beautiful landscapes, and towering hills—the pious mind is filled with solemn thoughts, and naturally led from nature up to nature's God. The little town has

about nine places of worship, the established church included, seven of which are *WELSH*. How many public houses I cannot say, but this I may venture to assert, the number casts a deep reflection on magistrates for granting them *licences*, and this I think, Mr. Editor, you and all your readers will admit, when told that there are several streets in the town in which every house is made a public house. O! when will the magistrates learn righteousness! Instead of hearing, day after day, cases of drunkenness, would it not be better to endeavour to remove the cause? Still there are some Teetotallers to be found among us, both Welsh and English, who frequently raise their voices against the traffic.

Amidst all obstacles the various christian churches are moving onward; and we are happy to say the Bible Christian cause has an influence among the inhabitants, which is increasing. We hope the day is not very distant when the chapel, which is now well attended, shall become too strait. We are looking out for a spot of land at Briton Ferry, to build another. This is also a rising place of importance, about three miles from Aberavon. I trust the friends in England will not forget the cause of God in Wales. We now want their help, but hope the time is coming when we shall ask for nothing but their prayers. There are some friends in this station deeply interested in the cause, and are saying, "Brethren pray for us," for we are one.—J. TOLL.

O B I T U A R Y.

1. DIED, January 5th, 1854, at Hillcommon, in the Taunton Circuit, WILLIAM OTTERY, aged 57, who was for about eight years, a steady, consistent member of the Bible Christian Society. Sometime previous to his conversion, our friends preached in the open air in the village, and he was induced to listen to the word. After service the preacher said, if any person would open their house for preaching, it should be regularly supplied. Brother Ottery (though at the same time somewhat intoxicated having attended Church, and from thence gone to the public house to pay his club money) felt pleased with the preacher, and persuaded his wife to open their door, which accordingly was done. The preaching being introduced into his house, he was soon deeply convinced of his sinful, and therefore dangerous state.

His convictions were very powerful, and of an awful kind; "For peace he had great bitterness;" but it was followed by comfort and assurance, as he persevered in seeking the mercy he felt he needed, till being "justified by faith, he had peace with God, through our Lord Jesus Christ."

From this time he generally went on his way rejoicing. His house soon became too strait to contain the congregation, another house being offered for the meetings it was accepted, and ultimately Brother Ottery gave a spot of land, on which to build a chapel; which for years was a Bethel to his soul. He was very unobtrusive in his manners; but his experience in divine things was clear and deep, and his conduct uniformly consistent; so that (to use the language given in reply to one of my questions, concerning him, before I

preached his funeral sermon) even some neighbours destitute of the enjoyment of religion, acknowledged that William Ottery was a good man. When I add, that in manners he was amiable, in integrity sound and impeachable, it will be at once seen, that he recommended religion, and that we have suffered loss by that removal which is so gainful to him. At the Christmas quarterly renewal of tickets, I found Br. Ottery in his place very happy, praising God, for a special manifestation of divine approbation. On Christmas day I preached in the chapel, and administered the sacrament of the Lord's Supper. He was present with us, for the last time, and we had a blessed season together; before that day fortnight he was gone to his eternal rest!

He had occasionally suffered from Asthma, for five years, and on Wednesday, December 28th, he was taken very unwell, but was only confined to his bed about three days before his death, during which time his mind was preserved in the most calm and tranquil state. He appeared to acquiesce entirely in the will of God, and uttered nothing that indicated impatience. Being visited by Brother S. Slocombe, whilst conversing and praying together, he praised God with joyful lips, saying, "God is very good to me; and I therefore love him, and he knows I do." He faithfully and affectionately exhorted his wife, and Harriet Winter, one of his neighbours, to watch and pray, and to be in earnest to prepare to meet him in heaven.

Just before he expired, he exclaimed, "O! what a beautiful sight! Make haste Fanny," (his wife being down stairs) "come and see this lovely sight!" As she entered the room, he said, "The beautiful stars are now gone. O how bright they shone! I am very happy! All is well: all is well!" Heavenly composure filled his heart, and beamed on his countenance, as he fell asleep in Christ. "Mark the perfect man, and behold the upright; for the end of that man is peace."

"Our brother the haven hath gain'd,
Out-flying the tempest and wind,
His rest he hath sooner obtain'd,
And left his companions behind."

FRANCIS MARTIN.

2. DIED, at Polyphant, in the parish of Lewannick, Cornwall, THOMAS DEXTER, on the 18th day of February, 1854, aged 73 years.

His sickness, which ended in death, originated with a complaint in the

liver, followed by erysipelas in the head and face, and then with yellow jaundice, which complication of disease, in about five weeks illness ended his mortal career.

About thirty-four years ago, he was brought to the knowledge of the truth through the instrumentality of the Bible Christian preachers, to which people he has ever since been warmly attached, and whose cause he has liberally supported. He became a Trustee for different chapels, largely contributing to their erection, and appropriated one of his own buildings to divine worship in the village where he resided; and even from his conversion he has taken the preachers to bed and to board. For a number of years he has given a sovereign at the annual Missionary meeting, beside largely subscribing to every department in the connexion. I was only privileged with seeing him twice in his illness; it was truly delightful to be with him, his happy soul triumphed over sickness and death. He told me that he had often been afraid that his confidence would fail him in the hour of dissolution, but so opposite to his fears, his doubts were all dissipated, and all dread of death was taken away from the beginning of his illness. He was naturally of a lively, active turn, but the vivacity which accompanied his religious ecstasy, was such as we too seldom witness in the death-bed of the saints!

His affliction was accompanied with much bodily suffering, yet he was cheerful. He told me that he had "experienced uninterrupted peace, and had not known a dark cloud nor doubt since he fell sick." In much rapture, he said, "I have nothing to pray for, I want nothing, I have every thing, and I begin my eternal employment to praise." He continued more than a fortnight after that, but Mrs. Dennis informed me that he still maintained his unshaken confidence in the merits of Christ.

One evening he said to the Doctor, "Is this the last night that I am going to live on the earth?" The Doctor replied, "probably it may be;" his response to that was, "praise and glory to God," as though to him it was the most welcome saying; however, he lived several days after that; at last the moment came for him to pay the debt of death, and he fell asleep in Jesus.

Having been but little in the neighbourhood after his conversion until recently, I am not prepared to write a

memoir of him, perhaps some one who may feel it their duty to do so.
has had greater acquaintance with him, W. MASON.

P O E T R Y.

DRINK *versus* MIND.

[“On hearing the statement made by the Rev. W. Wight, at the ‘Model Parish Meeting,’ Town Hall, Birmingham, that, while £65,000,000, per annum, was paid in great Britain for intoxicating drinks, the whole literature of the country cost little more than £2,000,000.”]

Oh England! oh my country! can it be
That thou art thus degraded? Doth the thirst
Of maddening drinks, as Circe's draughts accursed,
So overpower thee with its witchery,
That of the idolized and cherish'd gold
Thou sacrificest more, yea thirtyfold,
On maddening potions, than thy hand can give
For all the stores wherein the mind doth live?
Up, then, ye ministers of Christ! arise,
Teachers and Poets! men of high emprise!
With those who're pledged such customs to expel
As cloud the brain and drag the soul to hell!
Join in the conflict, lest the hand of God
Write on thy chalky cliffs a withering “ICHABOD!”
Communicated by GEORGE BURBRIDGE.

MISSIONARY CHRONICLE.

JUNE, 1854.

WISCONSIN.

A letter from Br. Hoidge contains the following.—

OUR increase of disbursements arises from having had to provide furniture for our new house. The log cabin in which we have lived, would only allow us room to turn round, with a bed and camp in the corner for the children. Many have been the nights I have been encamped on the floor without undressing, or sat up, keeping a fire to save from freezing; but, blessed be the Lord, no evil has befallen us. We are now however living in a good frame house, built by the Society and friends, and made over to the Bible Christian connexion, which we hope (by the Lord's blessing) to have free of debt.

So far as I can judge, the cause here is on the advance—too slow I am aware—for the amount of time, labour, and money; nevertheless I believe it is destined to take a firm hold here in this “far west,” “in the valley of the Mississippi.” There has not since its commencement been a time when more good feeling has in all respects prevailed, than at the present; the circulation of the Bible Christian Magazine, the study of the Digest of our Rules, and conversation about Connexional business, has led the friends to form a better

opinion of the ‘Connexion, and of their own duty.

Temporal blessings have been more abundantly showered upon the people here, this year, than for a long period; yet our rejoicing has been with trembling, sickness and death have prevailed in the English settlement.

We have held our Quarterly Meeting to-day. The business was attended to with spirit and profit.—Four friends, including my wife, provided a tea for the friends.—Nearly one hundred sat down to the entertainment, the profit of which was given to the cause, amounting to nearly £3. Social feeling prevailed, the meeting after was one of the best I ever attended, —singing, praying, and speaking, was all under the influence of the Holy Spirit. It was good to be there; for God was there.

It is the opinion of the leading friends as well as my own, that another preacher, (a young man) would greatly help on this station, without much extra expense; nay in two or three years the station would support two preachers, with a good prospect of helping on the cause here.

AUSTRALIA.

We extract the following from a communication from Br. Rowe.

On the 20th of last month, I left this place for the Quarterly Meeting. On my way down I remained at Kapunda, to celebrate the second Anniversary of our chapel. Three sermons were preached on September the 25th, 1853; that in the afternoon by Mr. Houghton, (Wesleyan Local preacher) those in the morning and evening by myself. Mr. Oldham, had kindly consented to take the afternoon service, but was prevented doing so, by a violent attack of influenza.

On the Monday, a goodly number attended the Public Tea, which was followed by an interesting meeting, addressed by Messrs. Keen, Houghton, and Barnden; myself in the chair. The whole of the services were well attended, and accompanied by a good influence. Receipts £32 3s., leaving a debt of only £50. The chapel cost £262. The friends have done nobly.

On the Tuesday, in company with the Brethren, Keen and Richards, we proceeded to Gawler Town, and were kindly entertained for the night, by Mrs Keen. On Wednesday we left for Bowden, where we were kindly entertained by Mr. and Mrs Rundle while in this Port. Mr. and Mrs Rundle have felt a deep interest in the cause from the commencement. In the afternoon the Itinerant brethren met for mutual conversation, preparatory to the Quarterly Meeting. In the evening Br. Culver preached a short, profitable, and interesting sermon. The next day the Quarterly Meeting was held; a goodly number assembled, and evinced a deep interest in the cause. The business was settled very comfortably, and the accounts showed a small surplus. Br. Hart, (a Local Preacher who is hired to assist the Itinerants) addressed the evening meeting, and a good influence was realized.

Wednesday, left Bowden for Gawler Town, where, through mud and mire,

we arrived about three o'clock in the afternoon, and were agreeably accommodated at Br. Keen's.

Friday went to Kapunda, and remained till the following Tuesday.—Held services on the Sabbath, morning and evening, at Kapunda, and in the afternoon at Lady Creek. Kapunda and vicinity has a rapidly increasing population, and is likely to become an important district.

Left Kapunda on the Tuesday, and arrived here the following day about noon, thankful to God for his preserving care, and abundantly joyful to find the society living in peace, and living in the comfort of the Holy Ghost. Thus ended a tiresome, but very interesting tour.

During my absence Br. Blatchford (Local Preacher) exerted himself ably with other persons, to further the cause of the Redeemer. Br. B. is deeply interested in our cause in the colony, and is always ready to support it by fervent prayer and liberal contributions.

Our prospects in this colony are remarkably good. We are looking for the arrival of the Brethren, Hocken and Ridclift, and have a plenty of work for them to do on their arrival. We only regret that we have not more labourers beside them, as we must suffer more or less for the want of them. Fields of labour are opening before us in every direction, and promptitude is necessary to secure them.

We have had loud calls from Victoria; but cannot supply them at present. Perhaps something may be done for them at Christmas, but that something must interfere with us in this province. I am persuaded if the Committee could send *four* immediately, it would be a very wise step. When we get settled, we shall have no lack of money to support the cause.

We readily insert the following extract of a letter from one of the Local Brethren, who is zealously labouring in this deeply interesting field. The communication is dated, December 3rd, 1853.

To the Editor.

Dear Sir. With feelings of hope and fear I take the liberty of communicating with you as the Editor of that very useful Periodical, the "Bible Christian

Magazine." The following comes from a heart ardently desiring to grasp the whole world in its affections, for the sake of that Saviour who loved us even unto the death of the cross. Persuaded that I am corresponding with a christian

spirit, I can trust myself and present communication in the hands of his christian charity, with the utmost confidence. I beg to subscribe myself, your humble servant, and christian brother.

JAMES HENRY BARNDEN.

It is now about fifteen years and a half ago, that I left the land of my fathers for these distant shores. During this period I have witnessed something of the many changes through which this colony has passed, with regard to its spiritual, moral, and political condition. There are at present many strong indications that this colony is destined by Divine Providence to become possessed of many great and important privileges, which will place her in an exalted position, and enable her to exert a salutary influence upon the minds and morals of other communities. It is most ardently hoped that the day is not far distant, (though religion at present exists in the hearts of but a few, and general excitement still prevails, because of the unsatisfied thirst for gold,) when the glorious gospel shall be borne by her spiritual sons to the isles of the sea, and when thousands yet unborn shall bless her as the means of their salvation. May the Lord hasten that day.

Though the above is my conviction in reference to the future position of this highly favoured country, it certainly remains evident that before we can expect such an illustrious day to shed its benign rays upon the land of our choice, there must first be a radical reformation among ourselves, as a community in general. The religion of Jesus Christ is that which affects the heart; and where it is enjoyed, it will produce solid pleasure and constant peace, and lead to endless joys on high. We must have it ourselves, before we can be prepared to describe its nature, bear testimony to its spiritual realities, or recommend it as the one thing needful to others.

Nearly eleven years I was in connection with the Wesleyan Methodists, a people whom I much loved, and shall ever feel it my duty to pray for their prosperity in the Lord Jesus Christ. For the last two years and a half I have been in church fellowship with the Bible Christians, filling the important offices of Class Leader and Local Preacher; though with little satisfaction to myself, from a consciousness of my unprofitableness; but most ardently do I desire to be more fully and

faithfully devoted to the service of God among a people to whom my soul seems united. Sincerely will I pray, God's gracious Spirit inspiring my heart, that the empire of Emanuel may be extended over these colonies by their means. Their church system, upon the whole, appears to my mind to be based upon the most liberal principles; and others besides myself believe that the gospel of Christ is faithfully propagated by them, and they will be instrumental in preparing the way for its reception in the minds of the people, especially when the present state of excitement about gold shall have gradually subsided, and when the love of lucre, and its train of evils, shall cease to reign predominant, and when the people shall be brought into circumstances more conducive to serious reflection.

So far as the possession of vital religion, and the spiritual and moral condition of the people of these colonies are concerned, it may with truthfulness be said, these are "perilous times." While seriously contemplating the numerous instances of backsliding from God; the awful amount of sin committed; the many dark deeds of plunder and murder perpetrated; we consider these various acts of wilful and obstinate rebellion against the Most High as being increasingly stained with guilt, from the fact that those rich and abundant supplies of Divine providence designed to bless men, have been used as the means of supporting and keeping up their ungodly, vile, and vicious courses! We tremble for the consequences; yea, we have reason to fear what may be the end of these things, and frequently think of the impending judgments of the Almighty which may burst upon us! The angel of his wrath may now be waiting with the sword of the Lord, to "Draw, and smite." Such solemn thoughts induce the important inquiry, Is there to be found among us enough of that prevailing faith and prayer, such as Moses presented to God in the day of Israel's calamity, to stay the hand of the Lord, were he now to visit the inhabitants of these colonies for their sins? O that the few praying souls that remain in the churches, like the few in Sardis, would now unite in presenting their supplications to the throne of heavenly grace, and importunately plead and pray, "O! Lord, revive thy work."

Surely it is an impressive fact, that seasons of worldly prosperity generally

prove injurious, less or more, to the spiritual interests of God's people, and to the morals of a community. Unwatchful professors of religion, who, becoming comparatively rich in this world's goods, often have their minds so engrossed with it, as at once to lose sight of their increased obligations, from those additional mercies conferred, to devote themselves more fully to the hallowed service of their Heavenly Father, and prove their base ingratitude to the gracious donor of all the blessings they enjoy, by setting their hearts upon the things they now possess; thus transferring their affections from the Giver to the gift. Such persons soon neglect prayer, and slight the house of God, and the means of grace; and at length become wilfully and totally indifferent to the claims which God and religion have upon them. These are fearful evidences of the instability of their minds, and the littleness of their love for the Lord Jesus Christ. What ungrateful returns for his boundless yet unmerited love, exemplified in having laid down his life for their redemption! The cause of this dreadful state of soul is obvious, they have forsaken God, bowed down to the shrine of mammon, and now worship the creature instead of the Creator. Truly it may be said of such, that like Jeshurun, "They waxed fat and kicked."

There are others whose personal piety, love, and zeal for the cause of God, could not formerly be questioned. They then appeared to be Christians indeed, in whom there was no guile; but the Lord permitted them to experience a prosperous change in their circumstances, and they too have been off their watch-tower, a declension of vital religion has been the fatal consequence. They have allowed their riches to exert an unfavourable influence upon their hearts, and though it has been gradual, yet not the less destructive to their religion, and fatal to their peace, than in the case of the former. Many such have so awfully departed from God, that at length their love for what they have attained of this world's goods, and their unbounded thirst for more, gives dreadful proof that the vital spark of religion once kindled in their breasts, is now extinguished. The precious seed of the kingdom, once sowed there by the Spirit of God, has become completely choked by "the cares of this life, and the deceitfulness of riches." In the case of these individuals, where the

conscience has not become entirely dead to conviction, "seared as with a hot iron," it will be frequently observed that in proportion as their earthly possessions increase, and their avaricious endeavours to add "house to house, and field to field," become manifested, so do they become increasingly miserable. There is also a kindling up again of their former propensities and lusts of the heart, and their unlawful attachment to the things of the present life to which they have yielded the supremacy, furnishes a mighty impetus to those unholy propensities which reign again in their disordered breasts, uncontrolled by Divine grace, uninfluenced by the love of God. Like Demas, they have become so enamoured with filthy lucre, as to forsake all that is godly; and as a consequence, have deprived themselves of all that is really good. While they seek to indulge their carnal appetites and sensual desires in those things, without any regard to God, as the giver, who justly claims from every man the duties of a faithful steward, in the proper use of those blessings of which God is the sole proprietor, they turn these gifts of divine providence into a very curse to themselves, and by such a course of conduct become exposed to fearful evils. It is a painful thought, that such afford a striking illustration of that portion of God's word which declares, "the love of money is the root of all evil; which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows."

The discovery of the gold regions in this country must certainly be acknowledged, by all reflecting minds, to be a wonderful Providence; such, perhaps, as was never equalled in the preceding ages of the world, graciously designed, without doubt, by the benevolent Creator of all existing things—the moral governor of the universe—and the sole proprietor of all his hands have made (the gold and the silver and the cattle upon a thousand hills are his) to benefit man, that by the proper use of his gift, his spiritual and temporal interests may be improved. In some few instances, this end may be answered; but in many more instances it has been far otherwise. Many have so abused and misapplied what they have procured at the gold diggings, as to make it the means of destruction of both body and soul.

In reference to chapel building, and all good institutions; these have gener-

ally met with liberal support from the community. Places of worship have been, and are being erected; long standing debts paid off; and in these days of temporal prosperity, money is not long wanting to accomplish any good object: but with all these advantages, it is painful to observe that true piety does not keep pace with these things. The external conveniences of the church, far exceed, for amplitude, her internal treasures of spiritual graces, which ought to be her constant adornments. O! how de-

sirable that the thousands who contribute their money so liberally to support the cause of God in all its branches, should seek to enjoy the blessings which they assist to confer on others. Such persons remind us of Noah's shipwrights, who were employed in building a vessel they never sailed in; but who after all their toil, perished in the mighty waters. Or they resemble the beasts of burden, who convey food upon their backs for the sustenance of others, but which they never taste themselves.

CANADA WEST.

The following brief remarks of Br. R. L. Tucker, now labouring in London, Huron Tract, Canada West, were appended to the article on "The Signs of the Times," which appeared in our last number.

My dear Sir.

The letter addressed by yourself to me, enquiring concerning our young brother, Isaac Ashley, came duly to hand a few days ago. I am happy to inform you, not only that I am acquainted with him, but also, that he is a member of our little church in this town, and gives evidence of being a disciple of Jesus. We have just now placed his initials on our Circuit Plan, in connection with Br. John Isaac, (whom, by the by, I am to remember to you.) Br. Ashley intends to write directly to his mother. I think he has a good place at Mr. Leary's, and is doing well in temporals. Indeed, Canada is a country in which every person who is willing to work and is blessed with health, may do well. In this Town there is a vast amount of labour in almost every shape, to be performed. We have during the last three months realized the snorting of the iron-horse. And the railway is likely very much to promote the prosperity of an inland town like London. Indeed, its growth has already been mushroom-like. Twenty years ago it was a thing of nought. In 1850 it contained 5,124 inhabitants. In 1852 the number was 7,124. Now it is set down at 10,000. That is how our Canadian towns grow. The principal material for building at present is brick. Last summer every house or room that was fit to live in, was occupied; houses in course of erection were engaged before they were completed. There was a great deal of building here last year—dwellings, and stores or shops, as well as the immense railway buildings: materials and wages stood high. It was thought that a

reaction would take place this season; but instead of that, every thing is higher than ever, and buildings more than ever. Indeed, it is stated that unless mechanics flow in from other quarters the work cannot all be done. The high price of provisions no doubt tends to increase the wages of most classes except *Preachers*. Last year joiners obtained 7s. 6d a day; this season they have gone up to 8s. 9d. Bricklayers get 10s., plasterers about 7s. 6d., labourers 5s. to 5s. 7½d. Let England's mechanics, and labourers, (a goodly number of them,) and others come over, and escape the scourge of war. Here is room enough, work enough, and pay enough.

We are making preparations to erect a brick chapel in this town; but it will be costly work. As Br. Rippin says, "It will require one third more now than it would two years ago. The ground costs £150. We have this week let the building, (to be completed by the end of September, next,) for the sum of £500. We have obtained by subscription £187, where the rest will come from, time must show. The chapel is to be 36 feet by 40; height 19 feet of brick, besides 8 feet of stone for basement.

The Lord has graciously converted a few souls in connection with our efforts at a village called the Junction, six miles from town, where a neat little chapel was dedicated to the service of God, just before Br. Haycraft left this station last summer. I have no room for aught further, except to add that you may make what use you please of this scrap. Yours in the common faith.

R. L. TUCKER.

BIBLE CHRISTIAN MAGAZINE.

JULY, 1854.

D I V I N I T Y .

THE CHRISTIAN WARRIOR'S EFFICIENT, AND ONLY SWORD.

To the Editor.

Dear Brother.

I have lately had my mind much employed relative to the nature of the dispensations of a gracious Providence, by which we are brought into circumstances well suited for vigorous action, as well as for our enjoyment, and in connexion therewith, the many things that are starting into being, some far remote, others looming into view, to divert the mind, and vitiate the taste, so as to render less visible the great end we should always have in our mind's eye, in weighing our motives, testing our actions, and examining our experience.

In the course of the last twenty-three years, the commencement of which being about the period that I emerged from under nature's dark eclipse, and began to know a little of society, what a mighty impulse has been given to the improvement of the physical, intellectual, social, and moral condition of man. Time is now economised; distance is all but annihilated; the provinces, and what is deemed the centre of our island's activity, are brought together. The result is, that labour and capital, bring a vast remuneration, and a quick return. Rivers that once formed a barrier of division to kingdoms, are now bridged, and become their connecting and cementing links; and the most extensive limit of the ocean is reached and crossed with a speed and certainty, formerly unknown in the interchange between the two extreme points on the same island. "What," it has been asked, "cannot man effect? He no longer waits for the tide, or for time. He outstrips the swiftest Arabian steed in his journeyings, and makes the electric wire, with its velocity, his herald to convey his message of horror to the flying thief as sharp and definite as the ass to the hireling prophet—or as consoling information to the anxious relative concerning the absent as the Prophet's truth-telling communication. To do this he levels mountains, raises the valleys, pierces rocks, and measures the entire distance. The effect of this skill and power is natural enough to fallen man's self-confidence; he thinks his wisdom adequate, and his power sufficient for every purpose. POWER! POWER! is his vaunted boast. What can resist, oppose, or evade his scrutiny and might! But then with all this development of mind, it is incompetent for either the conversion of the soul, or the sanctification of man's nature, unless the Holy Dove that descended to emblamatize heaven's diffusive liberality near the banks of the Jordan, with light wing move gently

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through the whole, and carry the golden thread of philanthropy and gospel benevolence to bind in one entire web, and at the same time the whole to the throne of God ; all will dissolve as a mere wreck of a perfect system of unparalleled selfishness in that day, " When every man's works shall be tried as by fire." To do all to God's glory, a supernatural agency must be called in, and fully relied on, as well as confided in, for all in vain will be the effort unless there be a Holy Power from above to give it efficacy. When the Holy Spirit works, His power and grace are one. The age in which we live is emphatically the dispensation of the Holy Spirit, that is, not merely the period under which the impartation of his aid is promised, but in which His agency and energy shall be proved to be indispensably necessary. Without this aid we may waste away our time and talents, in doing merely what is preparatory only, as others have done in former dispensations, in distant ages of the world, relying too much, perhaps, on human improvements, cold philosophy, and the appointed means to restore man to his Maker, instead of explicitly trusting in God alone. At this point all will be in vain, unless we distinctly perceive that the gospel is not an appendage to Judaism, but as the Apostle has asserted, the perfection of it, " God having," says he, " provided some better things for us that they without us should not be made perfect." Heb. xi. 40. We are also assured, that, " God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." 2 Tim. i. 7, which by John is called " an unction from the Holy One." 1 John ii. 20. While your many scribes have written well, and definitely, on the person of the Mediator, and the need and nature of his atonement, and other collateral points of doctrine found in the declared will of God, the thought has struck me forcibly that it would be worth an effort, if some of our brethren could be induced or provoked from the number of their yellow, mouldered, and useless manuscripts, to send us some good sermons: one, for instance, on the direct witness of the Spirit ; another to show us our privilege in being " filled with faith and the Holy Ghost ;" another how the Comforter shall guide us into the ways of all truth ; and then another how sanctification is attributed to the operation of the Spirit, and brought into our possession by his influence, as stated by St. Paul, " because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth ?" 2 Thes. ii. 13. Others, perhaps, would follow ; as I know some who have resolved to do so, if spared, provided the fathers would set them the example.—In order to draw attention, and if possible wake up an interest on this all-important subject, I shall devote the time with no ordinary degree of pleasure, in transcribing W. Dodsworth's sermon, wherein in his critical introduction, and concluding remarks, he hath given us rather a novel view of this important subject. By inserting the same, you will much oblige one who feels a deep interest in the improvement of the matter, and the circulation of your increasingly useful Magazine.

THOMAS WOOLDRIDGE.

" Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day ; and having done all, to stand. Stand therefore—and take the sword of the Spirit, which is the word of God." Eph. vi. 13, 14, 17.

THE subject we have to consider sets the christian before us as armed, not for DEFENCE but for ASSAULT. The Apostle has represented him as surrounded by powerful and exasperated foes, armed with the most deadly weapons, and bent on his destruction. He has warned him that he would need to stand with his loins girded up—with all his strength collected, as it

were for the contest—with a breast-plate to protect the vital parts; his feet ever shod in readiness for any enterprise, with a shield ever raised to turn the poisoned darts of a distant enemy—and a helmet to preserve his head safe and erect amongst the thousand weapons directed against him. And after all this preparation we might be tempted to ask, Is the christian to be a passive spectator of the deadly assaults which are thus directed against him? Is he to be intent only on securing his defence, and to attempt nothing of an offensive, or of an aggressive nature? Is he to have no weapon to wield against those who contend against him, and are bent on his destruction? Yes, there is one weapon, and but one, which he may employ, a weapon of heavenly origin,—“Take the sword of the Spirit which is the word of God.”

It is always with reluctance, my brethren, that I enter into any remarks which are purely critical, from this place. Men are not to be saved by criticism; and the great business to be transacted here is, the salvation of men; it is the business which both you and I ought ever to keep in view. We do not stand here to entertain you, or even to correct your opinion; but we “watch for your souls, as those that must give an account.” Yet there are cases in which it is necessary, in some measure, to be CRITICAL, in order to be PLAIN: and I cannot think so ill of my hearers as to imagine them either incompetent or indisposed to comprehend whatever the preacher may be at the trouble to explain in this way. As it is the glory of our church that all her sons may, and ought to be in possession of the scriptures in their mother tongue, so it is assuredly one part of the duty of their teachers to give all possible assistance to the understanding of them, which an acquaintance with the original and grammatical considerations, may suggest. I have one observation of this character to offer on the words before us.

The sense which has often been imposed on the passage, and which at first sight, it might seem natural to suggest is, that the christian is here exhorted to take the word of God, (that is, the Holy Scriptures) for a sword, which he must use under the influence and direction of the Holy Spirit: as it has been expounded by an able commentator, “that an exact and comprehensive acquaintance with the various doctrines, precepts, promises, and warnings of scripture, and a readiness of recollecting and adducing pertinent texts on every emergency, will drive the tempter to a distance, and procure a final victory over him.” Now to this *sentiment* every christian must subscribe; but there are two fatal objections to drawing it from the words of the text. In the first place, the relative, *which*,—“which is the word of God,” does not refer to the word *sword*, but to the word Spirit; with which, and not with the former word, it agrees in gender. So that we must read it in this way: “Take

the sword of the Spirit, which (Spirit) is the word of God." And secondly another fatal objection would be, that the term translated *word* in this passage of Scripture, is never employed throughout the whole of the inspired writings to designate the written word; nor can it be honestly so rendered. It is not *the logos*, but the *rema* of God; which is an appellative, not of the written word, but of the Spirit. The obvious sense, I conceive, which the grammatical construction requires, is, not that the christian should take the word of God (that is, the Holy Scriptures,) for a sword, but that he should take the Spirit for a sword, and that the latter clause is explanatory of the nature of the Spirit as thus presented to us; the exhortation is, therefore, to be read in this way: "Take the Spirit in place of a sword, which Spirit may be designated as the word, *the rema* of God." This sense, which a strict adherence to the rules of grammar requires, is strongly confirmed by the construction of the whole passage. It is only natural that we adopt the same interpretation in this clause as in the preceding ones: and as we understand the Apostle to mean, by exhorting us to put on "the breastplate of righteousness," that we should put on righteousness for a breastplate,—and by taking "the sword of faith," that we take faith for a sword,—and by taking "the helmet of salvation," that we take salvation for a helmet; so consistency of interpretation seems to require, that we should understand by taking "the sword of the Spirit," that we are to take the Spirit for a sword. It would be utterly opposed to all consistency to interpret "the helmet of salvation" in one way, and in the same verse, to interpret "the sword of the Spirit" in another. I conclude then, that, as "the helmet of salvation" cannot mean the helmet which salvation uses, (which would be nonsense,) but must mean that salvation is itself the helmet; therefore neither does "the sword of the Spirit" mean, as it is commonly interpreted, the sword which the Spirit uses, but that the Spirit is itself the sword which the christian is to take.

Although it is with some reluctance I have spent so much time on a mere criticism, it would seem it could hardly be avoided in order to the application of the passage; but it is so commonly considered as having reference to the Holy Scriptures exclusively, that it would scarcely have been fair to have given a different application without stating my reasons for it. There is, however, one other difficulty in the text to be solved, for which I must make a further demand upon your patience. In what sense are we to understand the expression, "the word of God," as attributed to the Spirit? Why is the Holy Ghost called "the word of God?" It is important to remark, that where Christ is called "the word of God," it is always by a different word in the original from that

which we find in the text. It is the same word which is used of Christ, which we find used also to designate Scripture, and as I conceive, for the same reason, Christ is called *the logos, the word* of God, because he is the full expression of Deity, the manifestation of God. He is, as the word means, the intelligible word of God; he is Godhead revealed, having been manifested in order that Godhead might be understood and comprehended by us. Now the distinction which one of the most exact dealers in definitions has drawn between the word *logos* attributed to Christ, and the word *rema*, the term attributed to the Spirit, is this—that whereas the former signifies the *intelligible* word, the latter signifies the *articulate sound* of the word;—the one, *the meaning*, the other *the utterance* of the meaning. Christ, then, is the word of God, inasmuch as God is seen in him, and expressed by him; the Spirit is the word of God, inasmuch as God speaks by the Spirit, and testifies of himself by the Spirit. Christ is the expression of God's perfect image, as the Apostle calls him in the epistle to the Hebrews: it is the Spirit who acts and energizes to the display of that image; as it is written, "I can of mine own self do nothing: as I hear, so I judge." And again, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." Christ, therefore, is the word, inasmuch as he is the truth of God. The Spirit is the word, inasmuch as he is the guide into the truth of God. Whatever may be known of God by us, is to be seen in Christ the eternal word: whatever is spoken or declared of God, is by the Spirit, as the word. The one implies the truth exhibited, made apparent to us—the other the truth acted. The subsistence of God is upheld and sustained by Christ; that subsistence is brought into a realized form by the Holy Ghost, the word. It is the property of the Son of God, to give the Godhead person within the limits of the creature, so that the creature may know what God is: it is the property of the Holy Ghost to give it life and being. If we would know what the Father's will and word is, we must examine what Christ said and did: if we would give life to that will and word, it is by the Holy Ghost acting and energizing within us. "He shall take of the things of mine, and shall show them unto you," says our Lord.

Having thus given what appears to me the true explication of this difficult text, let me now endeavour to point out more particularly the bearing of the Apostle's exhortation to us. Although we may consider the whole of it as having especial reference to the period of distress to which the church shall be exposed just previously to her deliverance, still it may be considered as having a more general reference to the whole period of the church's sufferings. I would therefore notice these words under their more general aspect. The exhortation to take the sword of the Spirit, in the first place, is obviously *a call to activity in the*

service of God. The Spirit is to be used by every believer. To some of us, it might, perhaps, seem enough that when the christian is represented as the object of such great assault, when he is set as mark to be spoken against, as an object of enmity in the world,—when he is told that every effort will be made to draw him aside by subtilty, or to bear him down by force—we might suppose it were enough if he should stand his ground as a valiant defender of the truth, and prove himself impervious to all the weapons which men and Satan may direct against him; it might seem he had enough to attend to in managing his own defence, and that the most which could be expected from him, would be to make good his ground in the difficult circumstances in which he is placed. And such, in point of fact, is the estimate which the world in general forms of the christian's duty. It is his going forth from this fixed post, it is his going forth from this defensive kind of warfare, and taking up an offensive position, that chiefly brings on him the opposition and hatred of the world. Especially in those days of false liberality, man might think what he pleases; and however extraordinary his sentiments might appear, he would not only be allowed, but even be commended and applauded for standing up in their defence, if only he would be content to hold them for himself, and let other persons follow the kind of religion they approve. If he would cast away his sword, and use his defensive armour only, no one would care: but this the exhortation before us forbids. "*Take the sword of the Spirit.*" It is obviously a call for an aggressive effort. It is not enough that a christian should repel an assault upon the truth; but he must strive to bring the truth to bear, as a sharp weapon, against the arrow which he meets with. It is not enough that the christian should bear with meekness the reproach, or the scorn, or the enmity of the world around him; but he must return good for evil, blessing for cursing, striving to repay the ill which he receives by dispensing to his enemies the blessings he himself enjoys. Such fruits must not cease even in the extremity of the evil day; even when the hand of persecution is the strongest and most pressing on the people of God—even then are they to wield this weapon of offence, and, by the sword of the Spirit, aim to subdue souls to Christ. And often, my brethren, in ancient days, the sword of the Spirit so used was found mightily to prevail. There are not wanting many instances where in the very last extremity it was found efficacious in the work of conversion. It was scarcely uncommon in the early days of the church, for the persecutor who had led the christian martyr to the stake, to feel the power of this spiritual weapon, even while his victim was burning, and by a bold confession of the truth, himself to become the next victim to the faggot. Even in this more literal sense, "*the blood of martyrs became the seed of*

the church." If then, even in these extreme circumstances, the believer is not to be altogether occupied in a selfish attention to his own concerns, much less is he to be so while the church as yet enjoys rest. We cannot, I think, my brethren, contemplate the state of things around us in this land, and especially in this city, without recognizing the loud demand there is upon us now for the use of this spiritual weapon. Nor can we look around us, I think, without the conviction of the heavy responsibility which lies at our door as a christian people, in neglecting to use this weapon. Do we not know that within an hour's walk of us, hundreds and thousands of our fellow-men may be found who know no more of the gospel of salvation than those who dwell in the wilds of heathenism? Do we not know that amongst the streets and lanes around us, dense as they are with immortality, men are living who have never heard of the gospel of Christ, and who know not who Christ is; who live to manhood, and to old age, deplorably ignorant of the very rudiments of our faith; an ignorance the more deplorable because it is wilful? And if it be this which so fearfully aggravates their guilt, that on the very confines of light they remain in darkness; is it not an equal aggravation of ours, if we, being in light ourselves, and yet on the very confines of such darkness, do not attempt to penetrate it with the torch of the gospel of truth, and with the power of the gospel sword? I would have each one to bring the question home to his own heart, and humbly to enquire what he is doing in this work? and whether he has yet made any use of this spiritual weapon? Whether he is making any effort whatever, of aggression on this dense mass of ignorance and vice around him? I do not ask you to be preachers of the gospel; I would not wish you to take upon yourselves the responsibility attached to the office of the ministry. But I ask, Is it a subject which has occupied your minds? Has it led you to ask what may be done? Has the influence you possess been employed in forwarding the religious instruction of the ignorant? Have you time to devote to visiting from house to house, to read the scriptures to the spiritually ignorant, or to induce them to come to the house of God, or in some way or other to bring them to the knowledge of the truth? Have you subscribed of your substance to enable those who are willing to do so, though you are not able to do it yourselves? In a word, are you prepared to put forth some effort to rescue perishing souls around you; or are you satisfied to sit still, and let things go on as they are, while thousands are sinking into a miserable eternity at your very doors? Oh! have you reflected, have you brought the powers of your mind at all to bear on this point? You hear of some of our fellow-creatures dying from starvation, and you shudder at the recital; and well you may, for it is an awful and a miserable tale. You

hear of a vessel driven on the sunken rocks and dashed to pieces, casting its inmates, but lately anticipating only pleasure, into a watery grave; and you shudder at the recital, and well indeed you may. But you know that one after another of your fellow creatures is daily perishing around you in unbelief, who must inherit eternal misery. You know your fellow creatures are continually perishing around you, and sinking into hell; and yet, what shall we say? We may almost say, No man regardeth; it is nothing to all who pass by, though there is no sorrow, and no cause of sorrow, which is like unto this sorrow.

But further, the apostle directs us in these words, not only to make an aggressive effort, but TO EMPLOY A WEAPON OF POWER; the exhortation is not only to activity, but implies the christian's investment with power. If, indeed, we had to enter upon such a work with merely human weapons, we should look in vain for success. the man who attempts to make an inroad into the kingdom of satan with such resources as those only which nature supplies, would soon find himself under a grievous mistake. Here zeal, and talents, and eloquence may be profusely spent, and spent in vain. There is a malignity in the disease of our fallen nature which resists all such applications: there is a direct and settled depravity in human nature which is altogether beyond the reach of such means to remove: there is a spirit working in the children of disobedience which will neither heed our warnings, nor feel the power of our arguments: there is a darkness come over the face of all people, not to be penetrated by the dim light of human reason. Another power must be brought to bear on the mass of resistance before us; and that power must be nothing less than Almighty; "Take the sword of the Spirit, which [Spirit] is the word of God."

And I conceive this also to be especially conveyed in the Apostle's exhortation—that we enter the christian conflict not only with the impression of our own helplessness, but under the conviction THAT WE HAVE AN ALMIGHTY POWER WITHIN US. Take the Spirit for a sword. Go with the consciousness of omnipotence within you. Be not deterred by any difficulties, but expect to overcome them, because you bring upon them a weapon of heavenly temper and of irresistible power. It is a forgetfulness of our privileges as christians—it is a forgetfulness that we have the Spirit of God within us—it is a forgetfulness that we are the temple of the Holy Ghost, and that we can bring Almighty power to bear on any work we undertake for God—it is a forgetfulness of this that keeps us back from our christian labours!

I cannot but think also, that the text bears especially on that power with which the disciples resisted their enemies in the time of trial, and which under similar circumstances all chris-

tians may assuredly expect. In the tenth of Matthew we find our Lord predicting the time of persecution to his disciples in these terms, "Ye shall be brought before governors and kings, for my sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you!" In nearly the same, but in still stronger language, it is said in the thirteenth of Mark, "When they deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." And in the twenty-first of Luke, this is termed "a mouth and wisdom, which all their adversaries should not be able to gainsay or resist." It would be altogether to mistake the sense of these passages to imagine that they forbid that care and foresight which christian prudence suggests in any apprehended difficulty. The words "take no thought," mean rather be under no anxiety—be not anxious. But these passages seem certainly to intimate that in the time of trial believers may expect to be invested with peculiar powers for the resistance of their enemies. The Holy Ghost will be a sword of power within the christian in the time of conflict. They intimate that believers will have no need to make extraordinary preparations for those trials, or to be diverted from their ordinary employments; for they will find a sword ready to their hands—the Spirit for a sword, which is the word of God. It is thus we are told that the adversaries of Stephen "were not able to resist the wisdom and the spirit by which he spake." It is probably in reference to this also, that the prophet Isaiah ascribes a mouth like a sharp sword to the Messiah; and from this passage the figure in the text is adopted, "Listen, O isles, unto me; and hearken, ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me." The expression intimates that the words of his mouth could not be resisted, but were sharp and powerful as the sword of the mighty. So shall be the words of his servants who take up the same weapon in the hour of trial. They shall be endowed with super-human strength for their coming conflict: and there seems scriptural ground for expecting that the Holy Ghost shall again be conferred on the church in a remarkable manner, in those days of her trial.

Finally, there may be an allusion in the text to THE SWORD OF JUDGMENT with which Christ will destroy his enemies, when he comes to take vengeance on those that know him not. It

will be with this same sword that Christ and his saints shall judge the world; for it is said, "With the breath of his lips shall he slay the wicked!" And in the emblematic vision in the book of Revelation, there is represented as proceeding out of his mouth "a sharp two-edged sword." There will then be no need of a literal weapon—no smiting with a sword of steel, as some have mistakingly imagined; the only weapon being the chilling, blasting breath of the word of God, which carries its own execution into all regions, visible and invisible in the creation. If, in the bitterness of this conflict which the apostle predicts in the words before us, you will stand in need of this spiritual weapon, remember its use is to be learned now. The sword of the Spirit is not only to be OBTAINED now, but to be TEMPERED and SHARPENED for the day of trial. To this end, let me exhort you to honour the Spirit—to live in constant mindfulness that the privilege of the church is to have the Holy Ghost dwelling in every believer. Live in the Spirit—walk in the Spirit—act in the Spirit. Realize in every act, if you would really prevail to the glory of God, and for the good of men, that "the weapons of your warfare are not carnal, but spiritual;" and "mighty, through God, to the pulling down of strong-holds."

BELIEVE NOW.

When is a sinner to believe? Strange question! And yet one that it is necessary to answer, because it is sometimes asked. Suppose, if, when you had promised alms to a poor starving beggar, or forgiveness to a person that had injured you, either of these persons were to ask, "When am I to believe your promise?" would you not feel some surprise at the question? The very nature of the case suggests the propriety and necessity of immediate faith. Your veracity is as great at that moment as it ever will be, and therefore demands instant confidence. Suppose the beggar were to say, "I do not yet sufficiently feel my poverty, to believe you now; but when I am more pinched with hunger, I will take you at your word and come." Would not this be exceedingly preposterous? And yet this is the very conduct of many persons in reference to Christ, and to faith in him for salvation. They know that trust in him alone is necessary to salvation; that they must at length come; but they seem to regard it rather as an exercise or state of mind, to which they are to be brought at some future time, and by some means they know not how, than as a duty to be immediately performed. Their inward feeling is, a hope that they shall have faith some time or other, without ever once imagining that they are required at once, and without delay, to commit their soul to Christ.

Reader, reflect upon this matter, this necessity of instantly

believing. Are you now a sinner? You know you are. Can you do anything now or hereafter to save yourself? You know you cannot. Is Christ now a Saviour, able and willing to save you now? You know he is. Will he be more able or willing to save you a month or a year hence, than he is at this moment? Certainly not. Does he say, "Come unto me, not now, but at some future time; believe me, but not yet; trust in me after a while?" You know he does not. Every invitation, every promise, every encouragement, relates to the present moment. The words of scripture are, "To-day if ye will hear his voice, harden not your hearts.—Now is the accepted time, now is the day of salvation.—Come, for all things are ready.—He is waiting to be gracious." Heb. iii. 7, 8; 2 Cor. vi. 2; Luke xiv. 17; Isa. xxx. 18. What prevents, why should you not now, as you read this believe in Christ? What hinders you, except your own unwillingness, from this moment trusting in the Lord Jesus for salvation? What, now? you say, still startled at the idea of instantly taking to your anxious bosom the sweet and soothing hope of salvation. "Why not now?" I ask. "Would God," you are ready to say, "I could, for I have no peace of mind! I feel that I am a sinner, and yet am distressed, at times, that I do not feel this enough. I am agitated and perplexed, for I have no reason to hope my sins are forgiven. I cannot approach God as a reconciled Father; on the contrary, I am afraid of him, and fear, if I were to die, I should not meet him in peace."

Permit me here to remind you, that you never can be at peace till you have faith: peace is the fruit, and let me tell you, it is the first fruit of faith. Observe what the apostle has said: "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet. i. 8. It is said of the Philippian jailer, "He rejoiced believing in God," Acts xvi. 34. You can never have settled peace of mind, except it be a false peace, till you believe in Christ; you are seeking it in various ways, and occasionally obtain a short pause to your solicitude, by prayers, by hearing sermons, by dwelling on what you suppose are evidences of your conversion, by fully purposing to leave off all your sins, and to serve God more entirely. But notwithstanding all this, you are not in possession of settled comfort. Your joy is more like an occasional flash from a taper in a dark night, than a steady sunshine: so that sometimes you are ready to give up religion altogether, and turn back again to the world; for you seem to be as far from comfort as ever. But stop and ask this question, "Am I seeking peace in the right way? Have I ever yet really, fully, and entirely believed in Christ? Have I truly committed my soul to him, and expected salvation according to his promise?" No; for if you had, you would not be in your present state of agitation. What is to give peace to a sinner feeling the burden of guilt upon his

conscience? What is to relieve him from his distress? Nothing but faith in Christ; not faith itself, but the object faith looks at, which is Christ. Many are saying, "if I did but know that I had faith; or if I could feel my faith stronger, I could then rejoice." But this is seeking peace in faith itself, instead of seeking it by faith in Christ. Faith is not our Saviour, but only the eye that looks to him, the foot that goes to him, the hand that receives him. Take an illustration:—Imagine that you were afflicted with some dangerous disease, and anxious for recovery; in the midst of your solicitude, and after trying all kinds of remedies without effect, a physician comes in, and says, "I have brought you an infallible cure for your complaint; it has cured thousands, and will most certainly cure you." What would be the effect of this communication upon you? Just according to the state of your mind in reference to the report which the physician gives of his medicine. If your anxiety about recovery, and your fear of not obtaining a cure, were greater than your faith, you would gain no peace; the want of confidence in the medicine would keep you in deep solicitude. But suppose you were to believe the statement of your medical friend, and had full confidence in the remedy, what then would be the effect of the report? You would immediately rejoice; you would not wait till you had taken the medicine, and till you felt yourself cured, before you solicitude was relieved; no, but as soon as you believed in the efficacy of the remedy, you would say, "Joyful news! I am to be healed and restored to health." Now what in this case relieves you from your solicitude, and gives you comfort? The statement of your friend, or, in other words, faith in that statement. The good news of a coming cure, believed by you, makes you glad. It is not the act of believing that you rejoice in, but the statement believed. You would immediately take the medicine; and then when you experienced its healing influence, you would rejoice still more. Your joy in this case would be of two kinds: the first is the joy of faith, in the assurance that you would be cured; the second is the joy of experience, in finding that you are cured.

Apply this to the case of the sinner who feels his miserable condition under the power and guilt of sin. In his anxiety he tries various methods to obtain relief; he leaves off sin, and tries to be good; but a sense of unpardoned sin still lies upon his heart, and he is far off from settled comfort. In this situation, Christ, the Physician of souls, comes to him in the message of the gospel and says, "My blood cleanseth from all sin, and my Spirit can renew and sanctify the hardest and most polluted heart; look to me, and thou shalt be saved." What is the duty of the sinner in this case? Immediately and fully to believe, and at once, as the evidence and necessary fruit of his faith, to rejoice. If he really does believe, he will rejoice;

and if he do not rejoice, it is because he does not believe. He is not to wait till he is saved, before he takes comfort; but he is to take comfort, in the first place, in believing that there is a Saviour, and that he may be saved. He is not to wait for his comfort till he feels he is justified, renewed, and sanctified; for how can he come to this state unless he believes? His first comfort must be the joy of faith; and this he must take to himself at once; the joy of experience comes afterward. He must first rejoice in the promise of spiritual healing, and then afterwards he will rejoice in the sense of healing. When the Jews, who were pricked to the heart by Peter's sermon, cried out in agony, "What shall we do?" he replied, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins: then they that gladly received the word were baptized," Acts ii. 37—41. They gladly received the word, that is, they believed the promise, and were made glad. Here was immediate faith producing instant joy: they did not wait till they felt they were saved, but rejoiced at once. Now observe another case:—Paul, in one of his epistles says, "Our rejoicing is this, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor. i. 12. Here is the joy of experience. It is the peace of believing, that the inquirer has to do with; and is it not cause enough of delight that God has loved the world, and you, as a part of the world, so as to give his Son for your salvation; that you are invited: that Christ is able and willing to save you? But still you cling to the idea, if you could be sure you believe, you would be comforted; if you had evidence of faith, you would take peace. Then it would be these evidences that would comfort you, and not the work of Christ.

It is also of importance, that you should clearly understand, that you are never in a state of faith, if you are not brought to some degree of comfort; if you still feel the load of guilt upon your conscience, and all its tormenting fears in your mind; if you are still anxiously asking the question, "What shall I do to be saved?" If you are still afraid of God, if you still are without any hope of forgiveness, you do not believe; for genuine faith, even though it were not a full assurance, would in some measure relieve you from this anxiety. It is very common for persons to say they believe, and yet have no comfort; and then they are asking, "Why am I not at peace?" Because you really do not believe in Christ; you are deceiving yourself. It is faith, genuine faith you want: you have not really trusted in Christ; you have not believed the glad tidings of salvation; for can any man believe glad tidings concerning himself, and yet not be made glad by them? Believe then, believe truly, believe now, and enter into peace.—J. A. JAMES.

MAKE YOUR FAMILIES LITTLE CHURCHES.

If your families be little churches, God will come to you, and dwell with you in them ; for he has said concerning the church, "This is my rest for ever, here will I dwell." It is a very desirable thing to have the gracious presence of God with us in our families, that presence which is promised where two or three are gathered together in his name. This was it that David was so desirous of, Ps. ci. 2, "O when wilt thou come unto me !" His palace, his court, would be as a prison, as a dungeon to him if God did not come to him, and dwell with him in it ; and cannot your hearts witness to this desire, you who have houses of your own, would you not have God come to you, and dwell with you in them ? Invite him then, beg his presence, court his stay. Nay, he invites himself to your houses by the offers of his favour and grace : "Behold he stands at your door and knocks : " it is the voice of your beloved, open to him, and bid him welcome ; meet him with your "Hosannas, blessed is he that cometh." He comes peaceably, he brings a blessing with him, a blessing which he will cause to rest upon the habitations of the righteous, Ezek. xlv. 30. He will command a blessing, which shall amount to no less than "life for evermore," Ps. cxxxiii. 3. This presence and blessing of God will make your relations comfortable, your affairs successful, your enjoyments sweet ; and behold, by it all things are made clean to you. This will make your family comforts double comforts, and your family crosses but half crosses ; it will turn a tent into a temple, a cottage into a palace. "Beautiful for situation, the joy of the whole earth," are the houses in which God dwells.

Now the way to have God's presence with you in your houses, is to furnish them for his entertainment. Thus the good Shunammite invited the prophet Elisha to the chamber she had prepared for him, by accommodating him there with a bed and a table, a stool and a candlestick, 2 Kings iv. 10. Would you furnish your houses for the presence of God, it is not expected that you furnish them as his tabernacle was of old furnished, with blue, and purple, and scarlet, and fine linen : but set up and keep up for him a throne and an altar, that from the altar you and yours may give glory to him, and from the throne he may give law to you and yours ; and then you may be sure of his presence and blessing, and may solace yourselves from day to day in the comfort of it. God will be with you in a way of mercy while you are with him in a way of duty ; "If you seek him he will be found of you." The secret of God shall be in your tabernacle, as it was in Job's, ch. xxix. 4 ; as it is with the righteous, Ps. xxv. 14 ; Prov. iii. 32, 33.—MATTHEW HENRY.

B I O G R A P H Y.

MEMOIR OF FANNY HITCHCOCK.

"How calm the frame! The count'nance how serene!
 The up-turn'd eye with sweet composure mark'd,
 The soul in sweetest accents breathes the prayer,
 'Come, Jesus, come. My spirit longs to go.
 Oh! take me hence; let me thy glory see,
 And triumph mid the joys of heaven.'

* * * * *
 A moment more transpires: the eye is fix'd,
 The bosom gently heaves. The beating heart
 Its last vibration makes, and all is o'er.

* * * * *
 And is it thus the faithful christian dies?
 Then let me die that death. Let my last end
 In triumph be like his."

FANNY, daughter of WILLIAM and MARY HITCHCOCK, was born at Barnstaple, in the county of Devon, on the 28th day of November, 1829.

In her carnal state she was distinguished for a lightness of disposition, and a fondness of gaiety and worldly amusement. At danger she laughed, and in circumstances under which others of her own age would be dispirited and cast down, she would manifest a degree of fearlessness and unflinching courage, such as is not common with those of her sex, save where the heart has been hardened, and the conscience seared, through a very reckless and dissipated course of living, which was by no means the case with her. Though at that time a stranger to converting grace, as far as I have been informed, she kept within the bounds of morality; and notwithstanding her volatile disposition, she was the subject of occasional thoughts of death and eternity. When very young, on seeing a man that was consumptive, she said within herself, "I should like to die of that man's complaint, for then I should have time for repentance." Strange as it may seem, about three years since she took a violent cold, and through taking little or no pains to remove that foundation of so many fatal diseases, she gradually grew worse: a constant cough, accompanied with shortness of breath troubled her, though it was only with reluctance she would acknowledge that she was ill, or that anything was the matter with her.

At length medical aid was called in. It was proposed an examination of the lungs should take place. At this she laughed, knowing that those were thus examined who were supposed to be consumptive, which she could not possibly believe was the case with herself. However, the result of the examination was, that her lungs were found to be in a disordered state, and that consumption, the very disease that she had wished might terminate her earthly existence, had begun its work.

Twelve months rolled on, and Fanny gradually grew worse; for it was evident that her complaint was advancing, though not with rapid, yet with sure and certain steps. Still she was enabled to

attend various scenes of amusement, for which she had as great a relish as ever. It seems that the ordinary strivings of the Spirit of God made but little lasting impression on her mind, until at length she was awakened to a sense of her danger through the following remarkable and extraordinary circumstance.

After having retired to rest one night, she was startled at the sound as of carriages passing and repassing on the road by the side of which her house stood. As this was very unusual at so late an hour of the night, (it being then near midnight,) she arose from her bed to ascertain the cause. The night was a beautiful one. The moon brilliantly shone in a cloudless sky. She opened the window and looked out, when her attention was arrested by the appearance of a carriage drawn by a mule, beautifully white. She gazed with astonishment at the sight, and more especially so, as no driver was visible, nor any other person in attendance. It proceeded a little way up the road, turned, and came back again. In a few minutes it repassed, and proceeded to turn as on the former occasion; but it seemed as if something was in the way, so that it could not accomplish its purpose; in consequence of which it proceeded further up the road and turned; but when it came back again, to use her own words, "both carriage and mule were in a solid flame of fire." Still no driver was to be seen. She gazed intently on these strange phenomena, and with a palpitating heart again retired to bed,—not to sleep, but to wonder at what she had seen. I may here remark, that however incredulous I may be to the many ghost stories I hear, I could but give credence to this, receiving it, as I did, from the dying lips of the young woman herself.

Through this circumstance a deep impression was made on her mind. She earnestly began to enquire "what must I do to be saved?" and from that time till her conversion to God, she continued gloomy and desponding.

At length she was persuaded to attend a fair, held at Exmouth, a town situated about half a mile from Withycombe Rawleigh, the place where our sister then resided with her parents, who had proceeded there from Barnstaple, her birth place, several years previous to this period. At Exmouth fair, in company with an intimate companion, who is now a member with the Bible Christians, meeting in that place; she seemed to throw off her religious impressions, and entered into the spirit of the dance with her wonted cheerfulness; but the following morning they returned with double force, when she finally resolved to give up her pleasures and companions, and give her heart to God. And though subsequently urged again and again to accompany them to their amusements, she kept her resolution.

She went to hear the Methodists, who then preached in the village where she resided. The word took hold of her heart, and she cried, earnestly cried, "Lord save, or I perish." If never before, she was now fully convinced of sin, and plainly saw the evil of her own heart. The bitter tear bedewed her cheek; the plaintive sob was heard; and the oft-repeated cry for mercy told the anguish of her soul. At length she ventured to look towards the cross. There she saw the bleeding Lamb; and while she gazed upon him, his crown of thorns, and bleeding hands, and feet, and side, won her affections. She

listened to his loving words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your soul; for my yoke is easy, and my burden is light." She obeyed the command; cast her guilty, burdened soul upon him, was accepted, made happy, and sent on her way rejoicing. Hallelujah! to the Lamb.

But how soon is the tender bud nipped, and the beauteous flower blighted by the cold chilling blasts. Even so it was with our beloved sister. Though she did not entirely lose her confidence in the Redeemer, yet, through mingling with some companions who were strangers to converting grace, and unfavourable to religion, her religious enjoyments were almost gone, and her soul on the brink of despair. But she perceived her danger, took the warning, fled afresh to her Saviour, and from henceforth enjoyed his smiles to the hour of her death.

Oh! how pernicious is the society of the unconverted. It had nearly proved fatal to the everlasting welfare of the subject of this memoir, as it has to thousands besides. Nor is this all. Thousands have been not only almost, but altogether, through it drawn aside from the paths of religion, and it is to be feared that in hell they reap the consequences! Young man, or young woman, or whoever the reader may be, if God has in his mercy pardoned your sins, beware of the society of the ungodly. It is hardly possible for you to mingle with them, and not partake of their spirit. Therefore, "Come out from among them, and be separate" from them. For unless business calls you there, or you go to talk with them about their souls, in their company is no place for you.

But to return. A short time after this, being about eighteen months before her death, she heard the Bible Christians preach, joined their society, and continued a faithful and consistent member to her end.

Consumption was now making rapid inroads in her frame, but she was not confined to her bed. I first became acquainted with her on Wednesday, September 28th, 1853. I found her in a happy frame of mind; "strong in faith, giving glory to God." My visits were continued up to the period of her dissolution; and though her sufferings were at times very great, I never heard her murmur or repine.

On Saturday, November 26th, 1853, she was taken much worse; it was thought she was fast approaching her end. On the day following (Sunday) she was fiercely assaulted by Satan, in consequence of which she was in great distress. She sent to Exmouth for one of our members to pray with her, but before her arrival the Lord had given her the victory, and she was rejoicing over a fallen enemy.

On Monday, the 28th, the writer visited her. Some of her friends were present, who were bathed in tears. As soon as I entered I felt it very good, for the Lord was there. I took the afflicted by the hand, and said, "Well Fanny, are you going home?" With a smile, she said, "Yes. I thought I was going home yesterday, but the Lord did not see fit." I asked her if she found any consolation from the passage, "Though I walk through the valley of the shadow of death &c." She replied, "Oh yes, though yesterday Satan pointed

me to death and the grave, making them appear as gloomy as possible; but such a little thing as death is nothing; Christ is all I look to. Oh! my dear Saviour, I shall soon be with him." I quoted several passages of scripture, on which she feasted with evident delight; and among the rest, the question and answer of the angel when conversing with St. John the divine in the Isle of Patmos,—“Who are these arrayed in white, &c.” When a dear brother who was present, and who had come to administer consolation to the dying, said, “Fanny has just been feeding on that passage; I have been reading it to her.” She then said, “It is my birth-day to-day. I thought I should have spent it in heaven.” Her mother now began to weep afresh, when she pointed with her hand to her, saying, “Now mother, stop. I don’t like to see you cry; I would rather see you laugh.” I remarked, “You would rather see her enjoying what you enjoy, would you not?” “O yes!” she replied, “And I believe she will, and all the rest too:” meaning her father, and brothers, and sisters, who, I am sorry to say, were strangers to God’s pardoning love. Some friend had given her a little money. She now held it out to her mother, saying, “Here mother, I shall not want this now; all I want is to breathe my last, and go home to heaven.” We then bent around her bed, and engaged a few precious moments in prayer. She had previously chosen a hymn to be sung at her funeral, beginning with,—

“How happy believers who die,” &c.

And thinking whether she might have any particular text that she wished to be preached from on the occasion, I asked if she had fixed on any. “No,” said she, “will you choose one?” I then asked if the dying words of our Lord would do;—“Weep not for me,” when she said, with great delight, “Yes, that will be beautiful.”

On the day following I visited her again; and on the next day, the 30th day of November, while supported in the arms of her mother, she gave me the greater part of the particulars, which I have here communicated to you, the rest I had obtained from her on my previous visits.

On Thursday, December 1st, I saw her again, and this was the last time I saw her alive. She was still in that same happy, peaceful frame of mind, and so she continued until Tuesday, December 6th, when about one o’clock, mid-day, she quietly breathed her last, and without a struggle or groan, fled to that dear Saviour who had bought her, and washed her in his own precious blood. Thus died Fanny Hitchcock, in the 25th year of her age. Hallelujah.

“One more precious saint’s ascended,
To the lofty throne of God;”—

“Her trials are over, her conflicts are done,
Through Jesus her Saviour, The vict’ry she won,
In heaven before him, She joyfully stands,
To praise and adore him, with angelic bands.”

O! how delightful the thought—a sinner saved by grace! Nor is the happy life and triumphant death of Fanny Hitchcock a solitary case. Oh, no,—

“Thousands of souls in glory now,
Were fed and feasted here.”

Neither must we regard her as having possessed greater privileges than the world at large may possess. No, no, for—

“Universal is the love of Jesus Christ our Saviour;
We all may his salvation prove, and reign with him for ever.”

Glory, glory! The fire kindles while I write; and while I meditate on the unbounded goodness, infinite mercy, and kind condescension of the Lord God Almighty, I am led to say,—

“How great his affection! How boundless his grace!
To offer protection to all the lost race:
To stoop to redeem them, from sin and from hell,
And then to translate them to glory to dwell.”

On Sunday evening, December 18th, 1853, the death of our beloved sister was improved by the writer, in Zion Chapel, Exmouth, from Luke xxiii. part of the 28th verse, to a crowded congregation. The Lord was with us, and made his word a blessing. Both saint and sinner felt the force of truth. O may it long remain. Amen.

Should my dear reader be in the enjoyment of the smile of Jesus, O! persevere. Make known his great name, nor ever think your work done, until death terminates your mortal existence.

“And as you are working, rejoicingly say,
I am travelling on in the good old way.”

If not, you are in great danger. “Hell moves from beneath to meet thee at thy coming.” Oh! then—

“Sinner haste, no more delay,
No moment waste, but fly away:
Away to him who died for thee,
And save thy soul from misery.”

T. E. KEEN.

MEMOIR OF MR. JOHN PACKHAM.

RELIGIOUS Biography is interesting and useful. By it we learn the power of grace in changing the heart; in destroying evil propensities; in giving to the soul new thoughts, desires, affections, and principles; in supporting in temptation and adversity; in comforting in affliction; in preparing for death, opening a bright and glorious prospect beyond the dark and gloomy grave, and enabling the soul to triumph whilst passing through the valley and shadow of death. It teaches the way to happiness,—to God—and to heaven.—May we be followers of them who through faith and patience inherit the promises. Amen.

JOHN PACKHAM, was born July 12th, 1799, at Rodmersham Green, near Sittingbourne, in the county of Kent. His parents' names were, THOMAS and MARY PACKHAM. The place of worship attended to by them was the Church of England, but they were destitute of experimental religion,* consequently their son's religious education was sadly neglected. There was no fervent and believing prayer for his conversion; no instruction showing him his fallen state, and to

* His parents were converted while he was in his backsliding state.

take him to Calvary to behold the Lamb of God which taketh away the sin of the world; no example to lead him to Christ. Not being trained "in the way he should go," we do not wonder that he grew up careless and sinful, giving evidence that he was by nature a child of wrath even as others; being neglected, his sinful habits and practices strengthened and increased.

At the age of fourteen, he was induced to attend a prayer-meeting which was held in a dwelling house at Rodmersham. Here he was first convinced of sin, and soon after became alarmed about the salvation of his soul. Feeling convinced that he was a sinner, and exposed to everlasting ruin, he sought God, through Christ, and became the happy partaker of saving grace. For a while he went on well, rejoicing in the God of his salvation; but it was of short duration. The light soon became darkness; the joy, sorrow; and his confidence, unbelief. Having to leave home to go to service, he was prevented going to the means of grace as often as he otherwise would have done, and having to mingle with ungodly youths and adults, who jeered and persecuted him because of his religion, he gave up his profession, lost his confidence in God, went back into the world, and thus, though young, became a poor miserable backslider. Up to this time Br. Packham, had not united with any portion of Christ's visible church: probably, being young, he was not noticed, and therefore never taken by the hand; and it is to be feared that numbers, who have been blessed in the means of grace have been lost to the church, simply because the church has not done her duty in looking after such persons; giving the invitation, "Come thou with us, and we will do thee good." Numbers, because of their youth and timidity, require to be sought out and persuaded that they may unite with the church, to receive the benefits resulting from being in church-fellowship. Our departed Brother being alone, he had none to counsel him—none to encourage him—none to strengthen him, and none to pray for him; being alone he had none to feel a brother's care: he was alone, and standing alone, he fell: being alone, temptation and persecution overcame him; being alone, he fell before Satan and the world. It was this circumstance that awakened in his mind a deep interest for the young. He never forgot his youthful days; and his eye was turned towards the young; he talked to them on spiritual matters, and watched for seriousness in them: he exhorted them, prayed for them, and banded them together in a class, and met them weekly, giving them such instructions as he thought suitable. This practice he continued as long as health permitted, and I am glad to be able to say that his labours in this department were followed with success; for we have several members in our adult classes, who received their first spiritual instructions from him, were converted whilst under his care, and after a time went into other classes, and are now adorning thir profession by a holy life; and one bids fair to be useful as a preacher of the gospel. May they hold out unto the end, and meet their spiritual instructor around the throne of God.

Although the subject of this memoir became a backslider so soon after his conversion, yet the Spirit of God did not cease to strive with him, but followed him—often making deep impressions upon his mind, and causing his soul to be very unhappy.—Though he contin-

ued a backslider for years, he never lost his serious impressions; but in that state he grew up, and married the person who now survives him, to mourn her loss.

About the year 1820, the Brethren, James Thorne, and Henry Freeman, and Sisters, Reed and Cory, visited a village named Bapchild, a short distance from Rodmersham, and as good was done through their preaching, the tidings spread, numbers came to hear, and amongst them was our departed Brother.—The word touched his heart: the Spirit strove powerfully with him; he saw and felt himself to be a great sinner in the sight of God; he humbled himself, and cried, “God be merciful to me a sinner.” While casting his guilty soul upon the death of Christ, God heard his prayer, honoured his faith, spoke peace to his troubled conscience, shed his love abroad in the soul, and caused him to rejoice with “joy unspeakable, and full of glory.” Being now again a “new creature in Christ Jesus,” and once more in the favour of God, travelling in the path that leads to joys on high, he soon united with the little society which met at Bapchild, and became an ornament to his profession. That his piety was genuine, his subsequent life proved;—it consisted not merely in the reformation of his life, but in the regeneration of his heart—not in making clean the outside of the vessel, but in the purification of the soul—not in mending his life, but in making his soul new in Christ Jesus. His piety was deep, not superficial: he sunk deep into experimental religion; he was not content with a name, but he enjoyed the power. To him Christ was precious.—In him Christ dwelt.—Over him Christ reigned.—Christ was his model. In his spirit he breathed, and being “rooted and grounded in love,” he grew in grace, and in the knowledge of Christ Jesus. In one word, he was a good man; all that knew him, whether believer or unbeliever, unite in this testimony that he was a man of God. To say that he was without fault, would probably be to say what was not true; but the writer knew of none. He was always the same undeviating christian; His course was an upward and an onward one. His eye was fixed on “the recompense of the reward,” and his great concern was to do the will of his heavenly Father, and at last to be found ready to “enter into the joy of his Lord.”

Soon after his conversion he felt deeply for the souls of his fellow-creatures; this led him to reprove sin, to exhort men to flee from the wrath to come, and to point them to the Lamb of God that taketh away the sins of the world. This was first done to his neighbour and fellow labourer, but the love for perishing souls was so strong, that it led him to take his stand in some neglected village, and exhort men to be reconciled to God. From that period he became a regular local preacher; he entered the work, and continued faithful unto death. His love for Christ and souls was much tried on various occasions;—he had long journeys, sometimes walking between 20 and 30 miles, besides preaching; but this did not damp his zeal. The fire of love was well supplied, and thus it continued to burn. Persecution also tried it, but it did not diminish it. He was frequently pelted with dirt and stones, but in the name of his Master he went out: in the strength of God he stood and preached Christ, and through Christ helping him he was sustained in his labour;—he overcame his foes, and the end was answered in preaching the Gospel—souls being converted.

His greatest trial was yet to come. He was tried from another quarter; his employer told him unless he gave up preaching he would dismiss him, and likewise use all his influence amongst others to prevent him obtaining work; but did that daunt our brother? no, although he had a wife and family dependant upon him for support, he could trust God for his and their daily bread. He continued preaching; the consequence was, he was dismissed, and his master used his influence against him; he was now out of work, and could obtain but very little if any. Things looked very dark, yet his confidence was strong in the Lord, that he would provide. Things looked darker, yet his confidence was unshaken; bread and money were diminishing, and there was no prospect of getting either, yet his faith was strong. One night came there was no provision, no money in the house, no work for the morrow, no prospect for the future, yet in this trial he held fast his integrity, he believed God. That night, as usual, he committed himself and family to the God of Jacob; they retired to rest; early the next morning a knock was heard at the door, that knock was given by a person who brought a basket of provisions for the use of the family!

Thus did God honour the faith of our Brother by supplying their want in time of need, and it is remarkable that the man who refused him employment, because he would preach, some months after came to him, and asked him to come and work for him again. From that time his circumstances began to mend. Shortly after he began business for himself, in a small way; God smiled upon him, and prospered him in his work, so that at his death he was enabled to leave his widow and children in comfortable circumstances. Does not this prove the truth of these scriptures, "In all thy ways acknowledge him, and he shall direct thy steps;" also "Them that honour me, I will honour!"

As a preacher he was diligent in the discharge of his duties—faithful to his trust,—punctual to his time, and regular at his work. His talents were slender, but the depth of piety which he enjoyed, and the spirit which he breathed, always gained for him a congregation, the people believing him to be a man of God.

Usefulness, appears to be what our Brother aimed at, and lived for, at home and abroad; and whatever he thought would contribute to that, that he did; hence he became a total abstainer from all drink that intoxicates. His house was always open to the messengers of mercy. It was through him that the chapel at Rodmersham was built, and he aided considerably in the erection of the new one recently opened at Faversham. He was a trustee for both, besides filling the office of Circuit Steward up to the time of his death.

He was a man of prayer; prayer was his delight; prayer was his constant practice;—he lived in the spirit of prayer. His prayers were simple, fervent, deep, and comprehensive. When closeted with his God, he would pour out his soul in prayer.—He loved his closet,—and when around his family altar, he pleaded ardently for the wants of his family; and he pleaded not in vain, for he saw some of them give their hearts to God before his death. His habit and spirit of prayer did not pass unnoticed. One morning whilst the father was confined to his bed, two of the youngest children, (a little boy and

girl) were in one room, and I was in another; they began talking about the father's praying; one said, "Father prayed so many times a day," the other immediately said, "*And all the day besides.*"

His love to the means of grace was great. No circumstance that could be managed would prevent him from being at the means, either on the Sabbath, or week night service.—Even in the busy seasons, such as fruit-picking, harvest, and hop-gathering, many would wish to have the week night services to be given up for a time; but our Brother would never consent, always saying, "We can find time even in the busiest season, to worship God together, one hour in the week."

Humility was a grace that adorned our Brother. As far as I was capable of judging from his conversation, disposition, and actions, he always appeared to regard others better than himself. I never heard him speak an unkind word of any, nor even to insinuate any thing bordering upon that. His was a charitable spirit—a loving heart—a mind that thinketh no evil. He felt himself to be little, unworthy, and full of defects. Whilst Br. Ashton was in the circuit he was called upon to improve the death of a female member, and in doing so he dwelt upon her defects,—which so impressed Brother Packham, that he said to his wife, "I should like for Br. Ashton to preach my funeral sermon, and then he would be able to state my defects."

As a man of God he felt the importance of *visiting* the sick. If a person was afflicted, and that person accessible, Br. Packham would be sure to find his way there in order to instruct him in the way that leads to God, and to intercede on his behalf. To show how strongly he felt on the subject of visiting I need only state, that on the day he had appointed to meet the doctor at his house to perform an operation on him, by cutting a cancer out of his neck, when the doctor came, he was not home, he was away two miles distant, visiting an afflicted woman.

The affliction that our Brother was troubled with, and which proved fatal, was cancer. He had several, which spread through his body and caused him much pain, but the grace of God prepared him for it, and supported him under it. It was observable for months what a delightful frame of mind he was in. His conversation was increasingly spiritual, his prayers more fervent, and his enjoyments more rapturous. His widow told me that about three months before his death, he was in such a blessed state, that he would frequently wake up in the night, and then arouse the family, to hear what he had to say concerning the goodness of God, and then he would entreat them to help him to praise the Lord—he wanted them to share the happiness he was enjoying. One night he said to his wife, "I have had a glorious sight of the heavenly Canaan." His words were so impressive, and his manner so earnest, that his children burst into tears, and whilst his wife was looking on him with silent astonishment, he said, "My dear, you think I am not sensible," and then declared what he felt was exceeding joy. One day whilst he was lying on the sofa, he was so filled with the Spirit of God, and the presence of Jesus was so manifested, that made him so happy, and caused him to exclaim, "Oh! what a weight of glory I feel. I think I shall die! It is more than my frail body will bear! My heart will burst." He then called upon all in the room to praise God with him, saying-

"Help—O! help me to praise the Lord! Now I feel I have not served the Lord for nought."

During his affliction he seldom entered into conversation about worldly matters; but his mind seemed to be absorbed by spiritual and eternal things. His cares, prayers, and conversation, were all about the church's prosperity, and his family's spiritual welfare; and if a person made a visit to him, he would be sure to exhort them to serve the Lord fully and constantly.

The latter part of his affliction was very painful; but he bore it with great patience. He gradually grew worse; his strength failed him; he was obliged to keep his bed; his voice became low, hardly audible. When I put a question to him relative to his state, he would try to arouse himself and answer; but nature was too weak; he gave a sign that all was well, and thus he continued until May 19th, 1853, when his spirit went to be with Christ which is "far better."

Br. Ashton, who was acquainted with our departed Brother for two years, has favoured me with a letter, an extract from which shall conclude this memoir.—"Br. Packham was a man of some disproportion, inasmuch as physically, morally, and spiritually, he was much more mighty than mentally; though even here, in his business skill he was second to but few, and in his acquaintance with the fundamental doctrines of christianity, he was in no sense a novice. To those who are familiar with his toiling diligence in business, to his neighbours, and to all his wide circle of friends, these things are known. This is all I need to say, but I am inclined to add a few words more about his moral and spiritual eminence.

"The line between good and evil in his creed and *conscience* was not drawn with the tottering hand of corrupt nature;—then here, then there, and always wrong; nor was it pencilled with hypocritical hardihood, apparently bold and deep, but illusive and shifting;—it was laid by the Holy Spirit with rays from the 'Sun of righteousness,' in fadeless colours, upon the tablet of his soul; the same boundary that is found in the Scriptures, set by the same power, with the same authority, for the same end, to guide erring mortals to truth, to happiness, and heaven. He was taught too, of Jesus, the prince of teachers; 'As ye would that others should do to you, do ye also unto them,' was the rule of his life. He was the *equitable man*. In words, so I heard him; in deeds, so I saw him; in sympathy, so I felt him. In all things he was the same. He was the perfect and upright man whose end is peace.—*Perfect*, inasmuch as he saw the wrong, he turned away from it; and inasmuch as he beheld the right, he ran or walked, or climbed up to it, how untrodden and rugged soever the way. *Upright*, leaning not to the right, nor to the left, forward nor backward, but straight as truth, and strengthened by Omnipotence. He was at peace with himself, having no condemnation, being in Christ; at peace with all mankind, because he was to all a brother; and at peace with God his Father, because he had forgiven him; therefore he is now a peaceful resident of the royal palace above, with all the disembodied sons and daughters of the Almighty.

"Sound principle was his basis, hence he always had hold of a cable the farther end of which held an anchor that eternally is fixed in

the moveless sands of eternity, now hidden from mortal view by the clouds of time that float between, so he was never moved from the rock on which he rested, vehement as often blew the storms of earth, augmented by those of hell. Christ was his hope; the Spirit was his pilot; God was his defence. How easy thus to sail over life's tempestuous sea, compared with those who row in the wind and tide of ever erring passion; with nothing fixed, save that which is by the constant whirl of passion—action without order. This impulse should not be cast away as useless; that principle should be sought after and cultivated as indispensable, thus together they will be profitable and good.

"His spiritual nature was not inferior to his moral. Indeed the former was the perfection of the latter. His religion was sound and entire, running through his whole being and into every action. Sin was not imputed to him, because the Lamb of God on whom he believed, had borne it all away. His heart yielded not to evil, because the Holy Ghost had sanctified it through the truth. Christianity was his birth-right, that nothing could purchase. Religion was the business of his life, first in the morning, and last at night, extending through the whole day, and written upon all his hands touched, or his mind rested on while it was passing. I well remember hearing him in his closet one morning, when I was at his house, fervently engaged in prayer, in a sort of loud whisper that reached my ear distinctly in the next room. There was such comprehension, such depth, such devotedness, that I was struck with awe,—felt ashamed, admired, and prayed also! O may I ever so pray as he did then!

"This is but a part of my evidence of his deep-toned piety. One fact else only will I name, dating far back in his religious history, and forming an epoch therein, as also in his domestic condition. I refer to a situation he quitted, because his employer would not allow him to keep it, unless he discontinued preaching on the Lord's day, as was then and long afterwards his practice. He left, not knowing where next to find labour; and so closely were he and his family pressed at that time, that the children retired to rest one evening without a sufficiency of food, if not without any! Had he feared consequences, and denied his God, in all probability he never would have risen to that state of prosperity and comfort in secular things that he did; and equally likely that unfaithfulness would have led to his downfall in religion, and everlasting banishment from the Lord. O! that christians generally would trust their God more, in all that relates to the body and time, that they might have a greater abundance of earthly blessings, and brighter prospects of heavenly glory. Those who honour God are honoured by him. I shall say no more, than that I hope when a few more years have flown, we all who have known our departed friend, shall be met by him at heaven's gate, where we shall recommence our union, that shall be like *Jehovah's being, ETERNAL.*"

T. P. OLIVER.

MEMOIR OF MRS. ANN BARBER.

BY J. ASHTON.

"There's nothing like religion, it is the heart's true rest,
The morning spring of glory, within the lowly breast ;
The amaranth of reason, man's comfort every hour :
Nor has the vernal season, so beautiful a flower.

There's nothing like religion, though it be little sought ;
A living gem resplendent within the mind of thought,
It cheers the pilgrim hoary, midst weakness, age, and gloom,
And sheds a ray of glory around the darksome tomb."

These truths were all and largely experienced by Sister BARBER, the subject of this notice. Probably from childhood she was inclined to seriousness, and early in the days of her maturity she so felt the evil of sin, that God was sought unto, to remove its guilt from the conscience, and its power from the heart. In service, it fell to her lot to be in a family, a part of which attended the ministry of the Wesleys, though it does not appear that she herself was so privileged, farther than occasionally to visit the chapel at the close of the services, to accompany the Misses home after night fall. Once in particular she was soon enough to hear the hymn sung, beginning, "Jesus the name high over all," sentiments that entered her soul no more to be removed. She felt that she was a sinner. It was conviction, and it led to conversion, and her union with the church. Subsequently she married, but probably not "in the Lord," for her husband though moral was not pious, and continued her connection with the church she had joined, until they had discontinued holding services in the neighbourhood. After this, the Bible Christian Ministers came and held meetings near, and formed a Society, of which she was the second member. The Preaching house was almost close to her residence, but through her husband being opposed to the "new comers" she could go by stealth only. Sometimes when she went out to listen to that which was audible in the garden, the attraction was so great that she found herself within the cottage temple before she had verily determined to be there. But her husband's voice sounding "Nancy !" would soon remind her of her real position, and that she must exchange it for one that was not, for the service hour, preferable—her home. But contend secretly, she did, and conquer openly she must. Her faith, her zeal, her wisdom, and her love devised and executed the plan. "John," she said, "you go with me and hear these Preachers for yourself, and if you do not like what they say, I will not go and hear them again." A bold stroke, and to be imitated in like circumstances only when like motives actuate, and like confidence sustains—motives of piety and confidence, of might in the strength of the Almighty. She is successful. John goes and hears—approves—goes regularly—finds that he has a bad heart—obtains a good one—joins the church—and goes on his way rejoicing. The house is not now divided—husband and wife are agreed—therefore there is permanency, and peace, and progression.

Br. Kemeys knew them well. From him I have received the following information ; "At the Conference, 1832, I was appointed to labour in the Forest. I found Sister Barber and her husband steadily walking in the way of righteousness. Their house was a home

for all the preachers, come when they would, whether their abilities were great or small, they were received alike by them. Their means were small, but they were liberal with what they had. They were delighted in entertaining the servants of God, and they supported his cause to the utmost of their abilities. Mrs. Barber had never much to say of herself, but what she said was sound experience, to the purpose, and with the utmost caution. Her opinion of herself was very low, her opinion of Christ was very exalted, and her confidence in God was unshaken. She was a person of much prayer and deep humility. She had learnt the happy art of patience. I do not remember ever seeing her the least out of temper, even in the correction of her children. She was a regular attendant at Class-meeting, Sacraments, and lovefeasts. It was only when unavoidable that she was absent from such means of grace, and her delight was to talk of the work of God in the soul."

The following extracts from letters to a daughter, who still lives, may be used as a correct index to her life and piety, and it is illustrative of the above statements:—"My dear Elizabeth, you say you want a clean heart, and a right spirit. The Lord is waiting to be gracious, when you seek him with your whole heart. But he has declared that you cannot serve him and love the world. May God bless thee, and keep thee; make his face shine upon thee, and be gracious unto thee; lift up his countenance upon thee, and give thee peace, is the prayer of thy poor afflicted mother.—I hope these lines will find you well in body, and happy in soul, striving against sin, and Satan, and the world, and self. I hope you are looking to Jesus, the 'author' of faith. Look always—be in earnest—look constantly until he become the 'finisher.' Look to Jesus, cast all your care upon him, for he careth for you. Do not look to man nor mortals, but look again I say to Jesus, he is your Saviour and mine. Glory be to his precious name, all that ever will be saved must be saved by him and through him. O live to him! He is your life, your all. O do let the love of Christ rule in your heart—it will make you so happy.—My dear child, I hope you are well, and in submission to the will of God. I feel for you in the stroke you had, but we need not sorrow as those without hope. I have had a great and heavy trial since Saturday morning. [Probably the allusion here is to the death of Mr. Barber, which took place about five years ago.] I had no thought that I could ever have borne it as I have, but I was sunk down in humble submission, so that I could say, 'The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord.' I have had hard work to overcome my feelings sometimes, but I am kept by the favour and goodness of my blessed Mediator. Blessed be the name of the Lord, now and forever.—Philip has no work. I hope, that by the good providence of the Lord he will have some soon. We must praise the Lord for what is past, and trust him for what is to come. I have been thinking about the widow's meal and oil, 1 Kings xvii. I have but little left—have but little left besides what you gave me,—but Elijah's God is still alive, and has promised that they who trust in him shall not want. Pray for me, good night. The Lord bless thee.—Pray, and praise God continually. Pray for me. I feel I am dying daily. May the Lord bless thee and all my dear children. Amen. I have more to say, but must stop a bit. Farewell. Pray on."

My acquaintance with our deceased sister, for twelve months, is fully in agreement with the foregoing portraiture, and her leader, Mr. Parry, and all others of her christian friends speak to the same purport. Her hardnances were many, a cancer cut out, and sore legs for fifteen years, among them; but peace always supported, even at the last when her sufferings were excruciating.

Preaching and Class-meeting services for years were conducted in her house, and always with her highest approbation, and to her profit. She died October 1st, 1853, aged 67 years, sleeping in Jesus, having been a member with us about 24 years.

Philip, youngest child of the above matron, was made a child of God, by being born of the Spirit, about five years since, a little while previous to the death of his father, an event that considerably consoled his widowed mother in her bereavement, with whom he lived most obediently, obligingly, and comfortably, until September 5th, 1853, when he exchanged earth for heaven, aged 25 years. His death was occasioned by a chill taken in his work, that involved great bodily suffering for a few days, until the earthly house was so broken that life ceased, when the inner, the real man, returned "to God who gave it," there eternally to abide—to see Christ—to be like Christ—to be with Christ.

M I S C E L L A N E O U S .

ROWLAND HILL AT THE VILLAGE INN.

Dear Brother,

Having read with pleasure and profit the following authentic anecdote of the celebrated Rowland Hill, I resolved to copy it and forward it for insertion in the Bible Christian Magazine. I may however observe that my object is not to amuse your readers by telling a tale about the "funny preacher," who drew hundreds to attend his chapel in the Blackfriars road, but to stimulate them to "sow beside all waters," and to attend to that branch of Christian duty which is I fear in the present day greatly neglected—family prayer.

T. HILLMAN.

Sheerness, May.

HAVING been requested to preach a charity sermon in a country town, he was invited to sleep the previous night at the house of a friend. Accordingly, soon after dinner he mounted his horse, and rode towards the town, meditating on the great themes on which he was going to preach, and gathering some lessons from those beautiful and suggestive scenes which the coun-
so constantly presents. By time he had reached the little

village of —, famed for nothing except its lifelessness and destitution of Christian effort, the sky became overcast, and the rain descended in torrents, so that he resolved to go no further that day, if it were possible to obtain accommodation for himself and horse in the village. He rode up to the village inn, called the "Black Lion," and asked the landlord who was standing at the door, whether he could let him have a bed.

"Yes, Sir," said the landlord, "and a good one too."

"Well then," replied Rowland Hill, dismounting, "order me a good fire, take care of my horse, hang up my cloak to dry, and I will stay here for the night."

After taking off his wet clothes, and partaking of a comfortable tea, he sat before the fire, and for several hours read and contemplated the pages of that wondrous book so suited to every circumstance and condition of mankind. He did not consume his time, as some perhaps would have done, in repining upon

the apparent disaster which compelled him to spend a night at a lonely village inn, instead of at the house of a christian friend. While the storm raged without, he was calm, meditative, and thankful; for his companions were the prophets of old, the inspired apostles, and **He** who is ever clothed with glory and honour. Little did the landlord imagine whom he had for a guest, and how thankful he would be in after years that the storm drove such a one to take shelter beneath his roof.

As it was growing late, the landlord became impatient to get to bed, (for the early-closing system has always obtained in country villages), and sent the waiter to acquaint Mr. Hill with his desire, "Master wishes to know sir, whether it will be agreeable to you to go to bed, as he never goes himself until he has seen all the lights put out?"

"Yes, my friend, I have been waiting a long time, expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir. We never have such things here."

"Indeed! then tell your master, I cannot go to bed till we have had family prayer."

The waiter left the room in astonishment; and Mr. Hill heard him tell the landlord that "the gentleman in the parlour was mad, for he says he won't go to bed until we have had family prayer."

"Oh, indeed!" exclaimed the landlord; "I'll soon settle him."

He unceremoniously bounced into the room, saying, "Sir, I wish you would go to bed. I cannot go until I have seen all the lights out, I am so afraid of fire."

"So am I," said Mr. Hill, "and I am very tired; but I have been expecting to be summoned to family prayer."

"All very good, Sir," cried the landlord; "but it cannot be done at an inn: it is impossible."

"Indeed!" replied Mr. Hill. "Suppose the house should be burned down, and all of us consumed to death. Pray get me my horse; I cannot sleep in a house

where there is no family prayer."

"Dear me," ejaculated the landlord, in a tone of wonder: "I hope you will not think of leaving the house such a time of night—and such a night! I have no objection to have prayer; but I don't know how. I never said a prayer in my life."

"Well, then," said Mr. Hill, "summon all your people who are up, and let us see what can be done."

The landlord obeyed; and in a few minutes the domestics entered the room—some grinning in a most disrespectful manner, while others stared at the minister as if he were mad. He, however, bowed to them all as they entered; and then said, in a solemn manner, "Now we are all in the immediate presence of God, let us all kneel down." He then went up to the landlord, and asked him to begin prayer.

"Sir," said the landlord, "I do not know what to say; I never prayed in my life; I don't know how."

"Ask God to teach you," was the gentle reply of the minister. He can hear you; he is with us now; ask him."

The landlord, folding his hands, and lifting up his eyes, earnestly said, "God, teach us how to pray."

"That is right, my friend," said Mr. Hill, joyously, "that is prayer. Go on."

"I don't know what to say, sir, I am sure," the landlord responded.

"Oh, yes you do," said Mr. Hill. "You know we are all sinners, and what will become of us when we die?"

Again the landlord's eyes were raised; and, with great solemnity, he said, "Pray, God, make us all better people, and take us to heaven when we die."

"That is prayer my friend—that is prayer. Go on," said Mr. Hill.

"I am sure I don't know what to say now, sir."

"Yes, you do. You asked God Almighty to teach you how to pray, and he has heard you. Now thank him for it."

The landlord devoutly uttered, "Thank you, God Almighty for letting us pray to you. Amen."

"Amen, and amen," said Mr. Hill, "now I will pray."

He thanked God for letting them pray to him; asked forgiveness of sin; and, although they might never again meet in the world, hoped they would never forget family prayer. He then dismissed them, and retired to bed. In the morning he rose early, breakfasted, wished them good bye, and rode away.

Two years rolled away before the good old man saw them again. He had sown good seed by the way side, but it had not been "devoured by the fowls of the air." On the night he visited the house for the first time, apparently by accident, the sights and sounds which met his eyes and greeted his ears were very different to what he subsequently found. Then he heard the ribald song and the coarse oath—now the voice of the blasphemer is hushed or changed into the voice of prayer.

"The wretch who once sang wildly,
danced and laughed,
And sucked in dizzy madness with the draught,
Has wept a silent flood, reversed his ways,
Is sober, meek, benevolent, and prays."

Every thing about the house appeared clean, quiet, and cheerful. The landlord, who was delighted to see the gentleman who had been the instrument of so much good to his household and neighbourhood, related to the no less delighted listener, the many glorious results of that first effort of family prayer in his house; and, among other things that they had built a chapel and a school in the village, and that family prayer was constantly observed at the "Black Lion," night and morning.

Mr. Hill was so overjoyed at the news, that he fell on his knees, and thanked God that he had deigned to make him the instrument of so much good.

THE SEVENTH VIAL.

The Book of Revelations is the

last in the lively oracles of Divine truth, and has been thought by many to be wholly unintelligible, dark, and mysterious; others look at it as a visionary production from the pen of the Apostle John; but if all scripture is profitable for instruction, so must be those emblems, figures, or representations of things future, recorded in the Book of Revelations, especially to those who happen to live in that period of the world's history which may lead to the solution of those "Divine problems" there delineated to the mind's view. Among the many things spoken of, and not the least, are the "Golden Vials." One is poured out, and then another, as circumstances yielding the occasion require, at different periods, followed by different results in the world's history. One thing of which we are assured is, that the place or theatre of representation of those events is 'This world;' and some have conjectured that six of those golden cups have been emptied, and that we are now approaching *that period when the "seventh" shall be raised by the Hand of the "Angel,"* and become visible to the mind's eye of the advanced christian throughout the world.—One may notice the place on which the Vial is to be poured, that is the *Air*. Wind and Air, in scripture, have often different meanings. The Air is a body in the atmosphere, and Abaddon is reckoned to be the Prince of the power of the Air, called the seat of Satan. Spiritual discernment often is the means of the believer's discovering the depths of Satan, and not a few in the Christian Church since the days of the Apostles have been able to see nearly what hinders the Gospel chariot in its onward course, and of its being diverted by untoward circumstances from the purposes for which it was originally intended," how such will be the circumstances—direct and indirect—gathered by winds (prophetically) and what concurring circumstances, to us unexplained, until the time that will yield the occasion of the pouring out of the Vial, for with the Divine Being, Judgment is always a "strange work."

The millstone of Divine Vengeance, nor the last cup of the fierceness of the wrath of Almighty God, will not be uplifted, nor poured out, until that state of things occur in the world that will render such a visitation absolutely necessary. The Babel must first be raised. The world must first wonder at the structure. The winds must be set in motion to gather the materials, the framework of human inventions. There must be natural and artificial constructions, coupled with this a thirst for the yellow or thick clay,—(the matter of which the cup is composed,) as we have already seen in the prelude. The great river Euphrates, and its tributaries, must be dried up, and the frogs appear in their uniforms, preparatory to the exhibitions of the last vial in the Divine procedure. And as every man's work must be tried, as by fire, to see of what sort it is, *so must this great congeries of things.*" There must be signs—anticipations—shadows of coming events,—but this is not the thing itself; nor will it be known till it is tried of what sort it is. Absolute power must develop itself with all its resources, or tributaries of Euphrates, and the world will be excited, the church militant aroused, the oppressed must groan and cry for deliverance from their burdens,

"Every fresh alarming token,
More confirms the faithful word,"

before the circumstances transpire that will yield or render the expedience of this vial being poured on the Air. To pour, signifies to distribute, and conveys the idea of quenching or suppressing; to put a stop to such will be the mystery of this Divine operation that it will only be known when, "It is done." The day of Jezreel will be called "great," and the church will one day be called to praise God for his judgments, as Moses did after he crossed the Red sea.

All that may be said or written upon such a subject as the Vial, may have the appearance of conjecture or speculation; for we know not when the times of Restitution or the fulness of the gentiles begin,

but it may be safely inferred that the Vials are here intended as preparatory means or displays of the Divine power to hasten that consummation; and that the seventh, which falls on the air, will have the effect of disturbing that equilibrium of feeling amongst all people and nations, seeing it is added "That a great commotion follows." Many of the coincidences are on the eve of being exhibited in the world, which are matters so important as to justify the interference and display of Almighty power; but the way though hidden from creatures like us, yet leaves no doubt but that faith when exercised by the aggregate church, will put in motion that invisible and spiritual power that calls the elements of nature to its aid, and before which rocks, hills, plains, and mountains in figurative language, will be moved and finally sunk in the sea of oblivion—to rise no more. Alleluiah. "Then will the church again shine forth as the Moon, clear as the Sun, and terrible as an army with banners." The revivals in many places, and that extraordinary spiritual influence which has been felt and seen by preachers and people, warrant the writer in making these observations.

HOREB.

TRUTH.

Truth and error, light and darkness, are ever coming in contact with each other; but before truth, error must finally fall; for truth is mighty and must prevail. It came not from man, not from uncertain tradition, but from the God of truth. God's word is termed by one, 'the truth of truth.' You may do just what you will to or with truth, and it remains the same at all times, and in all possible circumstances. Truth is put for the true doctrines of the gospel, Gal. iii. 1; and it endureth to all generations, Psalm c. 5. We may say of truth, that is not restricted to the point occupied by man; it soars above him. Yet it reveals to him so much of its nature as to reward his industry; for man while

in a state of probation, is so constituted, as to be capable of seeking after and finding out truth. He can try to find out the interpretation of a thing, but whatever new discoveries may be made by him, he cannot be said to have found out any new truth, for there is nothing new under the sun. Whatever new discovery man may make, was a truth thousands of years prior to its being discovered, equally as much as it was after. Truth is something contrary to all falsehood—opposed to all lies and deceit. God, who is a spirit, an eternal spirit, is truth—a God of truth; but finite creatures cannot fully comprehend the infinite Creator of all things. Jesus Christ says, "I am the truth," John xiv. 6. It is not opinions that man needs, it is truth; it is not mere theology, it is God; not a mere name to live, but Christ, who is man's wisdom, righteousness, and sanctification. Man needs truth, the truth contained in the Bible. The Bible is a book of truth. "Hast thou ever heard of such a book? The author—God himself: the subject—God and man—salvation—life and death—eternal life—eternal death."

The revelations we have in the Holy Scripture appear to be worthy of its divine author. The truths revealed in the word of God contain the whole that is necessary to be known for our salvation. "The Bible," says one, "has God for its author, salvation for its end, and truth without any mixture of error for its matter." The truth of God is great and glorious, Psalm lxxv. 10, 11; and we may say that man needed this truth, needed a revelation of the mind of God. Man was not at all capable of making out anything like a complete rule of faith. Even the wisdom of the proudest philosopher sinks into a degree of nothingness, when compared with the wisdom that was necessary to devise a plan for the restoration of lost souls to the image and favour of the true and the living God.

In systems got up by men, we often see truth and error mixed together, and we may say that

human wisdom is liable to err; but gospel truth is not only pure, but it purifieth him that receiveth it in the love thereof. 1 Peter i. 22. Truths contained in the arts and sciences are useful, but the truths revealed in the precious book of God are sublime and important. They reveal to man his origin, they remind him that his body is but dust; that he is possessed of a living soul; that he was created pure and holy, capable of standing, but liable to fall: they give us an account of his fall, and remind us of the method of his recovery or restoration to the Divine favour. They show us our obligations to the Divine being, remind us of our privileges here, and reveal a hereafter.

The immediate end of gospel truth is to prepare mankind for a future state. The people of God are called to try the truth, to judge between good and ill, light and darkness. That his word is truth may be seen if we look at the predictions and prophecies of the old Testament, which are fulfilled in the New; such as, "Unto us a child is born,—the sceptre shall not depart from Judah. &c." "When the fulness of days were come, Christ came, and suffered, and died, and rose again, according to the scriptures." 1 Cor. xv. 4. Again let us look at the miracles, such as the Israelites passing through the sea: their being fed while in the wilderness, &c.: or at Christ's opening the eyes of the blind, restoring the dead to life, causing the deaf to hear, feeding the multitude, cleansing the lepers, rising from the dead and ascending to heaven, to intercede for guilty man.—These miracles were performed in the sight of thousands; were confuted by none, but believed by multitudes. Does not this prove the truth of the Bible? Without the Bible we should have known but little about God. Heathen philosophers acknowledged that they needed a revelation from heaven.

Truth reveals to us the Divine Being, in his nature, perfections, and works. It reminds us, that

"God is a spirit;" that "God is love;" that he is merciful, that he ought to be worshipped, obeyed, and adored by all his creatures.

"'Tis truth exalts the soul of man,
And frees the world from crime."

The church is termed "the pillar and ground of the truth," 1 Tim. iii. 15. His truth "endureth forever," Psalm cxvii. 2; it is "plenteous," Psalm lxxxvi. 15; and is united with mercy in redemption, 1 Tim. ii. 7. It should be believed, 1 Tim. iv. 3; it should be loved and obeyed, 2 Thess. ii. 10; Rom. viii. 3; Gal. i. We should serve in truth, Joshua xxiv. 14. Truth is the christian's shield and buckler, xci. 4. Every believer has the witness in himself, and knows the certainty of the words of truth. The truth, or the religion of Jesus Christ, is found to exist and to flourish under every variety of political power. Truth blesses and elevates a nation or people; it embues them with the spirit of benevolence and humanity, as well as promotes the growth of intelligence. When God's word, which is truth, comes in contact with systems of superstition, error, and falsehood, it causes them to fall before its force, like Dagon before the ark. What but the word of God, which comes with a "thus saith the Lord," could have convinced the heathen of the folly of idolatry? What but the glorious gospel of truth, could have given them to see the vanity of idols, made them to know and feel their sinful and depraved state, and pointed out to them the true and living way to immortal bliss and happiness? It is by the word of God that man has revealed unto him his soul's immortality. In that word he sees that Christ who is termed the "true vine,"—"true light,"—"the truth,"—"the way," &c., is the only mediator between God and man: that faith in him is essential to salvation; that it is by faith, and by faith alone, that we are justified, made anew, and saved from sin. The word of truth reveals Christ to us in his various offices, and that through him we

receive the gift of the Holy Spirit.
Should we not

"Read and revere the sacred page?

A page where triumphs immortality;

A page which not the whole creation
could produce;

Which not the conflagration shall de-
stroy."

Bad men would not have written such a book if they could, and good men, if uninspired, could not if they would. It reminds us of the necessity of humility, of prayer, of patience, of christian zeal, of charity; that we are to live by faith, that we must exercise faith in the promises; have faith in the power and force of truth, and draw near to God with a true heart. Heb. x. 22.

This truth must and will be manifested 2 Cor. iv. 2. There were never so many Bibles in circulation as now, in various languages: "all the ends of the earth shall see the salvation of God." Isaiah lii. 10; Luke iii. 6. In the Bible we are told how we may secure moral purity, perfect happiness, and have a blissful immortality. One says, truth reminds us that God does not deal merely with deeds, but desires; not merely with actions, but passions; not merely with words, but with wishes; not merely with conduct, but with motives. If his truth is credited and received by us as the sure word of Testimony, it will teach us to deny ourselves and live godly. It is when we see and feel that the promises and threatenings of God's word are all true, and return to him, forsaking all sin, that we shall find mercy through Christ, that we can receive the truth in the love thereof, and know for ourselves that the truth has made us free. The christian can say, Thy word is sweet unto my taste. It dwells in his heart "richly," by faith, and while he gives God's blessed truth an abiding place in his heart, he knows that he has a title to a kingdom and a crown.

"Whence but from heaven could men
unskilled in arts

In different ages born, in different part

Weave such agreeing truths, or how,
 or why,
 Should all agree to cheat us with a lie?
 Unasked their pains, unwelcome their
 advice,

Starving their gains, and martyrdom
 their price."

S. M.

EDITORIAL REMARKS.

GOVERNMENT EDUCATION.

The "Scotch Education Bill" was rejected, on the second reading, by a majority of nine; the numbers being 184 for, and 193 against it. We hail with delight, this occurrence, as, we believe, it is the only bill of the kind to be brought forward in the present session of Parliament; and the probability is, that with the increase of light cast on the subject by the Census Reports, the chances of success of any future measure on this subject will be greatly diminished. In fact there is ground to believe that if Government will leave the matter in the hands of parents, and the benevolent and patriotic, the education of the masses, which has been gradually increasing, will be better promoted, than it will be by Parliamentary interference or Government grants.

We extract the following from a Lecture delivered at Bloomsbury chapel, London, by that efficient advocate of Voluntary Education, Mr. E. Baines, of Leeds, as reported in the *NONCONFORMIST*.—

"It was a remarkable fact that, while some classes of Nonconformists had been seduced from their professed principles by the offer of public money, ministers of state and high churchmen were adopting those principles. A few days since, when the Earl of Winchelsea moved a resolution in the House of Lords to the effect that the religious wants of the labouring classes demanded the interference of Parliament, he was met by the Earl of Aberdeen, Earl Nelson, and the Bishop of Oxford, with these objections—first, that the Voluntary principle was much more powerful, than State aid; secondly, that State aid was actually injurious, by checking the operation of the Voluntary principle; thirdly, that the

State could not give its aid without restraining the liberty and damaging the influence of the Church; fourthly, that what the State did was done improvidently and wastefully; fifthly, that State grants were a dangerous and paralysing source of revenue. Mr. Baines then made quotations from the speeches in which he said these objections to State grants were contained. During the last half century, he observed, while the sittings in the churches of the Establishment increased from 4,289,000 to 5,317,000, or 24 per cent., the sittings in the chapels of the various Voluntary denominations increased from 881,000 to 4,894,000, or 455 per cent. If they combined together the sittings provided during that period by private beneficence in and out of the Establishment, they found an increase of 96 per cent.; while the additional sittings provided by State grants amounted only to four per cent. The Census Returns settled the controversy in which he had been engaged for upwards of eleven years, on the statistics of Education, against a formidable amount of ignorance, and a still more formidable amount of scornful indignation. He went on to observe, that it was a blessing to have lived in the 19th century, and his wonder was, that any one who had done so, and had watched the course of events, had not acquired an immovable confidence in the power of the people to educate themselves. He would invite the attention of the meeting to an arithmetical demonstration of the power of the people to prepare any amount of education for themselves. He agreed with Mr. Horace Mann, who was entrusted by the Government with the preparation of the Census Returns with regard to education, that there was at that moment accommodation for a million more children than were now in the schools. Now, what was the number of children at school at three different periods during the present century? In 1818 the number of day scholars

was returned to Parliament as 674,000; in 1838 it was returned as 1,276,000 scholars; in 1851 it was returned as 2,144,000 scholars. The first and the last of these returns were at the distance of thirty-three years apart. In the interval the population increased 54 per cent. But the number of day scholars increased 218 per cent., or fourfold the rate of the increase of the population. In 1818 the proportion of day scholars to the whole population was 1 in $7\frac{1}{4}$, ($\frac{1}{17\frac{1}{4}}$) in 1833 it was 1 in 11 $\frac{1}{4}$, in 1851 it was 1 in eight and one third. It was to be observed, that all the agencies which had existed from the early part of the century for the advancement of popular education existed still. All the great educational societies remained, only in increased numbers and with increased efficiency. The public sentiment of all classes, from the highest to the lowest, had within the present century changed from dull apathy or positive hostility into earnest zeal for education. The literary helps and auxiliaries had extended. In school books, in newspapers, in scientific and literary publications, in libraries, in the rate of postage, in the remuneration of labour, in the facility of intercourse, in the opportunity of saving, in the extension of political and municipal franchise—in these and many other things popular education had found the most popular auxiliaries. Thus, then, they saw two great and conspicuous facts—first, that for a long course of years the progress of education had been more rapid than the increase of population; secondly, that all the agencies for the advancement of education continued with increasing power and efficiency. What was the inevitable conclusion? Was it not that education must and would overtake the wants of the people? Was not this as certain as that two lines in a mathematical figure continually approaching each other must eventually meet? He then referred to the state of education towards the close of the last century, in order to show how very favourable comparatively was the state of things at present. While 1 in 8 of the population now attended a day school, 1 in $7\frac{1}{4}$ attended a Sunday-school. Before the commencement of the present century the number of Sunday-schools was very small; now there was scarcely a congregation in the land without such a school, and the number of voluntary Sunday-school teachers was

no less than 318,000, or 1 in 56 of the whole population. Mr. Mann observed that popular education was the creation of the present century. It was much more difficult to create than to sustain. If they had done the greater work, could they not do the less? What was the mighty power which put forth this creative energy? Was it the Government that said, 'Let there be light, and there was light?' Or did not He, whom they gratefully acknowledged as the source of all good, 'choose,' as was His wont, 'the weak things of the earth to confound the things that were mighty?' In the year 1833, fifty years after Raikes established the first Sunday-school, and twenty years after the formation of the National Society, Parliament made its first grant to aid the building of school premises; in 1839 it made a grant for two normal schools; in 1847 it began making its grants to teachers and their juvenile assistants; and now the Parliamentary vessel came in at the close of a hard-fought action, 'pursued the triumph and partook the gale.'

The following telling remarks, are from the ECLECTIC REVIEW.—

Parochial schools, supported by a compulsory rate, have existed for centuries in Scotland. Their management and effects have been greatly lauded. Not only have Scotchmen boasted of them, but English advocates of national education have been accustomed to speak of them as conclusive evidence of the good influence of the system. Yet now it appears, on the admission of our opponents, and on the official returns of the census, that a very small fraction of the day-scholars of Scotland are in the parochial schools, and that an immense preponderance of such scholars are in schools supported by the voluntary system. Here, then, to use the words of the 'Leeds Mercury,' 'is a case of failure in one of the best systems of national education that can be devised; and a case of success in the voluntary system rising up in disadvantageous competition with the legal system, yet completely overtopping it, and educating the great bulk of the people, both rich and poor.'

We insert the following statements and remarks from the "NONCONFORMIST."

THE Civil Service Estimates now published contain particulars of the grants for education, &c., during the

present year. The total grants under this head for 1854, are for Great Britain £263,000, showing an increase of £3,000 as compared with last year; for Ireland, £193,040, being an increase of £10,967 for the year. In these estimates are included £2,006 for Professors in Oxford and Cambridge, £3,875 for the London University, £7,710 for Universities, &c., in Edinburgh £3,600 for Theological Professors at Belfast (a decrease of £150), and £2,259 for the Queen's University, Ireland. On the whole estimate of education, science, and art, there is an increase compared with 1853 of £124,389.

Since the issue of these estimates a statement of the expenditure from the education grant, from 1838 to Dec. 31, 1853, and of the expenditure for the year ending Dec. 31, 1853, has been published. For this useful return, the public are, we believe, indebted to Mr. Hadfield, M. P. We find from this statement that no less than £466,081 has been expended in building, enlarging, repairing, and furnishing 2,972 elementary schools; £124,678 upon 24 normal schools; £382,409 in paying the stipends and gratuities of 6,912 pupil-teachers; £149,352 in the salaries of 38 inspectors; and not less than £17,391 upon the expenses of the office of the Committee of Council in London. The expenses of administration from 1839 to 1853 run up to £171,153!

The same return shows how the educational grant has been distributed amongst various denominations. Schools connected with the Church of England have received the lion's share, being no less than £380,964: £117,000 has fallen to the share of the British and Foreign School Society; £46,113 to the Wesleyan Schools, £24,372 to Roman Catholic schools, and £81,784 to work-house schools. A considerable sum has been paid for the support of schools in Scotland—£78,673 to the Established Church, and £59,745 to the Free Church. The balance in the hands of the Committee of Council on Education, on the 31st of December, 1853, was £155,989.

So much for the past. With respect to the distribution of the grant for the ensuing year, it is estimated that

for building schools, &c., which in 1853 was only £26,100, no less than £64,000 will be required; for grants to pupil-teachers, £130,000; for grants in augmentation of the salaries of schoolmasters and schoolmistresses, £37,000; for training institutions, £25,000. Knelser's Hall is estimated to require £4,800, the London office, £10,053; thirty-nine inspectors, £30,770.

From these statements we deduce the facts, that the Church of England obtains no less than 92 per cent. of the whole educational grant; that the expenses of management in London absorb something like 15 per cent. of the entire amount: that, though there are 15,418 public day-schools in Great Britain, only some 4,000 are assisted by public grants; and that, if the whole grant of £260,000 were distributed amongst the public day-schools in equal proportions, it would only amount to £16 per school. We have thus another confirmation of the conclusion, that the greater part of the educational resources of the country are provided by voluntary agency; for no less than 30,524 private schools are maintained without any public support whatever.

It will be remembered, that the educational estimates for last year, though augmented by £100,000, were allowed to pass *sub silentio*, in consequence of uncertainty as to the time they would be brought on. The irresponsible Committee of Council on Education has, thus far, escaped that Parliamentary criticism to which other departments are subject, and continues to legislate on education by means of its Minutes. This year we trust the whole subject will be fully debated. When so large a sum of public money is annually expended on education, there ought to be a Ministerial statement, and ample opportunity for subsequent discussion. Were the constitution of the Committee on Education, its mode of expending the grants, and its subserviency to the Church fully exposed, we doubt whether the public would so easily acquiesce in more than a quarter of a million being annually spent upon an object which, we believe it might be shown, would best be secured without the interference or assistance of the State.

O B I T U A R Y.

1. DIED, at Templeton, in the Rackenford Circuit, July the 6th, 1853,

SARAH SQUIRE, aged 36 years.

The first twenty-five years of her life

passed without any very particular incident or circumstance. In childhood she was submissive, in youth honest, trustworthy, and generally moral. This secured for her the respect of those with whom she was surrounded.

When about twenty-five years of age she and her sisters arranged to meet at their Parents' house on a certain Sabbath, and this being the Preaching house at that time, she had an opportunity of attending the service, in which Br. T. Wood, of Rackenford, officiated. She dated her first serious impressions to the services of that day, and especially, to the hymn sung at the close.—

"We're travelling home to heaven above.

Will you go?" &c.

A deep impression appears to have been made on her mind on this occasion, so much so, that she was distressed by day, and unable to rest by night. In a state of mind but slightly varying from what has just been described, she continued for some months. After some time, her sister Charlotte (now Mrs. Tancock) living in the same town, and being a converted character, took a considerable interest in her case, and endeavoured to point her to the Lamb of God, and urged her to lay hold on Jesus by faith. At last she said, she believed if she could go to Cadeleigh (the place where she was convinced of sin) she should obtain the blessing of salvation. Arrangements were made, and the next Sunday they both repaired to Cadeleigh Chapel, and in the Prayer Meeting, which was held on her behalf at the close of the ordinary service, while the friends were wrestling in mighty prayer for her deliverance, her condemnation was removed, her burden taken away, and a tranquillizing peace realized as the result of her humble trust in the atoning sacrifice of Christ. She could now say, "O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Our departed sister possessed less of the gift of utterance than many, but notwithstanding this, being of a meek and quiet spirit, she was no stranger to high enjoyments. During several of the last years of her life she was afflicted with asthma and palpitation of the heart, which often prevented her from attending the means of grace as she would otherwise have done.

In March, 1863, she had become so

ill, that she was obliged to leave her situation, and was taken to her sister's house, where she remained till death. As we had preaching in her sister's house twice on Sabbath days and once a fortnight on week days, she had the opportunity of enjoying the means of grace, and that to some extent, even when she was confined to her bed. This she considered a great privilege.

The sufferings of our dear sister were great, but her enjoyment was still greater. Sometimes she was the subject of a sweet peace, at other times of rapturous joy. Patience and resignation she constantly manifested, and death to her appeared to have lost all its sting. Her enjoyments often seemed more than she could express. Her sister and brother-in-law will not soon forget the sweet seasons they had with her, during her sickness. I had many opportunities of seeing her during her affliction, and I always found her in a blessed state of soul.

Calling to see her about a month before her death, I told her I was going to Cadeleigh to bury a corpse in the chapel yard, to which she replied, "I shall be taken there next." This proved to be true.

The last few days and nights she spent on earth were eminently characterised by the inexpressible joy she experienced. On the morning of her death, to her Brother-in-law, who entered her room to bid good morning before going to his labour, she said, "My work is all done. How important that we should all work while it is day, the night cometh when no man can work." Prayer was offered, when to use her sister's words, "she seemed on stretch for glory." About ten minutes after this, the immortal spirit left the prison house of clay, and we have no doubt, winged its flight to the Paradise of God.

"For labouring virtue's anxious toil,

For patient sorrow's stifled sigh,

For faith, that marks the conqueror's spoil,

Heaven grants the recompense, to die."

In accordance with her wish, her remains were deposited in the chapel yard at Cadeleigh, there to await the solemn triumph of the resurrection morn.

J. HINKS.

2. DIED, at Tavistock, on Sunday, March 26th, 1854, ANN LITTLEJOHN, who was born in the parish of Virgin-

stowe, Devon, in the year 1784. At the age of 24 she was united in marriage with RICHARD LITTLEJOHNS, and subsequently lived in various parishes in the southern part of the county of Devon. About the year 1829 Br. Littlejohns and his family removed to the neighbourhood of our chapel at Zoar, in the parish of Marytavy, where they remained 18 years, and their house was the home of the preachers, when they visited that place. Seven years since they came to reside at Tavistock, and have regularly attended our chapel ever since. Br. L. has been a member with us for many years; but his wife not so long. She, according to her own account, considered herself quite right, until a revival took place in Tavistock in the year 1848. She constantly attended the special services that were held, until convictions for sin powerfully seized her. For a few days she appeared to be ill, and her friends consulted her on the propriety of calling in a doctor to see her. She felt, however, that no earthly physician could heal her diseases, and applied in faith to the Saviour of sin-sick souls, who soon restored her to health and peace.

From the time of our sister's conversion, she professed never to have lost the evidence of Divine favour—her burden of sin never returned. It was evident that she had renounced all self-confidence and trusted alone in Christ. She appeared to have only one end to accomplish, that being her salvation; and to obtain it she diligently used the means within her reach. From the class meeting she was never absent unless through sickness.

When her dissolution appeared to be approaching, she was neither dejected nor surprised. Her last affliction was protracted and severe; but the greatest effect it produced was to let patience have her perfect work. During her affliction she had many opportunities of

giving counsel to those around her, which she did, particularly to her children. She had eight sons and daughters, the whole of whom are inclined to piety, and most of them are members of religious bodies. The dying mother often thanked God that he had given her good children. The writer having visited her daily, as her end drew near, has heard her testify in very strong terms that Divine grace had perfectly done its work in her soul. She had no dread of death, but rather longed for it. She was right with God, and in peace with all mankind.

On the morning of the day on which she died, addressing her daughter, she said, "Martha, Martha, it is hard work to die; but what a blessing Christ is here." She lingered until 4 o'clock in the afternoon, and her pain having gradually passed away, the vital spark was gently quenched in death. Her age was 70 years. Her last words were, "What should I do now without religion—without my God?"

W. LUKE.

3. DIED, at Bideford, April 14th, 1854, SARAH POLLARD, who was converted to God when she was about 17 years of age; after great suffering and giving every evidence that she was fully prepared for heaven, her happy spirit took its flight to a better world in the 38th year of her age.

4. DIED, at Bideford, April 18th, 1854, RICHARD ADAMS, (Brother to MARGARET ADAMS, who was once a Travelling Preacher among the Bible Christians;) but long since gone to her eternal rest. He was a man very much afflicted for several years, which God was pleased to bless to his conversion. He was rather doubtful at times, but the nearer he came to his end, the brighter were his prospects, and the stronger his confidence in the Saviour. He sweetly fell asleep in Jesus in the 50th year of his age. W. BEER.

POETRY.

MISCHIEF MAKERS.

Oh! could there in this world be found,
Some little spot of happy ground,
Where village pleasures might go round,
Without the village tattling;
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery,
Of gossips' endless prattling.

If such a spot were really known,
Dame Peace might claim it as her own,
And in it she might fix her throne,
For ever and for ever;
There, like a queen might reign and live,
While every one would soon forgive,
The little slights they might receive,
And be offended never.

"Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove,

What gives another pleasure ;
They seem to take one's part—but when
They've heard our cares, unkindly then
They soon retail them all again,
Mix'd with their poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales, they say,
"Don't mention what I've said, I pray,
I would not tell another."

Straight to your neighbour's house
they go,

Narrating everything they know,
And break the peace of high and low,
Wife, husband, friend, and brother.

Oh! that the mischief-making crew,
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them ;
Then would our villagers forget,
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad degrading part,
To make another's bosom smart,
And plant a dagger in the heart,
We ought to love and cherish ;
Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound,
And angry feelings perish !

Family Friend.

MISSIONARY CHRONICLE.

CANADA WEST.

We trust the appeal for more labourers in this important Province of the British Empire, with which the following communication concludes, will not be lost upon our young men, and upon the churches throughout the denomination. Fervent, united, believing prayer for more labourers, will not be put up in vain. "Ye that make mention of the Lord, keep not silence."

Dear Brother.

Three years ago next June, in the order of divine providence I was sent to this Mission to labour ; and I can look back with as much pleasure on these three years, as on any portion of my past life ; not that I have been without temptations, but these appear to have escaped my memory in the midst of the many mercies that I have enjoyed. God has blessed us with prosperity ; in this town three years since it might have been said that the "Bible Christians" as a section of the church "were not a people." There were but two members of the old society left, Br. J. Heard and wife. Sister Heard was a very sensible and pious woman, and her soul was often distressed while reflecting on the very low state of things, but still she hoped and prayed. God did not permit her to stay to witness a better state of things, but took her home to heaven. She fell asleep in Jesus, January 9th, 1852. Had I been acquainted with her history I would have given an extended sketch of her life and death, but I can only say that she was much respected by all who knew her, and her death was that of the righteous. Her husband has

Peterborough, April 20th, 1854.

since removed to St. Thomas, so that we have not a vestige of the old society remaining ; but as Providence arranged it, a few of our members from the Cobourg circuit, about this time, moved back to the town, these formed a nucleus around which has since gathered a society of about forty.

Last summer we ventured to erect a chapel, 44 feet by 32 ; a frame building, lathed, plastered, and rough-cast on the outside. Cost about £220 currency. We raised by subscriptions the sum of £124 ls. 11½d. currency. The old house in which we lived has also been lathed and roughcast on the outside, and otherwise repaired and improved. Our congregations are good ; better than we expected ; the chapel is pretty well filled Sabbath afternoons ; and the greatest part of the pews are rented.

Last Sabbath we organized a Sabbath School. There were from 20 to 30 children, and 60 are expected next Sabbath.

In other parts of the circuit we have been blessed with success. New places have been added to the list, and Societies organized. On the whole we have about three times as many in society,

as three years ago. Our Missionary receipts are more than doubled, and our friends are growing more liberal in the quarterly donations, and I hope growing in grace. The devil is still at work. Drunkenness still most awfully prevails in this section of country. In and about Peterboro' a great number of persons under my own notice have gone down to the drunkard's grave. In the past year or two several have died in a state of "Delirium tremens;" one poisoned himself; another was frozen to death, and others were drowned. One in a state of partial intoxication stabbed his own sister's husband; the court being now in session his case is not yet decided. Another under the influence of drink beat a Tavern keeper to death. He is now in the Penitentiary. Puseyism has also reached us. A Divine of this school has been all the way back to Dunsmuir, to express his sympathy for the inhabitants in consequence of their being destitute of the gospel, having had nothing but Bible Christians, Baptists, Presbyterians, and Wesleyan Methodist Preachers for the last twenty years. Poor things "How oppressed with heresy!" Strange that Apostolic Successors, supported by the proceeds of "Clergy Reserves," and "Government Grants," could leave people so many years without the gospel! I think they must have lost apostolic zeal. The bears and wolves have also visited us from the forest as well as the city; a great number of sheep have fallen victims to their fury and hunger. I saw the first and only black bear that ever I saw. I stood as close to him as I now sit to the table, and I almost trembled to see his huge foreleg and paw, though he was dead and partly skinned. The Black bear will

not attack man when escape is practicable, except the female when robbed of her whelps.

There is a Rail-Road in course of making from Cobourg to this town. It crosses "Rice Lake," a distance of three miles: rather a long bridge. Land has increased in value about 30 per cent in three years. It is well our building lot was purchased years ago.

Dear Brother, Will you let the young men of England know, through your widely extended monthly, that we want *fifty* preachers in Canada West. We are doing nothing comparatively for want of more preachers—preachers that love souls more than *gold*. I do not exaggerate. We want fifty preachers; not old worn-out—broken down preachers; but young and healthy; both able and willing to work; men that are willing to ford rivers, scale mountains, traverse forests, sleep in shanties, face the snow-storm, and expose their hands heads and faces to the fervid rays of the summer's sun. Young men of England, Will you come? It may be that friends in England think we can do without them, and that we wish to be independent of them. Why the fact is, Canada never stood in greater need of help from England than now. "The harvest is great, but the labourers are few." We want men more than money. There is plenty of money in Canada; it only wants digging out of the soil. Men at present we cannot get in sufficient numbers to reap the field. I have visited the Hungerford, Huntingdon, and Seymour Missions, this last winter; this field positively requires six additional preachers. How can three men do the work of nine?

Yours in Christ,
WM. HOOVER.

Loud, and long, have been the calls for more Missionaries, and an adequate supply of labourers has not yet been obtained. No one doubts the faithfulness of Jehovah in answering the prayers of his people according to his promises. We must, therefore, be shut up to the conclusion, either that the churches generally, are not fully cognizant of the pressing necessity for more labourers; or that, though aware of it, they are too much at "ease in Zion," to engage in fervent, united prayer to the "Lord of the harvest," who alone is able to thrust out "more labourers." Are not most churches deficient in presenting UNITED PRAYER for the Divine blessing to rest on the labours of the "ministers of Christ and stewards of the mysteries of God" both at home and abroad? Is it not a fact that many churches do not so fully feel the need of Divine influence to accompany the ministry of the word, as to have stated meetings for united prayer in behalf of the ministry? And in many places where intercessory meetings of that kind are appointed, are not a *large attendance*, and an *earnestness of spirit*, singular occurrences? Are not ministers and people concerned to look into this matter? "God be merciful unto us, and bless us; and cause his face to shine upon us." Amen.

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D I V I N I T Y .

ON KNEELING IN PUBLIC WORSHIP.

[The following remarks, originally addressed to the Editor of the *Arminian Magazine*, are extracted from one of the volumes of "Detached Pieces," of Dr. A. Clarke's works.]

DEAR SIR,

Several of the preachers, and many among the more serious members of our societies, have complained that there is a formality in some parts of Divine worship creeping into our congregations, that calls for immediate notice and correction. How essential it is that we should worship God in such a way as may be pleasing to him, profitable to ourselves, and edifying to our neighbour, every person who has a due sense of the religion of the Bible will readily allow. But it cannot be expected that I should go at present into any detail upon this subject, taken in a general point of view. I shall confine myself to that part of Divine worship which is called prayer and supplication, and the manner in which it has been, and should be performed. Prayer is the language of a conscious dependence on God, and he who considers that his being is an effect of the divine power, the continuance of that being an effect of an ever active providence, and his well-being an effect of infinite grace and mercy, will feel the necessity of praying to God, that the great purpose for which this being was given may be accomplished; and his soul saved unto eternal life. And he will feel this necessity the more forcibly when he considers that his Maker, Preserver, and Redeemer, is under no obligation to continue those exertions of his power and goodness, by which his being is continued, his life preserved, or his soul saved. Did it comport with the requisition of divine justice, we might expect to see every prayerless soul blotted out of the list of intelligent beings, or annihilated from the place it occupied in the creation of God. To see such ungodly, unthankful, unholy, profligate and perishing from the blessedness of both worlds,

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vessels of wrath fitted for destruction, can be no matter of surprise to those who know that they who pray not, cannot be saved. For how can they trust in God, or believe in Christ Jesus, who lack what is essential to such confidence, a conviction of their dependence on the Source of being—of their weakness, worthlessness, and sinfulness, without which no man ever felt the necessity of receiving the salvation provided by Jesus Christ on the terms proposed in his gospel. Though God is liberal in his promises, yet his Spirit has declared in the most positive manner, that for all these he will be inquired of by the house of Israel, to do them for them, Ezek. xxxvi. 37. "I will, therefore," says the apostle, "that men pray everywhere, lifting up holy hands, without wrath and doubting," 1 Tim. ii. 8. "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you," says our blessed Lord, Matt. vii. 7; to which this strong encouragement is added by the same authority: "All things, whatsoever, ye shall ask in prayer, believing, ye shall receive," Matt. xxi. 22. But on the propriety of the thing itself, I hope I need say nothing to the numerous readers of the Arminian Magazine.

Inquiries relative to the manner in which this duty should be performed, the danger of formality, and the necessity of guarding against it deserve the most attentive consideration. The *quo animo*, or spirit in which it should be done, is, I should imagine, not immediately connected with these inquiries; as I suppose it is taken for granted that the humble, penitent, contrite, and believing spirit is, at all times, essentially necessary to every sinner, who comes to God with the expectation of finding mercy at his hands. On this point also, I judge it unnecessary to enlarge.

To the questions, "Should we kneel? or sit? or stand?" I would simply answer by another question, What has been the practice in the church of God from its foundation? And what example have holy men who acted under the influence of the Spirit of God, left us that we ought to imitate? I suppose the grossly absurd, and perfectly ungodly custom of sitting during prayer, is out of the question. It was so perfectly unlike every thing that was becoming in divine worship, and so expressive of a total want of reverence in the worshipper, and of that consciousness of his wants, and deep sense of his own worthlessness which he ought to have, that the church of God never tolerated it. A custom that even Heathenism itself had too much light either to practise or sanction. Shall I kneel? or shall I stand? are the only questions therefore, on this point, that deserve to be considered. "In prayer," says Bishop Hall, "I will either stand as a servant to his master, or kneel as a subject to his prince." There is much less meaning in this saying of the pious prelate than it has generally got credit for. If we stood

in no other relation to God than as subjects to their prince, or servants to their master, kneeling to receive the commands of the one, or standing to receive the directions of the other, might be proper enough. But we come to God as condemned sinners to implore pardon; or as constantly dependent believers, to receive grace that we may be preserved in the cloudy and dark day, escape the corruption that is in the world, and be prepared to receive a seat at his right hand. In both these cases, the deepest humility is absolutely necessary, and whatever posture tends most to promote and express this, must be the most proper and most becoming.

Standing simply considered in itself, can never be supposed to express humility, nor has it any tendency to promote it. To stand or walk erect, is the natural posture of the human being; and that by which he is distinguished from all other parts of animated nature, not ill expressed by an ancient poet, a quotation from whom will at least be pardoned by the merely pious reader, and the more intelligent will not think it amiss.

Sanctius his animal, mentis capacious alte
Deerat adhuc, et quod dominari in cætera posset;
Natus homo est
Pronaque tum spectent animalia cætera terram,
Os homini sublime dedit; cælumque tueri
Jussit, et erectos ad sidera tollere vultus.

Ov. MET. l. i. v. 76.

"A creature of a more exalted kind
Was wanting yet; and then was Man designed.
Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft; and with erected eyes
Beholds his own hereditary skies."

DRYDEN.

But let him who is Lord of the creation, remember, that he is not only subject to God, but also that he has been a rebel against him, and deserves nothing but death. It has been generally supposed that our blessed Lord recommends the standing posture in prayer, Mark xi. 25, "And when ye stand praying, forgive if ye have ought against any:" but this passage may be interpreted by another, "And when thou prayest, thou shalt not be as the hypocrites (are), for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men," Matt. vi. 5. The Scribes and Pharisees who sought that honour that cometh from man, and not that which cometh from God, and prayed that they might be seen of men, could not afford to kneel down, either in the synagogue, or in the corners of the streets, for then, in all likelihood, they could not be seen, and consequently, would have been in danger of losing their reward—that is, the praise of men, for their apparent superior sanctity. Now these very persons were the most cruel and vindictive of men, and had no notion of mercy and forgiveness; and yet they pretended to

pray that God would bear with and forgive them ! Our Lord, therefore, may be considered to have these particularly in his eye, and to address them in the following manner : “when ye stand praying,” if ye will use this posture, then forgive ; and show at least something in your practice of that which is so materially deficient in your spirit. Should any one choose to consider the above text in any other point of view, I shall not contend, for however the subject may be considered, we cannot imagine that our blessed Lord recommended a practice which in no part of his life, as far as we can learn, he ever performed himself ; and it is certain that his disciples did not understand him as recommending the standing posture in prayer, as neither they, nor any other of their immediate successors, as far as we know, ever acted by such a presumed precept.

I do not say that all who pray standing are hypocrites, or that it is impossible to pray in the spirit, and be in this posture : I believe that a man may be in such circumstances, even in public worship, when the place is thronged, &c. in which it would be impossible for him to kneel ; nor would I wish to intimate that a person cannot pray sitting, because he may be in circumstances in which it might be either impossible or absurd for him to stand up, or fall down on his knees : far less would I wish to say, that all who are in the most humble and becoming posture in prayer, must necessarily pray with the Spirit and with the understanding ; but I wish to express the opinion that neither sitting nor standing are becoming or proper postures either in public or private prayer, where absolute necessity does not render a more proper and a more scriptural posture impracticable.

The ancient Eastern posture used in prayer and supplication was this. The person bowed his head, went down on his knees, bent down his face between his knees, and then touched the ground with his forehead : a very painful posture, but strongly expressive of deep humiliation and reverence. The Jewish custom, as we learn from the most correct and judicious of all the rabbinical writers, Rabbi Moses ben Maymon, was to bend the body, so that every joint of the backbone became incurvated ; the head being bent towards the knees, so that the body resembled a bow.

A worshipper,* John iv. 23, implied, laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In Matt. viii. 2, the leper is said to worship our Lord, but in Luke v. 12, he is said to have “fallen on his face ;” these two accounts are illustrated by the preceding observations : for they show that he first kneeled down, probably putting his face between his knees, and touching the earth with his forehead ; and then prostrated himself, his legs and arms being both extended.

* We omit the quotations from the Greek.

Falling on the face, kneeling down, stretching out the hands, and lifting them up to heaven, were in frequent use among the Hebrews in their religious worship. "And Abram fell on his face, and God talked with him," Gen. xvii. 3. "And Moses said, I will spread abroad my hands unto the Lord," Exod ix. 29. "Solomon kneeled on his knees, and spread forth his hands to heaven," 2 Chron. vi. 13. So David, "I stretch forth my hands unto thee," Ps. cxliii. 6. So Ezra, "I fell upon my knees, and spread out my hands unto the Lord my God," chap. ix. 5. See also Job xi. 13: "If thou prepare thy heart and stretch out thy hands towards him."

Most nations who pretended to any kind of worship, made use of the same means in approaching the objects of their adoration, viz. prostration, kneeling down, and stretching out the hands; which custom it is very likely they borrowed from the people of God.

Among the most ancient and most enlightened nations kneeling was ever considered to be the proper posture of supplication, as it expressed humility, contrition, and subjection. If the person to whom the petition was addressed were within reach, the supplicant caught him by the knees; for as among the ancients the forehead was consecrated to Genius, the ear to Memory, and the right hand to Faith, so the knees were consecrated to Mercy: hence those who entreated favour fell at, and caught hold of the knees of the person whose kindness they supplicated. In this manner we find our Lord accosted, Matt. xvii. 14: "There came to him a certain man kneeling down to him," falling down on, or at his knees.

As to the lifting up or stretching out the hands, often joined to kneeling in prayer, we find many instances of it among the most ancient nations; and a remarkable one in Exod., chap. xvii. 11, where the lifting up, or stretching out of the hands of Moses, was the means of prevailing over Amalek.

When the supplicant could not approach the person to whom he prayed, as where a deity was the object of the prayer; he washed his hands, made an offering, and kneeling down, either stretched out both his hands to heaven, or laid them upon the offering, or upon the sacrifice, or upon the altar itself. When the high-priest among the Jews blessed the people, he lifted up his hands, Lev. xi. 23. And the Israelites, when they presented a sacrifice to God, lifted up their hands, and placed them on the head of the victim: "If any man of you bring an offering unto the Lord, of the cattle, of the herd, or of the flock, he shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make an atonement for him," Lev. i. 2—4. To these circumstances the apostle alludes, 1 Tim. ii. 8: "I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting," in which passage in the words

lifting up, there is a manifest reference to stretching out the hands, in order to lay them either on the altar, or on the head of the victim. Four things were signified by this lifting up of the hands; 1. Connected with kneeling, it expressed the strong and humble invitation, Help me! Come to my assistance! 2. It expressed the earnest desire of the person to lay hold on the help he required, by bringing him, who was the object of his prayer, to his assistance. 3. It showed the ardour of the person to receive the blessings he expected; and 4thly, by this act he designated and consecrated himself and his offering or sacrifice to his God. The man who approaches God in prayer for the salvation of his soul, may be considered, by such an act, as laying his hands on Jesus Christ, the great sacrifice, and thus expressing his dependence on, and faith in him as having merited, by his passion and death, all the blessings his soul requires.

To recommend kneeling as the most becoming and proper posture both in public and private prayer, it would be easy to adduce many additional examples both from the Old and New Testament, but I have already extended this paper too far, and must speedily draw to a conclusion. In every operation of the mind, places, circumstances, external objects, and postures of the body, have a strong and often a lasting influence. On all hands, kneeling is acknowledged to be the posture that best becomes a sinner before the throne of justice and grace; let a man bow his knees in prayer, and the very posture tends to show him the necessity of humility. Most persons, in their closets, will bow their knees before the Father of our Lord Jesus Christ; nor, except in the case of ejaculatory prayer, could their consciences be satisfied either to sit, lean, or stand, in the solemn exercise of private devotion. How strange, that so many people who make it a point of conscience to kneel in private, should, as by joint consent, either sit or stand in the public congregation! Does God require less reverence and humility in public than in private worship? How grossly inconsistent is the conduct of such people! Those who pretend to worship God by prayer, thanksgiving, &c., and keep themselves during the performance of those solemn acts, in a state of perfect ease, either carelessly standing, or stupidly sitting, surely cannot have a due sense of the majesty of God, or of their own sinfulness. Let the sensations of the body, while engaged in the divine worship, remind the soul of its sin; and let a man put himself in such a position, kneeling for instance, as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge, to bewail his sin, and to solicit forgiveness. To see any of our congregations, or even an individual, during the time of prayer, either sitting or standing, when there is any possibility of kneeling, is to me exceedingly painful. Where this irreligious conduct has been complained

of, I have heard it alleged in vindication of the delinquents, that "their seats are so constructed that they cannot kneel." I fear, in some cases, this is only an excuse for a conduct which they are unwilling to change, and are ashamed to defend. The old adage—"a praying heart will ever find a praying place," will apply here: people who are determined to kneel before their Maker, in the public congregation, generally find means of doing it. But I would not treat this objection as if there was no ground for it, as I am fully convinced that this evil does exist, and to a considerable extent too in some of our lately-erected chapels; where, to make the most of the ground, because of the debt on the premises, both the floor and galleries are thronged with pews, and those made generally so narrow that the people can but hardly sit comfortably, no provision whatever having been made for kneeling. I hesitate not to say that no secular advantages will ever countervail the spiritual damage done by this means, as the custom of sitting or standing in prayer, thus almost necessarily induced, is not only unbecoming the worshippers of God, but tends less or more to counteract that deep humiliation of heart, which every soul that prays to God should feel; and which he who does feel, will exhibit by an appropriate conduct. I hope all our chapel builders will in future attend to this point and afford the people room to humble themselves before God, if they wish their chapel to be a means of salvation to the multitude, or that in it the church of God should be built up on its most holy faith.

But I have heard another reason alleged in favour of not kneeling in prayer, which I am satisfied rests on good grounds also: viz. The length of the prayer. There are many weak and tender people, who cannot kneel long at one time; and there are some preachers, &c. who spend more time, especially in their first prayer, than is proportionate to the other parts of the service. People who are weak or elderly cannot long continue on their knees, which is not an easy posture; and such, knowing from past experience that they are likely to have a long prayer, choose rather to stand all the time, as they know they could not continue to kneel so long, and would think it improper to rise up during the time of prayer. I shall beg leave to mention two instances within my own knowledge. I said once to a pious couple whom I had known to be diligent in all the means of grace: "Why do you not attend the public prayer meeting, as you were accustomed to do?" "We cannot, without standing, during prayer, which we think is unbecoming, and would be a bad example; the prayers are so long that we cannot kneel all the time, sometimes a verse of a hymn is given out while the people are on their knees, and two or three pray: we cannot kneel so long, and therefore are obliged to keep away." In such a case I could only say, I shall endeavour to remedy this evil.

In the second instance, I was the chief sufferer. At a public meeting, a pious brother went to prayer, I kneeled on the floor, having nothing to lean against, or to support me—he prayed forty-eight minutes, I was unwilling to rise, and several times was nigh fainting—what I suffered I cannot describe. After the meeting was over, I ventured to expostulate with the good man, and in addition to the injury I sustained by his unmerciful prayer, I had the following reproof: “My brother, if your mind had been more spiritual, you would not have felt the prayer too long.” More than twenty years have elapsed since this transaction took place, but the remembrance of what I then suffered still rests on my mind with a keen edge. The good man is still alive—will probably read this paper—will no doubt recollect the circumstance, and I hope will feel that he has since learned more prudence and more charity. I mention these circumstances not to excuse the careless multitude, but in vindication of such sufferers, and to show the necessity of being short in those prayers in which we expect others to join. In our closets we may kneel as long as we please; but such acts of public worship should be conducted with a little more attention to general feeling.

To some I may appear to lay too much stress on kneeling in prayer; and to myself it appears I cannot. “But do you not condemn those who may not think it their duty to kneel?” Who are those? Surely none who profess to be Christians; I have never met with such persons. I have seen whole congregations standing in the time of prayer, and their minister with them, but I never heard their conduct vindicated as being either the most scriptural or the most becoming. Besides, these very persons always kneel in family prayer, and in their closets, which is a proof that they consider this the most becoming mode, and that they do the other only through custom. But with other people we have nothing to do; to stand or sit during prayer was never a custom among us, and I pray God it never may; we will, God being our helper, continue to “bow our knees before the Father of our Lord Jesus Christ,” and humble ourselves because we have sinned; let others act as they see good, we shall not have to answer for their conduct.

I have said nothing on a frivolous excuse which some make for not kneeling; “It will spoil my clothes;” this is so perfectly ungodly, that I should feel it discreditable to enter into serious argument with those who use it. Must the poor only and the comparatively ill-clad humble themselves before God? Can such persons suppose that an excuse of this kind can stand before the judgment-seat? If they do, they are awfully deceived. In the worship of God, the rich and the poor are reduced to one common level, for all distinctions and orders are confounded before Him who is infinite; in whose presence

Seraphim veil their faces, and before whose throne the celestial host fall down in prostrate adoration. The pious Mr. Herbert gives a wholesome reproof to those who affect this kind of state while professing to be engaged in divine worship

"Kneeling ne'er spoiled silk stockings, quit thy state;
All equal are, within the church's gate."

It does you credit, Sir, as the president, and all the preachers united with you in the late conference, that you took up this fashionable impropriety in such a firm and becoming manner; having all agreed to recommend kneeling in all our chapels throughout the nation. And I am glad to have the opportunity of joining hands with you in so good and necessary a work; and in obedience to the order of the conference, thus to record my opinion on the subject, and my hearty detestation of this unbecoming, and what I deem, unchristian practice; but I hope that all I have said will be considered as referring to our congregations alone; for with the mode of worship practised by other religious people, we have nothing to do.

Wishing you and all the brethren every blessing, and the cause of God every where, unlimited prosperity.

I am, dear Sir,

Your affectionate friend and brother,

A. CLARKE.

London, April, 13, 1811.

BECOMING APPAREL.

ZEPH. i. 8. "And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are clothed with strange apparel." Observe: 1. The criminals: and they were the principals, the princes and the king's children. The accessories of what order, rank, degree soever they were, that were clothed with strange apparel. 2. The crime. To be clothed in strange apparel. Either exotic and foreign apparel, such as they fetch far, and bought dear in the price; or, it might be so called for the matter or for the form. 3. The punishment; which is indefinitely expressed, "I will punish:" but how, or in what way, degree, or measure he will punish, he reserves to himself. The question: What distance ought we to keep, in following the strange fashions of apparel, which come up in days wherein we live? Before I can give a direct answer, I must lay down some preliminaries. 1. That it is exceeding difficult to fix and determine the lowest degree of conformity to these fashions, which is sinful; and the highest degree, which is not sinful. 2. That, therefore, Satan has the greater advantage to over-reach us, and our own hearts to betray and deceive us. 3. That pride will be sure to perplex and entangle the controversy. 4. That there may be

some danger, as well as much difficulty, in the determination. 5. That yet charity will lend us one safe rule, that we impose a severer law upon ourselves, and allow a larger indulgence to others. 6. Prudence will also afford us another excellent rule; in dubious cases, to take the safer side: not to venture too near the brink of a precipice. 7. An humble heart, crucified to the world, and making a conscience of its baptismal covenant, whereby it stands engaged to renounce the pomps and vanities of a wicked world, with all fomentations of, and incitations to the flesh, will be the best casuist. 8. That yet there are some modes of apparel, which so notoriously cross the ends of all apparel, so inconsistent with the rule of decency, so apparently transgressing the bounds of modesty, that no pretence of an honest intention, no uprightness of heart can atone, or excuse the evil of wearing them. 9. Though some modes of apparel can never be well used, there are none but may be ill used; none so good, but they may become bad; though some so bad that they never can be made good. 10. The sumptuary laws may justly be made to retrench the excesses, yet none can lawfully be enacted to compel men in the defects of apparel. Having premised these things, the resolution of the question will depend—

1. On an impartial inquiry, wherein the sinfulness of apparel does lie. And let us inquire: 1. For what ends God appoints, and nature requires apparel. (1.) To hide shame, to cover nakedness. Whence, it will follow, that whatever apparel, or fashions of apparel, do either cross, or not comply with this great design of God, must be sinful. (2.) Another end of apparel, was to defend the body. From the ordinary injuries of unseasonable seasons; the common inconveniences of labour and travel; and the emergent accidents that might befall them in their pilgrimage. Hence, therefore, whatever modes of apparel comply not with this gracious end of God, in defending our bodies from those inconveniences, are sinfully worn and used: and that it is a horrid cruelty to our frail bodies, to expose them to those injuries, against which God has provided a remedy, to gratify pride, or to humour any vanity. (3.) That when God made man his first suit of apparel, he took measure of him by that employment which he had cut out for him. Hence, these things will be exceedingly plain. That God, having appointed man to labour, cannot be supposed to have made any provision for, or given the least indulgence to idleness. That whatever fashions of apparel do incommode man in his particular calling, are sin. That, therefore, they who, by unmerciful lacing, girding, bracing, pinching themselves, in uneasy garments, can scarce breathe, less eat, and least of all labour, do apparently offend against this end of God. Pride has brought many to their coffins. (4.) The adorning of the body. Let these things be premised. That

ornamentals, strictly taken as distinct from useful garments, do not come under the same appointment of God with necessary clothing. That plain, simple apparel, as it is real, so it is a sufficient ornament to the body. That ornaments are either natural or artificial, such as are given by God and nature, or such as are the product of ingenuity and witty invention. It is evident that God allowed the Jews the use of artificial ornaments. That there was some difference between the indulgence granted to the male, and that to the female sex. These things premised, I lay down these conclusions. Whatever pretends to ornament, which is inconsistent with modesty, gravity, sobriety, and whatever is according to godliness, is no ornament, but a defilement. Nothing can justly pretend to be a lawful ornament, which takes away the distinction which God has put between the two sexes. Nothing ought to be allowed for ornament which crosses the great end of all apparel, covering of nakedness. Whatever pretends to be an ornament, which obscures that natural ornament which God has bestowed, is not an ornament but a defilement.

2. What is the true rule of decency to regulate apparel? The condition of the wearer, in outward respects, is of great consideration. It is lawful, and in some respects necessary, that kings, princes, and magistrates, be distinguished by their robes, from private persons, and from each other. There is a lawful difference of apparel, arising from the difference of wealth, titles, and honours, though distinguished by no public office. No ability of the rich will warrant him in wearing any apparel inconsistent with the ends of God's appointment. No measure of wealth can justify those garbs which speak pride, vain-glory, in the wearer. It is sinful to aspire after those costly garbs which are above our estates to maintain. Every man in the account of God, clothes above his ability, who withdraws from works of necessity, justice, and mercy, to maintain his pride. The age of the person will allow some diversity of apparel; hence I infer, that for aged persons by any habits or dresses to represent themselves as young, and youthful, is sinful. The sex may be allowed a share in the decision of this point; for a female has a greater latitude than the male. Nevertheless this indulgence is clogged with some humbling considerations. It argues the sex's weakness. How should it humble them that they have transgressed the bounds of heaven's indulgence? Know, therefore that the same authority that has given the liberty, has assigned due limits to it, 1 Tim. ii. 9, 10. The climate where we dwell, may be of some consideration to fix the rules of decency;—the laws of the land;—common honesty; by which I understand the generally received practice of such, who, in all other things, are of a laudable conversation.

3. From what inward principles those outward fashions of apparel are taken up? There are four, amongst some others, from which these fashions may, and I fear,

ordinarily do, arise: levity of mind—vain-glory—flattery—idleness. 4. What effects these fashions have, or may have, on ourselves or others? For sober persons to imitate the fashions of the loose, so as to take away all external distinction between the virtuous and debauched, is sinful. That apparel, which we find to gratify or awaken corruption in our own souls, though it may be no sin in itself, nor in another, to whom it is no such temptation, is a sin for us to wear. Whatever becomes a bait to sin in another, ought to be worn with great caution; to design evil, though the effect follow not, is sinful. An evil that is the effect of its proper cause, is imputed to him that gave, or laid the cause, though he designed not actually the effect. An evil which we ordinarily know hath followed, and probably will follow any action of ours, will be charged on us, if we shall yet venture upon it. To be an accidental occasion of sin to another, in the remotest order of contingency, though it may not be sin in us, yet will be some part of our affliction and trouble.

II. On some directions, how to walk at a due distance from these strange fashions, that we partake not of the sin that may be in them. 1. Be not ambitious to appear the first in any fashion. 2. Strive not to come up to the height of the fashion. 3. Follow no fashions so fast, so far, as to run your estates out at the heels. 4. Follow lawful fashions abreast with your equals; but be sure you get right notions who are your equals. 5. Come not near those fashions whose numerous implements, trinkets, and tackling, require much time in dressing and undressing. 6. Suit your apparel to the day of God's providence, and to the day of his ordinances. 7. In all apparel, keep a little above contempt, and somewhat more below envy. 8. Let the ornament of the inward man be your rule for the adorning the outward. 9. Get the heart mortified, and that will mortify the habit. 10. Whatever fashions of apparel you have found a temptation to your own souls, when worn by others, in prudence avoid them. 11. Let all your indifferences be brought under the government and guidance of religion. 12. Use all these indifferent things with an indifferent affection to them, an indifferent concern for them, and about them. 13. Seek that honour, chiefly, which comes from God only.

Considerations to press to such a cautious walking, that we partake not in the sinfulness of strange apparel. 1. Let us seriously consider, how apparel came into the world. Sin brought in shame, and shame brought in apparel, and apparel has at last brought in more sin and shame. 2. How we came into the world, how we must go out, and how we shall rise again. 3. That God once borrowed man's greatest bravery from the beasts: he made them coats of skin. 4. That you have another man, a new man, an inner man, to clothe, to adorn, beautify, and maintain. 5. Nor let it be forgotten, who they were, in all

ages, recorded for the most curious and profuse, in the mysteries of ornamentals. 6. And how heinous is that sin, to endeavour to procure the acceptance of men, by that which is an abomination to God? 7. And weigh it seriously, what a long train of sins wait upon that stately lady, Vain-glory. 8. How many precious souls has this one vanity destroyed or endangered. 9. Let us lay it to heart, that pride is the forerunner of destruction.—*Dunn's Memoirs of Seventy-five Divines.*

HOW TO BE USEFUL.

(From the obligations of the world to the Bible.)

Would Christians be useful, let them beware of an earthly mind. Let them cherish a habitual impression of the vanity and unsatisfying nature of all earthly things. Let them set their affections on things above, not on things on the earth. Nor is the providence of God in this respect at all at war with his word. God does not require Christians to depreciate worldly good: to exclude themselves from human society: to immure themselves in cloisters, for the sake of mortifying an earthly, and nurturing a heavenly mind. It is altogether a mistaken view of their duty that has induced some persons to retire altogether from the world, and to renounce all the intercourse and activity of social life. The Author of our nature has with wonderful wisdom adjusted the claims of eternity and time to the relations which his people sustain to both worlds. He does not require them to disregard their claims of earth. He does not require any such divulsion of our nature as necessarily sets the parts of it in perpetual warfare. The design of the Gospel is to elevate and sanctify the whole man; to give the best and most benevolent direction to our entire existence; to raise up from the ruins of the apostacy a new creature; and to show its power, not in destroying man, but in regenerating him. Regenerated man is fitted for both worlds. A due regard to the engagements of time does not interfere with the most direct and quiet course toward heaven. The Christian never appears more in the true glory of his renewed nature than when he carries his religion into the world, and lets his light shine on all the departments of active and secular duty, and there, amid the dust and noise and conflicts of earth, pursues his way toward the skies. It is a much more difficult thing to carry religion into the world than to keep at a distance from the conflict. Religion does not consist in living at a distance from temptation, any more than running needlessly into it; but rather in encountering and overcoming temptation when it plainly meets us in the path of duty. By becoming Christians we do not cease to be men. The world has its temptations, and the world is every where. It is in the recesses of the

wilderness. It is in the solitude of the ocean. It is in the retirement of the closet. It is deep in our own hearts. We shall find the world wherever we find our own unhallowed passions—passions which no solitude extinguishes, and which often gather strength from seclusion. No man can run away from the world without running away from himself. The presumptuous Christian will find the world following him into his retirement: while the subdued and chastened Christian will find, amid all the complications and cares of business, a solitude in his own bosom, a little world of tranquillity within, a retreat more inaccessible than his closet, where, while his body is occupied with his ten thousand labours, his soul lives for God, and where amid all the confusions of earth, he possesses his mind in peace. There is such a thing as living in the world while in deepest solitude; and there is such a thing as being in solitude in the midst of the world. What Christians have to guard against is a worldly spirit. This will destroy their usefulness. If their treasure is on earth their hearts will be there. If this world is their aim and object, they can accomplish little as Christians. If they would be useful, their great end and aim must be things unseen. They must not forget their high calling. They must not forget why nor for whom they are sent into the world, but every where so set their affections on things above, that they shall appear like pilgrims and strangers on the earth.

In concluding these remarks, permit the writer in a word to say that it becomes the people of God to aim to possess that uniformity of character which the Gospel requires. It is worth much effort, watchfulness, and prayer, to guard against the more common faults and blemishes of Christian character. It concerns good men to cultivate every grace and virtue, and to be adorned with all the beauties of holiness. The usefulness of a Christian depends much on this uniformity of character. As "dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour." Little things have more to do in the formation of a spotless moral character than we are at once willing to believe. Especially beware of little deviations from sterling rectitude. "He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much." It is impossible for the man who neglects little things then to command respect, or to be extensively useful. It is this uniformity of character which conciliates confidence and veneration, and which everywhere bespeaks a benevolent and elevated mind. Such a Christian will not live in vain. He may have his superiors in some particular traits of excellence, but in that happy assemblage of excellences that go to form the useful Christian, he is

one of the lights of the world. Not merely will he find the light of truth and holiness kindled in his own bosom ; but he will become the source of light to others. He will be like a city that is set on a hill. Men will see him, and see him from afar. And when he is removed from this lower sphere, while it will be seen that one of the lights of this world is extinguished, it will be gratefully confessed that it is removed only to shine on a wider and brighter orbit.

B I O G R A P H Y.

MEMOIR OF MARY MASON.

BY HER HUSBAND.

Some months ago I commenced writing an account of my dear wife's life and death, but soon dropped it. By the help of the Almighty, I resume it, though to me the task is exceedingly difficult. Some times I have thought of publishing her journal, at other times I have thought on publishing therefrom certain extracts only ; thus with a mind undecided, I have passed away more than ten months.

There are many things in her Journal which I think ought to be published, yet, for certain reasons they should be omitted for the present. On this account, in part, I have delayed it, and had I not proposed in the Obituary of presenting to the public a further account, I should most probably have deferred it altogether. So at last, I concluded on compiling for the Magazine, a comparatively short Memoir, and should the Lord spare me a few years, until I shall see it practicable to publish what is here omitted ; I may, with many unmentioned circumstances and great additions from her Journal, present to the public a small separate work.

My dearly beloved wife, (whose maiden name was MARY HEWETT,) the eldest daughter of JAMES and MARY HEWETT, was born at Chetterwell, in the parish of Wellington, in the county of Somerset, December 20th, 1803.

Her father was a man of good report among his neighbours ; held by them in repute as a man of considerable intelligence, of sound judgment and probity. In many cases family affairs were confided to him by parents ; who solicited his aid in their families after their decease ; and surely he has befriended many orphans.

His first wife was a Miss Henson, who bore him one son, at which time she died. Both he and his wife belonged to the Society of Friends. He afterward married Mary Hitchcock, my dear wife's mother, who did not belong to that society, and in consequence of that step, he forfeited his membership among them. But being attached to the society, and to their mode of worship, he continued to attend it, and his second wife, made it her place of worship also ; consequently their children were taken to the same place of worship, and taught the plain language ; but as they grew up, each one choosing for themselves, some continued to use the plain language, and some departed from it. My wife was one that continued to use it ; being convinced that it was most scriptural, that she ought not to depart from a scriptural usage to accommodate man, when the Lord was invariably addressed in that language.

Among her papers I have found a loose sheet or two, on which is written an abridgement of her Journal, extending from her birth to the 23rd year of her age, reaching to the time of her going into the Devonport Circuit to fill up a preacher's appointment there, among the Bible Christians. From this it would appear that she intended going through all her journal in that way, bringing it into a more condensed form; but the night came, and her work ceased.

I shall insert it here, as nearly as possible, in her own words.

"I was born on the 20th of 12th month, 1803. My parents were regular attendants of the Friends' meetings, and brought up their family in that discipline. The meetings which we attended were frequently held in silence, though sometimes we were favoured with having the word of truth dropped among us. At such seasons I have felt a secret conviction that I was not what I ought to be. When in the eighth year of my age, I spent some time with a friend in Bristol, and on one occasion a young woman bore a public testimony to the truth, in the Friends' meeting house, under which I was led to think that there was something desirable in religion, and to wish I could be a preacher. I delighted in reading the happy deaths of pious children; and have frequently wept, desiring to be like them, but yet I was a stranger to the knowledge of my fall in Adam, and the depravity of my heart; nor did I know that I needed salvation through Him who alone could restore me to the favour of the Almighty. As I arrived to riper years, like too many, I loved gaiety and pleasure, and if I in any wise differed from them, it was not because I had not an inclination to the vanities of this wicked world, but because I was blessed with moral parents who would curb me with the bridle of restraint.

"In the 10th month, 1822, it pleased the Lord to send the preachers in connection with W. O'Bryan into our neighbourhood. Having previously heard that females spoke among them, I was anxious to hear them, so taking my sisters with me, we went to the cottage, the place appointed for worship, and heard a discourse on the necessity of a new birth. I was convinced of the truth of the subject; and on my return home, related to my parents, as memory would enable me, what I had heard. After this the preachers were received into my father's house. Convictions deepened on the minds of my three sisters, one maid servant, and myself. My load of guilt and condemnation became increasingly great; it weighed down my spirits and depressed my mind, and truly I could say, "As the hart panteth after the waterbrooks, so panteth my soul after" the salvation which is in Jesus.

"On the 13th day of the 3rd month, 1823, the Lord enabled me to cast my burden upon Him who saith, 'I will sustain thee;' My load of guilt was taken away, I felt peace with God, but not much joy. I did not then receive that clear witness, nor that fulness of joy, which I experienced shortly afterward, and which by faith in Jesus Christ I obtained, enabling me to draw water from salvation's wells profusely.

"Two of my sisters also ventured on Christ and were made happy. Soon after this I was convinced that it was my duty to engage in public prayer, but for a while I shunned the cross; though sensible that I had no right to expect greater blessings before I had yielded

to the secret conviction from on high. I at length took up the cross, and the second time that I engaged in public prayer, I received a more confirmed witness of my adoption into the family of God. There was now no room to doubt; no, not in any wise: it yielded to my soul abundant joy. Had men and devils opposed me, I could have set to my seal that God was true! My full heart constrained me to shout aloud His praise. At this time my youngest sister was brought into liberty also. I believe at that time I received a commission to go and tell my fellow creatures what God had done for my soul.

I felt salvation flowing free,
And knew that all, as well as me,
Might come to Christ and live.

"I began by visiting the sick; talking and praying with them. The bashfulness of my mind could have desired that my labours might have ended here; but the conviction still followed me, that this was not all the Lord had for me to do. After many combats with the enemy, and struggles with my own heart, I gave an exhortation at a prayer-meeting, at Daws Green, on the 7th of the 3rd month, 1824. The Lord was pleased to deepen his work within me, giving me to discover my privileges in the Gospel, and that it was his will, even my sanctification. I mourned for several weeks over the depravity of my heart; and on the 8th month I was enabled to receive Him as my all and in all! Previous to this my name had been put on the preacher's plan, but I was prevented from attending to it by my parents, who manifested a wish for me to remain with the Friends. Here I had many conflicts; fearing to move contrary to their wishes, and sometimes thinking, 'Well, why may I not remain with them? God knows my heart, and cannot I worship him there?' For at times I felt willing even to sacrifice my own desires and will rather than grieve my dear parents; but I should at these times of resignation discover that my path of duty lay among the people with whom I was brought to Christ; yet I feared to trust to my feelings alone without some other indication from the Lord.

"About this time I had a particular dream. In my slumbers on my bed I dreamed that there was war proclaimed, and that young women were called to engage in the fight, and me for one: but I refused to go, not being skilled in war; but I was told that I was drawn and must go. I said, 'I cannot fight,' to which it was answered that I should be taught. After some more conversations and reasonings I yielded. I had then put into my hand a shining instrument, and I, with many other young women, went into the field of battle. Before I began to fight I engaged in prayer. Whilst on my knees the enemy gave me a stroke on the cheek, but the hurt I received was but little, and I was brought off conqueror, shouting praise to God who had been my helper. This dream made some impression on my mind, yet, I thought, I may have such a dream as this and not be called to the work of the ministry. I had several answers to prayer that God would send by his servants, the preachers, to direct me in what he would have me to do. I sat under a sermon from these words, 'The master is come and calleth for thee.' The subject was applied with power to my heart, but I did not take this as a satisfactory answer. I thought as that preacher had known

something of the state of my mind and feelings, he might thus have been prompted to take that passage, and to make the remarks he did on that account. I resolved to wait for further manifestations. At length I heard that John Kircome, a ministering Quaker from near London, was going to pay our family a religious visit. I did not know him, not having seen him. I again made my request known to the Lord, praying him to send me one token more, and then I promised I would obey, and though my talent was small, I would strive to use it in obedience to his command.

"At length the day came to receive the expected visit. The family assembled, and after sitting for some time in solemn silence, the servant of the Most High began to deliver the message he had from God to our souls. He first addressed himself to my parents, and then to us their children in general. As yet I had not received my portion, but the Lord had not forgotten me. The Lord's messenger presently expressed the feelings of his mind respecting, as he said, the elder branches of the children, and particularly, the female part of them. He then described the state of my mind as clearly as if he had read my feelings, as it respected the work of the ministry; and a sort of reproof followed. He said that they who are exercised in spiritual things ought not to expect an angel to come down to make known the will of the Lord, nor ought we to keep back on account of our own insufficiency. I took this for an answer, as he had no means of knowing my experience but by a revelation from God. But again it was suggested, Does not thy path of duty lie with the Quakers, as God has given thee so clear a manifestation of his will by one of them? But the Lord in his unbounded mercy, dealt kindly with me here also; for on the following Sabbath it was my turn to be home, the rest of the family had prepared for going to the meeting, and were about to set off, when my father stopped the car, came in, and expressed his wishes for me to go with them. I objected, as my mother and sisters were going, and we could not well all leave home; but he answered, 'The servants can care for the children and other things.' I told him I was not prepared, as I had not expected to go: he said if I would go he would wait. I have since seen the hand of the Lord in this matter, for he had something to declare to me by the mouth of his servant, the said John Kircome, to dispel my doubts; for at this meeting I was fully satisfied of my duty respecting leaving the Friends, and giving up myself wholly to be among the people of which I make an unworthy member. But I still left it to the Lord to open my way as to taking a plan. My parents were much opposed to my proceedings, but the Lord enabled me to bear the cross, and being made sensible of a further call, conscious I was that the limits of my labours were too small.

"On the 9th of the 7th month, 1825, I left my father's house, without consent or approbation, for the Exeter Circuit, where I felt satisfied that the Lord had sent me. I laboured there about six months, and then removed to the Weare Circuit, where I saw God in some measure acknowledged my feeble efforts. I have never repented attending to the call of the Lord; I feel the way of duty to be the way of safety, and although the work is very great, here I may raise my Ebenezer and say, 'Hitherto the Lord hath helped me.' While

I write, I lament that my unfaithfulness in so glorious a work has been so great, or my proficiency might have been greater; but this I hope to do, to proclaim open war with sin, while God gives me the commission from on high. The opposition which is frequently raised against Female preaching does not move me, for my confidence in the call of Jehovah is not soon shaken, and although I have been at times encompassed about with various doubts and fears, yet I have never doubted having a commission to preach Christ Jesus and him crucified to the fallen race of Adam. And bless God, he has thus far opened my way.

"In the autumn of 1826, I travelled in the North of Devon. I continued there for some months, and after that I visited my dear parents, who showed me much kindness. While home the Lord opened my way for declaring the 'truth as it is in Jesus' in many neighbouring villages and towns. I believe that where prejudice had reigned in the hearts of many it met with an overthrow, and that those who considered I had acted foolishly have been constrained to acknowledge their error, and that they now believed it was the voice of God that called me to engage in the work. My parents, and the rest of the family, with many others of my relatives, were constant attendants at the meetings which I held, and the much kindness which they showed me, has frequently drawn tears of gratitude from my eyes; with a thankful heart I praise God for their favours and affection. I have also to speak in favour of the different denominations in that neighbourhood, who kindly lent their chapels for me to minister in. In the town of Wellington, about five miles from my father's, the Independent chapel was at my service, to address (as it was supposed) from fifteen hundred to two thousand souls. I have reason to hope that the words the Lord gave me to drop among them were not altogether in vain.

At a village called Holywell Lake, I spoke several times in an Independent Chapel, crowded within and scores without. At Westleigh I was admitted into the Methodist Chapel. The use of three chapels was offered to me for continuance if I would remain in that neighbourhood, and I was informed that a person offered a spot of land, and materials for the chapel, if I would stay and officiate in it. But my path of duty was directed another way, and I believe marked of God. I desire always to move as under the direction of His Holy Spirit—to be guided by his counsel, that afterward he may bring me to glory."

Here ends the manuscript on the loose sheets referred to. I shall here subjoin a few lines taken from her writings, respecting the opposition she had from her parents, in commencing her public ministry. "I still left the Lord to open my way as to taking a plan, but my parents were very much opposed to my turning in with the people altogether; so they kept me from means of grace for awhile; but being assured of my duty, I began to steal my way to the meetings, without their knowledge, risking a refusal of being again permitted to come under the shadow of their roof. The preachers again questioned me about my feelings as to the ministry, but I did not tell them of the answers I received, as I felt really ashamed of my ignorance and little acquaintance with the things of God; but their impressions as to my duty led them to insert my name on the preachers' plan without my

knowledge, and brought it to me with my name and appointments on it. That morning I had been covenanting with the Lord that if he would open my way, or give me an opportunity, I would go and warn the ungodly; so on receiving my plan, I dared not refuse to supply it. I then, with much trembling, took an opportunity of telling my Father my intentions; but he positively refused his consent. I wept, and told him, it was a hard thing for me to grieve him, but I knew it was the will of the Lord. He said, I must wait longer, and if the Lord had called me to speak, no doubt it would be among the Friends. I told him if I had not been sensible of my call, I never could have taken upon me to speak to him of so great a matter. So without consent I took the plan as a local-preacher in the Kingsbrompton Circuit."

From this period of her christian career, I omit mentioning many things. They may in proper time be published.

In the spring of 1827, she went to the Devonport Circuit, and laboured there until the Conference. During that period she had a fluctuating experience; sometimes much cast down and dejected at viewing her own weakness and inability for the work; at other times cheered through the answers of God to her feeble labours, and from particular baptisms of the Holy Ghost which she received. In the beginning of July she writes as follows:—"On Sabbath-day in the morning I went to Plymouth, under a deep sense of my weakness. I got into the pulpit and wept before the Lord; I felt him to draw near my soul; I gave out a hymn, but was constrained to give over, the weight of the divine presence which rested on me caused me to fall back in the pulpit. It seemed as though my soul would have gladly leaped out of my body, and my heart was all on fire to be dissolved in love; I believe it was as much as I could bear and live without an enlargement of my heart! In the evening we had a lovefeast at Devonport, believers were abundantly blessed. Praise the Lord. I hope to see better days." She speaks of different times preaching on the Quay, at Plymouth, of some threatening to throw her into the sea, and others vindicating her proceedings, and of the deep impressions apparently made on the minds of the hearers on these occasions. She also adverts to powerful manifestations at different preaching services in these towns; of some three and four persons at a time professing they had obtained the pardon of their sins.

The following is an account of a violent attack of inflammation which she had to endure.

"On Thursday, the 2nd instant, (August, 1827,) I was seized with a violent pain in my teeth as I was going to Kingsand to preach, it continued to increase so that I felt quite unprepared for my meeting; but not expecting to be there again, I thought I must once more address the people. I did so, but oh! what I suffered afterward. My face continued to swell that night and the next day; however, I visited the friends and prayed with them, but this I believe, irritated the complaint. I returned in the evening, and the inflammation was increased abundantly. The next day (Saturday), I kept my bed, and on the Sabbath suffered much; I was quite blind in one eye, the pain somewhat abated; on the Monday I got up and seemed better, but the violent attack did not end here. Monday night I went to bed, and was seized with racks of pain, insomuch that I could

not lie there : I got out, walked up and down my room, sometimes I sat, sometimes I stood, sometimes I kneeled, sometimes I threw myself on the bed, but could find no rest from pain. I thought, were the pains of hell no more than this, who can bear them ! About five o'clock A.M., I called friend O'B. and his wife, who seemed alarmed ; the former went immediately for the doctor, who ordered medicine to be taken every hour. Many hours elapsed, but I found little or no relief. The physician was called in, my medicine was changed, and on Wednesday it was again changed. On Thursday bleeding was resorted to, I believe this conquered the disease. On Friday my pain left me, I sat up a little ; the pain partially returned, but it was soon removed. I shortly began to gain strength." On her recovery, she writes, "This day I have been reflecting on my sufferings ; how much mercy has been mixed with the bitter cup. In the severe conflict I felt a power to cast myself on the merits of that blood which speaketh better things than the blood of Abel. Sometimes every grain of grace seemed to be tried ; however, many sweet and precious promises were applied to my mind with much comfort, and I believe if I am faithful to learn the lesson appointed me under this affliction, I shall have to praise God for it in time and eternity. Great has been the kindness of this family (Mr. O'Bryan's), and other friends, and in them I have found sincerity ; when no father, mother, brother or sister were near to afford me any comfort or relief. Praise the Lord for his many favours ; I hope I shall with renewed strength serve him more faithfully, and that the residue of my days will be spent to his honour."

As rapidly as her sickness prevailed, so was her recovery when she began to amend. I believe the Lord answered prayer in this case, as I very much wanted to return to my circuit, where we had then near one thousand members, and all arrangements had been made for me to take her with me as my wife.

By the 22nd of the same month (August) she was quite restored to her wonted health, and on that day in Stoke Dameral church, we plighted hands for life. She refers to it in her Journal by saying, "Before I went to church I retired to my room, and poured out my soul to God, respecting the intended union. Opening my Bible promiscuously, I lighted on the circumstance of Christ's attending the marriage in Cana of Galilee." She speaks of this with many other satisfactory answers which she had in prayer respecting our union. That evening we set sail for the St. Austell circuit, where we arrived the next day. She accompanied me in my labours from the west to the east, to the Norman Isles, &c. and in every station she took part in the ministerial labour with acceptance, as far as health and opportunity would admit ; retaining an unshaken confidence that God had called her to that important work, she continued to lead classes, and preach Christ crucified, for nearly thirty years.

Her constitution was delicate. Twice she was afflicted with malignant fever ; several times with alarming inflammation, and other diseases. Fever and other diseases several times prevailed among the children, with a multiplicity of cares, in a numerous family, yet, she continued her ministerial work, as though she had a consciousness of its being an imperative duty devolving on her. In all seasons of her affliction she maintained an unshaken confidence in the merits of Christ, without evincing one doubt of entering into eternal life.

I believe, had God called her in her darkest moment, after she obtained justification by faith, she would have been received into habitations of bliss—not through pre-election, but through her cleaving to him in whom she had believed with purpose of heart. She manifested great reverence for the Sabbath-day, and notwithstanding a numerous family to be provided for, she carefully avoided cooking victuals on that day. From the time of our coming together until by death we were parted, which was nearly twenty-six years, I suppose not more than twenty-six dinners were cooked in our house during that period on its Sabbaths. One particular feature in her character was conscientiousness in word and deed.

Certain presentiments which I experienced from time to time, made me fear that my dear wife's time was short. Why I had those thoughts, I could not tell; but several times when I have come home, I have first looked through the window to see if she was with her family, fearing she was in her bed ill. I could not account for these feelings, and would at times flatter myself they arose from my knowledge of her delicate state of health; but since, I have concluded that it came from another and higher source.

On Sunday evening, May 22nd, 1853, she preached for the last time in the Launceston Chapel, on Christ being the sure foundation, and as she remarked on the folly and failure of building on any other foundation than the rock Christ, some certain individuals seemed much offended; while others it seems were pleased, and I hope profited, while (as I was told) she delivered the word with life and energy. On Sunday, 29th, the Anniversary Sermons of Launceston chapel were preached by Br. R. Kent. In one of his discourses for the day, he described the City of the Saints, and largely dwelt on their blissful abode; having the unmistakable evidence in her own soul that she had a claim through Christ on these unsullied possessions, she was filled with heavenly ecstasies and said, "Was it not for my little flock, (meaning her children) I should like to leave this world to be there."

On my return home on Monday, she said to me, "I had a feast yesterday," with a look that indicated the peaceful state of her mind. The next morning, May 31st, on getting out of bed, she complained of being cold, and said she had not been comfortably warm for the night. I would have her return to the bed, but that being the day for the Anniversary Tea, having extra things to attend to, she persevered in getting down stairs, and continued busy in preparing for the tea, until about noon, when feeling herself increasingly ill, she lay down a little while. Appearing to be somewhat recovered, she came down stairs and resumed her work. About half-past two o'clock I went to the chapel, leaving her in the kitchen; but it was the last time I saw her down stairs. When I came in about four o'clock, I was informed she was gone to bed very ill. Her disease speedily increased. She was first taken with shivering; in a few hours inflammation seized on one lung, which increased until death. On the Thursday she had Diarrhoea; on the Saturday yellow jaundice; she had also a chronic disease of the heart, which the doctor said militated much against her; he said that it rendered her liable to sudden death, and he should not have been surprised, had she died suddenly in the pulpit, or through any other extra exertion. This complication of

diseases conquered nature rapidly: body and mind sunk together under its virulence. Nothing could be more desirable to me, than her retaining a sound mind to the last, but the Lord was not pleased to favour me with it; for the last two days she could scarcely give an answer to a question without being carried away in the midst. Most of the last day she was speechless, nor could I say whether she had her senses. Her teeth were closed, so that no more medicine could be administered. I should have esteemed it a great favour, had she at last been collected, and could she have spoken; but I was not worthy of having my desire granted in this matter. This is my consolation, that her life was such as to assure me of her safety in death. It was with reluctance that I introduced any conversation about worldly matters, and I waited awhile to see if she would mention anything respecting the family; but as she said nothing, and I saw death approaching, I very sparingly spoke of a few things, to which she made short replies, so I discovered that she was delivered from all worldly cares. She was one who was much interested in the comfort of her family, but now I found that nature's ties were dissolved. On one occasion she said, "However near, dear, and precious my children are to me, Christ is more precious." She also said, "The Lord hath promised to be a father to the fatherless, and why not a mother to the motherless. May the Lord bring them all up to the kingdom." In answer to my questions she said, "I have sometimes had to regret my comparative unfaithfulness, and little proficiency in the divine life; but, bless God, since I found him, I have never departed from him.—I have never left him. Praise the Lord."

As I manifested doubts of her recovery, she said, "If I live, I live unto the Lord, and if I die, I die unto the Lord; and whether I live or die I am the Lord's." Finding her mind so well prepared, through confidence and resignation to the will of God, I ventured to speak of her funeral, and asked should you die, where do you wish to be buried? She said, the Dissenters have a burying ground in this town; but I should wish to be among my own people. Being exhausted, she ceased; after a while she said, "Holsworthy." From that I inferred that she wished to be carried there. I do not recollect that she spoke afterward, but I thought she was once after this taking part in the prayer, while we were kneeling round her bed supplicating on her behalf. As though the monster had gained in the conflict, so the poor flesh lay motionless on the bed most of the Sabbath: I discovered that the *mucus* was so rapidly filling up and overloading her lungs, that they could not perform their office. The Doctor called about an hour before her dissolution; after looking on her awhile he said, "There is not the shadow of a hope left." Breathing now became very difficult. I saw that dying was hard work. There seemed to be no agony beside. The body was still, but the head was lifted up from the pillow with every breath. I was constrained to entreat the Lord to release her, and in a few minutes the weary wheels of life stood still, about five o'clock on Sunday evening, June 5th, 1853. On Thursday, 9th, her remains were taken to Holsworthy, and laid in the burying ground adjoining our chapel, there to remain until the day of the Resurrection, when the last enemy shall be destroyed. A great number of the old friends of that Circuit attended, and the senior Local Preachers, as bearers,

carried her cold clay to the last earthly home. She wished, if possible, for all her children to attend her funeral; and so it was ordered that all twelve children were present to see their Mother laid in her bed of dust. She often expressed a wish to die before me, that I might bury her. This desire of her heart was granted her.

Oh! relentless death! Thou hast cruelly robbed us of an affectionate wife, and a tender Mother. I cannot refrain weeping, while I write.

The corpse being rested in the chapel, Br James Thorne preached a Sermon from the 1 Cor. chap. xv, 54.—It was a deeply affecting season.

I would not occupy my paper in bestowing encomiums on the dead, no more than what departed worth demands. Permit me to say that her unchangeable deportment deserves notice. Conformity to the changes, the customs, and fashions of this world, was to her changeless mind disgusting. She often mourned over the instability of some professors of religion. She studiously avoided superfluous attire, in her own, as well as in the clothing of her family; allowing her children only that which she herself could conscientiously wear. May her daughters copy after their Mother's example in plainness, neatness, cleanliness, industry, economy, and Christianity, is the prayer of a bereaved Husband. Amen!

W. MASON.

MEMOIR OF MR. JOHN MOUNTJOY.

JOHN, the son of EDMUND and CHARLOTTE MOUNTJOY, was born in the parish of Milton Dameral, Devon, on the 29th of July, 1827. His parents, like many others who resided at that time in that locality, were living without God and without hope in the world; consequently they were not able from experience to train their children "in the way they should go," and John grew up in sin, and ignorance of God and vital godliness. Soon after he was born, his parents left Milton, and became residents in the parish of Hollacombe, where they resided six years; during which time, they attended as their regular place of worship, the parish Church. At the expiration of the time referred to, they went from Hollacombe to the parish of Holsworthy, where the family at large became attendants of dissenting places of worship; sometimes at Methodist, and sometimes at Bible Christian chapels.

Though now blessed with the means of getting a knowledge of salvation, ignorance of experimental godliness reigned predominantly among them, until the year 1843, when God in a very glorious manner poured out his Holy Spirit, and hundreds in Holsworthy and adjacent circuits, were brought to a saving knowledge of the truth. Among the number of converts, were John, his parents, and his brother William. John was the first of the four that sought mercy through Jesus Christ, and as soon as he had obtained it through believing, though young, he united himself with that section of the Church of Christ, through whose instrumentality he had been brought to God; namely the Bible Christians, and gave evidence of being in Christ Jesus, for with him, old things were passed away, and all things became new."

For about twelve months he held on his way, rejoicing in the God of his salvation, and manifesting a love to the sanctuary, and social means of grace; but soon after this time, he began to neglect his class-meeting; and step after step went backward, until he lost the enjoyment of God's love in his soul, gave up his profession of faith in Christ altogether, and became like the dog returned to its vomit, and like the sow that was washed to her wallowing in the mire. In this state he remained eight or nine years, during which time, of all young men, John was one of the most unhappy, according to his own statement after his conversion, though he strove to appear comfortable. Though a backslider, he did not go into the lengths of sin that many do; he retained a love for the house and people of God, especially the one with whom he was previously identified, and was always willing that God's servants should be entertained at his father's house. While a backslider, sinning against light and knowledge, the Holy Spirit never left him; and sometimes very powerfully strove with him, so much so, that two or three times he was constrained publicly to cry for mercy. Though he would not give himself fully up to God, yet such were his feelings, that when entreated by his brother to give up all sin in order to be saved, he said, "I must do something; for I cannot live like this." But, alas, by striving against the Spirit, those deep impressions wore off to some extent, and he again joined with his companions and went on to sin against God.

In the year 1852, Mr. Mountjoy, and family, left Lamerton farm, Holsworthy, and took up their abode at Stowford Barton, in the parish of Halwill. This being more than three miles from Ashwater chapel, the nearest place at which the Bible Christians preached, and as Mr. and Mrs. Mountjoy had been members of that society for eight or nine years, and wished to continue with their own people, the Quarterly Meeting of the Holsworthy Circuit decided on favouring them with a service at their own house, every alternate Sunday morning. There being a Baptist chapel near Stowford, and service conducted there every Sunday afternoon and evening, the family attended it. Our dear brother always expressed himself as not being quite at home with the Baptist friends, yet it was through the instrumentality of Mr. J. Hammett, a Local preacher of that Society, that an impression was made on his mind which ended in his restoration to the favour of God. This impression was very much deepened, on hearing of the death of Mr. C. Bray, a Local Preacher among the Bible Christians in the Holsworthy Circuit, who died suddenly. About this time God was graciously pouring out His Spirit at Ashwater, and sinners were being brought to enjoy the truth as it is in Jesus. Br. Mountjoy attended, and was just prepared "with meekness to receive the engrafted word;" before God and man, he again confessed he was a sinner, and implored mercy through Jesus Christ. His convictions were deep; his heart was broken; he saw himself exposed to hell; he desired mercy, and exclaimed—

"O that I could my Lord receive,
Who did the world redeem."

After days of sorrow had passed away, tears of grief had been plentifully shed, and prayer from a broken heart had been offered to

God, he saw that faith in Him, who says to the guilty, "Come unto me," was the only way of salvation; he ventured forth on Christ, and could say,—

"See there, my Lord, upon the tree,
I hear I feel, *he died for me.*"

He was now "justified by faith," and had "peace with God through Jesus Christ."

From his own statement, in a letter to his brother respecting his conversion, it appears that his feelings were not rapturous for a few days after he had obtained salvation; but he enjoyed peace through believing, though assailed by powerful temptations. He writes as follows,—*"Stowford, April 9th, 1852. My dear Brother. With feelings of delight, I now take my pen in hand to tell you what God has done for my soul. He has done great things for me, whereof I am glad; and not only great things for me, but also for Sister Mary Jane. He hath blessed us with his pardoning mercy, and his preserving care is still towards us. Since my conversion, I have been tried very much by that old enemy, the Devil. For some days he told me I was not converted, and that what I felt was not the love of God; but I am satisfied that I did not feel while in my sins, as I have felt since I have forsaken them. I was a good servant to him; therefore, I suppose, he did not like to give me up; but being unhappy in his service, (though apparently comfortable) I became determined to give it up. Now, thank God, I am happy; and could persuade the whole world to embrace the grace of God. For ten or eleven days after I was decided to be on the Lord's side, I could believe, yet could rejoice but little; but thanks be to God, I have been able to rejoice many times since that. At times I feel cast down through manifold temptations; but, thank the Lord, though the Devil is mighty, He is almighty, and I believe if I put my trust in him, He will bring me through all that I may be called to endure. For some time I have been praying for Brother Edmund's conversion, but at present my prayers do not seem to prevail, for he appears to be more careless than ever about salvation, and manifests but little love to the house of God. William, we must pray for him. I believe I have already had my simple prayers answered to some extent. I prayed many times for the conversion of Sister Mary Jane, and Mary Maria, (a neighbour) and now they both profess to be on the Lord's side. Sister's was a mighty struggle to get into liberty. Relative to myself, I cannot express the feelings of which I was the subject: for some days I wanted to run from them, but could not run from myself. Pray for us.*

"There are still good meetings at Ashwater. Much more I could say, and many things more should like to tell you. I want to have some hours' talk with you. I enjoy the conversation of God's people, for it strengthens me much. If convenient, I hope you will come home soon. I am still determined to press onward, by God's help. I will send you more particulars another time.—Write me as soon as you can. I am, dear William, your affectionate Brother,
JOHN MOUNTJOY."

Soon after our dear brother was restored to the enjoyment of pure and undefiled religion, he re-united himself with his old friends (the

Bible Christians,) with whom from this time he lived and died. It was now evident to all around, that he had been with Christ, and had learned of Him, so much so, that many were constrained to say what a change has taken place in John Mountjoy. He possessed naturally what the world call a good heart, yet was of a hasty temper; but subsequent to his enjoying saving grace, the internal change was prominently developed by the external effects it produced, for the natural disposition were subdued by the grace of God, and there were now seen, "Lovely tempers, fruits of grace."

His attachment to the public means, Class, and prayer meetings, was strikingly manifested. He valued his Class-meetings, as strengthening means of grace to his soul, and when at all practicable, he would join with his class mates in speaking of the goodness of God. His class Leader observed, "His appearance was always solid. He frequently said, "Let others do as they will, God helping me I am resolved to go all the way to heaven." The prayer meeting, and preaching services were not neglected by him. Though his residence was more than three miles from Ashwater, (the nearest place at which his own people preached save at his father's house,) as often as practicable, he was found there at the time appointed for worship. Being the eldest son at home, and having to attend to the duties of the farm on his father's behalf, he had sometimes to make an effort, which he gladly did, to enjoy the benefit of attending the sanctuary of the Lord.

From his own statement to his brother William, and Mr. Crocker, when in company with them, whilst on their way to the District Meeting at Holsworthy, it appears that his whole desire was to be a christian indeed, and to let his light so shine in the world that men might see to whom he belonged. "I am not thinking that I shall get drunk," said he, "yet as I am so frequently going to fairs and markets, and sometimes in the midst of business I cannot stay to take any thing to eat until I have finished, should I take any thing to drink when in want of food, that would cause me to give way to lightness, and the world see it, I should feel from it. If I do not take any thing intoxicating, I shall be safe on that ground; so I have given it up altogether." He kept his total abstinence pledge. Mr. Mason, who was pastor of the circuit at the time he was converted, writes of him as follows;—"Br. John Mountjoy's conversion to God was one of a Scriptural character, producing in him the fruits of righteousness, love to God, and love to man. He was a young man possessing a strong mind, not to be tossed about with every wind of doctrine, not easily to be deceived. His mind readily comprehended his duty to a sin-pardoning God, and also to his cause. He manifested zeal for the truth; free from ostentation, but combined with child-like simplicity. He was estimated by me (perhaps by others) as one intended for a great work, and prepared for future usefulness in God's cause; but the Most High had appointed otherwise; for he was soon taken to his reward, and delivered from the evil to come." The grace of God in our departed Brother produced its usual effects. As soon as he himself had obtained mercy, his language was,—

"What shall I do to make it known!
What thou for all mankind hast done."

Having not the ability to preach, and wishing to do good in some way, he purchased a number of tracts, circulated them among his neighbours, changed them Sunday mornings on his way to the class meeting, and strove to do good. Hopes were entertained by many that our dear Brother would be useful in the Church, and to the world. He once addressed a congregation publicly, it appears to the satisfaction of all, and to the benefit of many present. Such a blessed influence was realized that he spoke of it with feelings of delight when on his death-bed; but, alas! their hopes were blighted, for though much needed by his father as an assistant in his business, and likely to be useful in the church and to the world, that God who sees not as men, and doeth all things well, has taken him away from all, and also from the evil to come. The cause of his death, the physician said, was a disease of the lungs, occasioned by an accident. Something about ten weeks before his death, in connexion with two of his father's men he was taking in corn from a mow into the barn, part of which fell. Seeing it falling, he tried to make his escape, but without success; for while he was striving to do so, it fell on him, and struck him to the floor. Eight or nine days passed away before much notice was taken of it, either by himself or his friends; he then became very unwell, medical aid was sought, and found to some extent, but alas! this was only for a short time; for though no expense, no trouble was spared by his friends, after about ten weeks' illness, the vital spark left its house of clay, and was taken to a city whose name is light,

"Where all is calm, and joy, and peace."

During his affliction he suffered much, yet he was never heard to complain against God, but frequently said, "This is all for good and wise ends." Sometimes during his affliction, he thought God would restore him, and he had a wish to live; but at other times he said, "I shall never get out of it." When asked which he would do if God would allow him to make choice, he replied, "The Lord's will be done in it; live, or die, which is God's will."

When first confined to his bed, his mind was at times gloomy, until Br. I. B. Vanstone visited and prayed with him, then the Holy Spirit graciously filled his soul; and after this he knew nothing of gloom, save a time or two when under powerful temptations, until God said "Come up higher." Many times he said, "The way is all clear. It's all right; I know I am the Lord's!" At times when his brother engaged in prayer with him, he was so filled with God's love, that being very weak, he said, "It is more than I know how to bear." He continued generally in a blessed state of mind until God delivered from affliction and took him to Himself. When unable to speak distinctly, his language was, "Glo—ry, glo—ry." One morning, a few days before his death, those standing by thought he was dying. His brother asked if it were not said that persons do not die lying on their right side? On his hearing this, and knowing on which side he was, he said, "If that be the case, turn me." The day before he died, Mr. Courtice visited him, and said, "You are just about to cross the Jordan:" he replied, "I am going home to glory! the way is all clear! angels are come for me, don't you see them! There they are with their trumpets!" May it not be said;—

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of heaven."

Our dear Brother could say,

"Bright angels are from glory come,
About my bed, and in my room,
They wait to waft my spirit home,
All is well, all is well."

He chose his bearers, made arrangements for his funeral, and could talk about it without fear.—Just before he expired, he looked at his mother, (being able to speak so as to be understood,) "ah! mother, I should not be kept here suffering so, if it were not for you!" On her asking, "Why, my dear?" he replied "Because you will not give me up." At this saying they all resolved to give him up. Then father, mother, two brothers, and three sisters, all kneeled down by his bed-side, and requested God to work his will, and in two minutes, without a sigh, or groan, he fell asleep in Jesus.

His dear remains were interred in the Bodmin Street chapel yard, Holsworthy.—The funeral service was conducted by Br. W. Courtice, who delivered a very impressive, and encouraging address on the occasion. And in accordance with our dear Brother's request, his death was improved in the Bible Christian Chapel, Ashwater, by Mr. John Veale, his class leader, to a large, and deeply affected congregation, from, "Set thine house in order; for thou shalt die and not live."

May the reader, and writer, meet our dear Brother in heaven, is the prayer of

WILLIAM.

MEMOIR OF JOHN HARVEY.

"Hail brother! hail, thou son of happiness!
Thou son beloved of God! welcome to heaven!
To bliss that never fades! thy day is past
Of trial, and of fear to fall. Well done
Thou good and faithful servant, enter now
Into the joy eternal of thy Lord."

JOHN HARVEY was born at Bissow-bridge, in the parish of Per-ranworthal, Cornwall, December 1st, 1826. From a child he was quiet in his disposition, and moral in his conduct; not being given to profane swearing, lying, nor to habits of intoxication which are so prevalent in neighbourhoods where large numbers of young people frequently work together, as at the mines.

During a gracious revival at Hicks Mill Chapel, sometime in the year 1836, his eldest brother George was converted to God; and the blessed change which soon became manifest so seriously impressed his father's mind that he was also led to join the society at Hicks Mill chapel. In 1845 the Lord was pleased to take his father to himself; the circumstances of his father's triumphant death, so deeply touched his heart that he determined to seek the Lord in earnest; and during a revival, about two months after, he cried aloud from the disquietude of his soul, and obtained a clear and satisfactory assurance of salvation.

About two months after his conversion, he and his brother George were underground, on their knees engaged in prayer, previous to their commencing their work, when the timber on which they were kneeling gave way, and they fell eleven fathoms! Their lives, however, were mercifully spared, but he suffered much from the fall, and had to undergo severe surgical operations, which he endured with patience and resignation to the will of God. He had hardly recovered from the effects of this accident, before he met with another, by falling ten fathoms in an engine shaft; and although his life was again preserved, yet he was much bruised, and was again laid up with this affliction: still his confidence in God was unshaken, his heart was fixed, praying,—

“ When pain o’er my weak flesh prevails,
With lamb-like patience arm my breast;
When grief my wounded soul assails,
In lowly meekness may I rest.”

In 1850, he with some of his family removed to Stoke Climsland, where he had an opportunity of uniting with the Lord’s people, in the means of grace, and of engaging in the Sabbath School. He enjoyed much of the presence of God, and although at times he complained that it was—

“ Hard toiling to make the blest shore.”

yet his confidence in God was strong and unwavering. He was also active and useful in the prayer meeting, and was never absent from his class meeting, unless it was unavoidable, believing class meetings to be the most spiritual, and generally the most refreshing of all the means of grace.

In the Lovefeast, the sabbath evening before he was taken ill, he bore testimony that he was in the favour of God, and enjoyed much of his presence. A day or two after, while visiting a sick person, he said, “My soul is so happy that I am quite willing to depart to be with Christ, which is far better; I feel tired of the world.” During the same week, he had a remarkable dream. He dreamed that he saw a young man, who died three weeks before, who said to him, “I have no pain, sorrow, nor trouble now, I have a beautiful white robe, and it will not be long before you will have one too.” May 6th 1853, he was taken ill with the typhus fever: for a day or two he was rather delirious, but afterwards his mind was free, and he was very resigned to the will of God; at times he was in great extasies of joy, shouting praises to God.

When his mother and brother were weeping, he exclaimed “Don’t cry for me, the angels are singing,

‘ Around my bed, and in my room,
Waiting to waft my spirit home,
All is well.’ ”

He was always careful as to his mother’s wants, but now he was more so; putting his mother’s hand into the hand of his brother George, he requested him to take care of his mother, in a faltering tone, and in a tremulous voice.

The next day when spoken to he could scarcely be heard to say, “Happy! happy!” On the following morning, May 20th, 1853,

after fourteen days' affliction, without a struggle, he fell asleep in Jesus, in the 27th year of his age.

The following extracts from letters received, give further particulars.

Br. Thomas Verran says,—“I knew him before he gave his heart to the Lord. He was a young man of good morals, but after his conversion he joined my class, at my house, near Hicks Mill chapel. He was a man of peace, and enjoyed vital piety. I have seen him at the class and prayer meeting when the Spirit has been abundantly poured on him, filling his heart with joy, constraining him to shout and praise God. He was very teachable and much esteemed for his piety.”

Br. John Dunstan remarks,—“I bear testimony to the late John Harvey, whom I knew from a child; before his conversion, he was a young man of good behaviour. But after his conversion, he manifested much love to the Lord's people, and much zeal for his cause. He was an example of true piety and devotedness to God.”

Br. R. Thomas says,—“I believe him to have been a Bible Christian. I met in class with him for several years, and never knew him absent from his class meeting, except in case of extreme necessity. I visited him after he was injured by falling into the mine. He was suffering much from his wounds, but he was able to exclaim, ‘For me to live is Christ, but to die is gain.’ I have been much in company with him in the mine, walking on the road, and in private, visiting the sick, as well as in the house of God, and I always found him, like David's harp, in tune. He would pray with much energy and heavenly influence, and such power with God, that the meeting would be all alive.”

R. KENT.

M I S C E L L A N E O U S .

WAR AND INTEMPERANCE.

Almost every body has heard of the war, that is now raging on the continent of Europe; and many are looking with daily increasing anxiety to the scene of the conflict, wondering how far they themselves may be involved in it, and speculating what will be its results on the destinies of the world. England, France, Russia, and Turkey, are all ringing with the cry of war. In those and other countries men look grave, and the more thinking parts of them feel sick at heart when they think of fruitful fields laid waste, and provinces depopulated, cities sacked, while thousands upon thousands are hurried into eternity with their sins upon their heads; wives mourning the loss of their husbands, children the loss of their fathers,

and parents the loss of their children. But, alas! Some overlook the horrors of war, and forget in its exultation of victory, the misery and carnage of war. There is much that is imposing in the array of armies; and much in the *din* of arms; the neighing of the war horse; in the blast of the trumpet; in the waving of the *banner*. Many who could not bear to see a fellow man in distress and anguish, will be all animation and delight as they listen to the General's Bulletin, though it announces that thousands have been slain, and thousands more wounded: yet in their more reflective moments they will admit that war is a sore evil, and will pray for the time when nation shall not lift up sword against na-

tion, and for that day when the peaceful reign of the Lord Jesus shall be established from sea to sea, and from the rivers to the end of the earth.

But is there not another sore *evil* which has been raging long, namely **INTEMPERANCE**. Every city, every town, every village, and almost every household, witnesses its sad and desolating effects. It is an enemy to man.—It inflicts a second curse on the world:—It wages war with the vitals of the human frame, poisons the minds and morals of the human family, excites men to deeds of riot, robbery, and bloodshed; causes temporal, spiritual, and eternal death. What was it that maddened the brain of that lunatic in yonder asylum? Intemperance. Why is that female so dejected, with her face pale, in yonder garret, enduring such agony—with no friend near to wipe away the sweat from the brow—in whose face a few years ago, the parents looked with tears of fondness and love? O! What made this change? She met a seducer; but she might have returned to virtue again; but, alas! destruction was easier to find than peace. She drank, to forget her sorrow, and sinned yet more and more, and that was the cause of her broken heart! See that murderer yonder, hanging on the drop, about to be hurried in to eternity! What is the cause of it? He drank, became a drunkard, a thief, a ruffian, yes, a *murderer*. Go to the house of the *drunkard*, see the poverty and filth, and listen to his children crying for food. What is the cause? Why, Intemperance.

O! what havoc is here! What is the number slain in war when compared to the number slain by intemperance? Is it not distressing to think that sixty thousands annually die drunk! and of course lost; lost to the world, to the church, and to themselves!

Intemperance is an enemy to God; being one of the greatest enemies to the gospel of his dear Son, it defiles the purity of his church, and corrupts his ministers. Ah! think of the thousands annually lost to the church by Intemperance! Is

it not strange, then, that whilst men think so much of the evil of the former, so few think of the evil of the latter? Still Intemperance is a sore evil. Reader if not done already, join at once the peaceful temperance society.

J. TOLL.

THOUGHTS ON TIME.

Time is limited in duration, the opposite to eternity, and short, very short, when compared with it. Perhaps it may not unaptly be said to resemble an island of quicksand which is entirely surrounded by a boundless and fathomless ocean. On this loose and slippery fragment of the universe are standing all of the human family that are in existence, but their stay here will be comparatively momentary. From their hidden recesses the waters of affliction are perpetually gushing forth which, under the direction of infinite wisdom, are fast wasting away its sandy particles; and as these drop, generation after generation sinks in rapid succession into the abyss below. "Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." Indeed time itself will soon be completely swallowed up in eternity. The angel of the Apocalypse shall shortly place one foot "upon the sea, and" the other "upon the earth, and swear by him that liveth for ever and ever, that time shall be no longer." Then the sun shall be clothed in sackcloth and darkened, the moon shall not give her light, the stars shall fall from heaven, the earth shall reel too and fro like a drunken man; in short, universal nature shall weep a deluge of tears to ease herself of pain; this is in very deed the great and terrible day of the Lord.

But short as time is when measured by the square of eternity, it is still more so when gauged by the rule of human life. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their

strength labour and sorrow; and it is soon cut off, and we fly away." Dear reader, when you want to take the dimension of your life, measure your hand, for it is but a hand-breadth. Psalm xxxix. 5. When you would know its fleetness, watch the vapour that proceeds from your mouth when you walk out in the morning twilight: "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." When you would be impressed with its unsubstantiality, grasp at your shadow: "Our days on earth are as a shadow, and there is none abiding." And the Psalmist says, "My days are like a shadow that declineth." This, observe, is the light in which it most concerns you to look at time; for should the world survive you thousands of ages, it will bear no more relation to you. The moment death puts an end to your present being, that very instant you are disunited from time, and indissolubly wedded to eternity, in which state you will be either happy or miserable for ever according to your true character. *The wicked shall go away into everlasting punishment, but the righteous into life eternal.* What tremendous consequences are depending on this short and precarious existence!

We now pass on to remark that time is a talent committed to our charge, for our use and improvement. This being so, it behoves us to inquire,—How have we disposed of it? Are we not conscious of having squandered away minutes which have multiplied themselves into hours, and hours into days, and days into weeks, and weeks into months, and months into years, and these years not a few, which have been turned to no good account, but have been totally barren? Oh what a fearful catalogue of nothings is standing against us for our condemnation! Oh that we could be persuaded to listen to the voice of the Lord which is incessantly invoking us to *work while it is day, because the night cometh when no man can work!* What a number of intellectual wildernesses, and stony hearts there are which might

have been fruitful fields, or gardens of the Lord, had the time wasted in indolence and sloth been devoted to their cultivation! What multitudes have buried their talents in unnecessary sleep, and in what are popularly termed innocent recreations! These individuals consider the precepts of the Bible as being too rigid in their requirements, and therefore God as a hard master. But alas! alas! what will be their feelings when the piercing burning light of eternity shall have shown them their error! What their answer when their judge shall demand of them a strict account of every moment they spent in doing nothing! "Woe unto them that are at ease in Zion." Read Matt. xxv. 14—30. And when we add to this the years that have been spent in positive rebellion against God, the case presents a still more serious and alarming aspect. Men are not long content with doing nothing, they must and will be about something, and that generally, is sin. Gaming and gambolling, drunkenness and riot, lying and cursing, novel-reading, and other things too numerous to mention, monopolize nearly all the precious moments of thousands. Oh that they were duly sensible of the real value of time! Oh that they would learn to number their days and apply their hearts unto religion! What debtors they are to the long-suffering love and mercy of Jehovah! How frequently might he have cut them down as cumberers of the ground, while they were in the very act of mis-improving the talents given them for nobler ends. But let such remember that he will not be always thus gracious. The day of vengeance will come, when he will pour out his wrath upon the wicked without mixture of mercy.

Dear reader, labour to ascertain the abilities given you by God, the relation in which you stand to him and your fellow creatures, the obligations under which you are laid for both; and having a proper knowledge of these, let it be your chief and constant aim to answer the great end of your being, remembering that "ye are not your

own, ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." Glorify God in buying up your spare moments, in reducing them to order and regularity, and in laying them out for the best of purposes, namely, the improvement of your minds in all useful knowledge, and the cultivation of your hearts in "righteousness and true holiness." "Redeeming the time, because the days are evil."

W. ROWE.

THE CHRISTIAN'S MISSION.

A short time since a proclamation reached us from the sovereign of these realms calling upon her subjects to humble themselves before Jehovah's throne, and to pray for the success of British arms in the East. More than eighteen-hundred years have followed those "beyond the flood" since the proclamation of the King of the Universe was given to the disciples of their Lord. It still peals forth upon the christian world from the organ of inspiration,—*"Hear, O ye nations!"* "After this manner, therefore, pray ye: Our Father, which art in heaven, hallowed be thy name: Thy kingdom come; thy will be done in earth as it is in heaven," &c., Matt vi. 8—13. Let not my readers suppose me deficient in loyalty to the crown, because I have contrasted the proclamation of the King of kings and Lord of lords with that of the Queen of the United Isles. In my bosom beats an Englishman's heart. Through my veins flows loyal blood. As a subject, and as a christian, I enjoyed the cessation from toil on the day of humiliation, and the assembling ourselves together in the sanctuary of God. We met to present before God great practical truths. We met to pray for the dissolution of hostilities—the salvation of souls—the universal coming of Christ's kingdom. We met and prayed for England, France, Turkey, and Russia, because we love *union*. Our theme, our delight, is peace. Your mission, christian, is to pray for peace.

War was unknown in those days when the virgin world received the Creator's vicegerent. In irrational nature there was no disposition to destroy and devour. Jehovah looked upon his works and declared "*all*" to be "*very good*." Sin entered, and, oh! sad change! The innocent lamb could no longer lie down with the lion; the sportive kid hasted from the wolf; the dove from the vulture flew. Cain slew his brother Abel. War became a science; and many times since has the bird of prey feasted upon "the flesh of kings, and the flesh of mighty men." But inspiration speaks of a glorious reformation looming in the future. A reformation at the sight of which the bright intelligences of heaven will rejoice; and in the enjoyment of which man will gloriously realize paradise below. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks (scythes, margin.); nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2—4. O christians! pray that the sword may not take that which God alone gave; and which he alone should take away.

War is opposed to the spirit of the gospel. The spirit of the gospel is kindness, love, forgiveness; but that of war, unkindness, implacable hatred, death. Christ pre-eminently illustrated the spirit of the gospel: Herod the spirit of war. See Christ! his countenance radiant with glory, walking in this world of sin and death: his eye

meets every supplicating look with, "I will, be thou clean," or, "Thou art made whole, go and sin no more." His ear catches the language of entreaty. Hark! the blind call, "Thou son of David have mercy on us!" Jesus toucheth their eyes, and now they see. His heart compassionates every form of human woe. But turn to Herod. What innocence he slew! What cherub forms he mangled! In vain do weeping mothers address him, and tender infants with heaven-like countenances gaze into his cold, stern eye! His heart is unmoved. "In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not." Mat. ii. 28. Who will not pray that such inhuman monsters may experience the regenerating power of redeeming love? That the fiend-like may become God-like. The Bible breathes the same spirit as its author. The histories of nations give but the echo from thousands of the mighty in war, as illustrated in the characters noticed. The Spirit of war is the same, be it exercised in civil or foreign actions. So is the spirit of the gospel as illustrated in the character of Christ; the doctrines, precepts, and ordinances of his word; or in the disciples of Jesus.

War has a decided influence for evil over the mental and physical powers of man; but the gospel exercises an influence for good. Our mental faculties become more expansive, holy, and god-like, in proportion as they are engaged in spiritual pursuits: but more earthly in proportion as they are employed in earthly things. Now the gospel is a heavenly science: the more you study it, the greater will be your mental enjoyment, the higher your mental attainments. War came from that world which is the farthest fixed from the throne of pure glory. It is an offspring of sin. The more you study it, the nearer you approximate brutality, sensuality, devilishness. War brings with it

so many irregularities, so many out-of-ordinaries, that the body which God made erect, and wills to carry a redeemed pearl, more precious far than gold, in instances above number loses its majestic mien, and instead of being the "temple of indwelling God," contains a soul as degenerate as possible this side of hell. The gospel encourages not slothful habits, but the proper care of the body. Its worth is greatly enhanced, for the gospel assures us that though "sown in weakness, it shall be raised in power;" though "sown in corruption, it shall be raised in incorruption." If war then so sensualizes the soul, mars the beauty, and shortens the days of the body, who will not pray that ere long it be bound in adamant chains in the lowest pit of perdition?

The gospel recognizes the truth, "God hath made of one blood all nations of men, for to dwell on all the face of the earth." War by its practices encourages the belief that the species of man, or man-things, are as various as the shades of countenance which exist between the sallow American and the sable Hottentot; which instead of being marks of different species, are external marks of different races or tribes of mankind. Therefore the untutored warrior is an Ishmaelite both in nature and practice. His hand is against every man's hand. The gospel teaches us we are all brethren; war, in its most degenerate and persecuting state, hath said, that every man that is not of my way of thinking, or of my tribe or family, is a man-slayer; and if I would save my own life, I must kill him. Oh, degenerate man, how art thou fallen! Christians pray for his recovery.

The Gospel, were it universally received, would open the world's mart: ensigns of every nation might wave unmolested; the world would be full of kindly-feelings. War seals up commerce; the lion destroys the bear; and the crescent the cross; the finer feelings of the soul are blighted or entirely

destroyed. May these things soon cease.

The religion of Jesus Christ countenances no sword in the maintaining of its doctrines and precepts in the earth. "Put up again thy sword into his place: for all they that take the sword, shall perish with the sword." Matt. xxvi. 52. All false religions have taken shelter in the coated mail, and under the bloody banner. See Judaism before she forsook her throne! how she marshalled her legions; but she stood not. The triple crown falls from the head of Catholicism, let France sheath her sword. Mohammed left the cave for the battle field: his language was, "Yield or die." Orthodox Russia menaces the world for her faith; but christianity; meek, pure, gentle christianity, she seeketh not to destroy men's lives, but to save them. What a proof that war is opposed to the gospel.

Now christians seeing the earthly deformity of war; the heavenly majesty and sublimity of the gospel of peace; the evil influence the former has on the intellectual and

physical powers of mankind, but the benign influence of the latter on these powers—the appalling and revolting scenes that war presents in slaying, burning, drowning; the transforming and beautifying influences of the gospel, O, Pray! Pray! Pray! that God may save us from such calamities; that the moral waste may become a moral paradise; that in the highest sense possible, heaven may be realised on earth; that God may dwell among men. Pray that maimed warriors, heart-breaking widows, and unprotected orphans may no more gaze into the eye of cold charity; nor stoop to the silken wretch because he hath riches; nor pocket an abuse, because the hand that offers it wears a ring set with diamonds. Pray that a revolted world may be reconciled to God through faith in the merits of Christ Jesus. Then shall great voices in heaven, and glad hearts on earth utter, "The kingdoms of this world are become the kingdom of our God and of his Christ."

JOSEPH TEAGUE.

RELIGIOUS INTELLIGENCE.

Biddisham Chapel Anniversary was held on Good Friday, April 14th, 1854.

"Behold, how good and how pleasant a thing it is for Brethren to dwell together in unity! It is like the precious ointment on the head, that ran down upon the beard, even upon Aaron's beard, that went down to the skirts of his garments." How pleasant it is for the members of the different parts of Christ's church to meet in a social, religious, and christian manner. "As iron sharpeneth iron, so does the countenance of a man his friend." It invigorates, stimulates, and exhilarates the spirits of all christian believers.

At half past two o'clock a most interesting, heart-searching, and soul-reviving Sermon was delivered by Mr. Langor, Wesleyan minister, from Gal. vi. 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The preacher in the first place pointed out with great simplicity the things in

which the apostle did *not* glory. Secondly the things in which the apostle *gloried*; and thirdly the foundation of the apostle's glorying, namely "the cross of Christ."

A very blessed influence pervaded the congregation, and most that were present were amply fed with the "sincere milk of the word." Thank the Lord.

At five o'clock a comfortable tea was provided for the public, and about 90 persons sat down to partake of it. The profits amounted to about £2 18s.

In the evening a public service was held, and addresses were delivered by Messrs. Webb and Clark, Baptist Ministers; Smart and White, Bible Christian Local Preachers, and the writer.

A good influence was realised throughout the meeting. The congregation was dismissed apparently under feelings of very great satisfaction.

C. DENING.

The anniversary of Boscaswell Chapel, St Just, was held on April 23rd.

Two sermons were preached on the occasion, in the afternoon by Mrs. Woodcock from Penzance, and in the evening by the writer. The Chapel was crowded at each service, and the collections were more than three pounds. The friends thank God, and take courage.

The Missionary services were held at St Just Church Town, May 7th and 8th. Br Moxley preached the Sunday Morning, and Br. Jory in the afternoon and evening. Our friends were highly pleased with the services of the day.

On Monday afternoon Br. Jory preached an experimental and scriptural sermon from, "The pure in heart shall see God."

In the evening Br. Macdonald commenced the meeting by singing and prayer; Br. Roberts took the chair; Br. Jory read the Report; the writer was next called upon to address the meeting, Br. Moxley and Br. Jory followed. The collection was in advance of last year.

T. H.

O B I T U A R Y.

1. DIED, March 20th, 1852, in the Township of Dummer, Canada West, JOHN LUMSDEN, in the 63th year of his age. He was born in the county of Wexford, Ireland, where he spent the early part of his life. He embarked for Quebec, at Wexford, on the 7th of April, 1834. He served twenty-seven years and ten months in the British army. He was brought to God whilst a soldier in Ireland, under the following circumstances. Two celebrated Methodist preachers, Mr. G. Ousley and Mr. Graham, were at this time engaged as Missionaries, preaching both in Irish and English to Protestants and Catholics, in high ways and hedges, in streets and lanes, in city and country, and they were so mobbed and persecuted, that they sometimes appealed to the civil authorities for protection, and soldiers were appointed to stand by them while delivering their discourses. Mr. Lumsden, either by choice or appointment, was often in this post, and the Lord conveyed the truth to his heart, and he became a disciple of the meek and lowly Jesus. But as he was much exposed to temptation in his situation, especially to drinking, he was overcome by this insidious and luring demon, strong drink, and more than once he fell under its blighting influence.

I became acquainted with him only a short time before his death. On my first visit to his sick bed, I found him weak in body and beclouded in mind; but the last time I saw him before his death, I found him quite happy; the Lord had revealed himself to him as a merciful God, "pardoning iniquity, transgression, and sin." He was under a firm persuasion that death was not distant, but faith in the blood of Christ

had extracted its sting. A few hours before his death he was visited by Br. W. King, a father in Israel, who had often visited him before. He observed to him, "I am about to die; I know I am; I feel as I never felt before; but all is well, I am going to heaven." He died about an hour after.

W. HOOPER.

2. DIED, in the Township of Douro, Canada West, of Liver complaint, on the 15th of May, 1852, MARTHA, wife of WILLIAM WHITE, and daughter of JAMES and HANNAH ANDREWS, of the town of Heytesbury, Wilts, England, in the 40th year of her age. She was brought to the knowledge of the truth at the age of ten years, and became a member of the Baptist church. She emigrated, with her husband and family, to this province, in the spring of 1841, and settled in Dummer, a few miles from where she died. She united with the Bible Christians, and continued a consistent member until her death. Her death was somewhat sudden; but her "lamp was trimmed," and she left a bright testimony behind that all was well. She left a husband and eight young children.

W. HOOPER.

3. DIED, at Chatham, on December 20th, 1853, Mr. JOHN FRIEND, in the 76th year of his age. He was awakened to a sense of his state as a sinner before God about thirty-three years ago, under the preaching of Sister ANN CORY, (now REED, of Woolwich), in the open air. He felt the burden of his sins too intolerable to be borne, and had no rest until at a social meeting for prayer and spiritual conversation, he saw the way of salvation through faith in Christ Jesus; he believed and participated in the blessedness of it.

saints. The people of God immediately became the people of his choice; the house of God, the place of his regular resort; the book of God his guide; Jesus Christ, his theme and song.

For upwards of thirty-two years he was a consistent disciple of our blessed Redeemer, and a liberal supporter of the cause of Christ. He rejoiced in being able, and in having opportunities of contributing to the support of the Lord's ambassadors, and financially assisting in every good work.

During the latter part of his mortal career, he was the subject of great physical suffering and many infirmities; these interfered with his regularity in attending the ordinances of God's house, but interrupted not his communion with God, nor his liberal and cheerful contributions for the support of his cause.

He gratefully received pastoral visits from his ministers and class leader during his afflictions, and with great simplicity and confidence bore his testimony to the saving power of divine grace.

His thanksgivings to God for providential favours, and for redeeming mercies, were frequently offered. By him the happiness of heaven was anticipated, and often formed the topic of his conversation. In arranging his temporal affairs, the house of God, in which he had many times been blessed, was thought of, and a small legacy left thereto.

Having completed his work, endured his appointed lot of sufferings, and by grace fully secured his interest in the blood of Christ, he sweetly fell asleep. Truly his end was peace.

JOHN GAMMON.

4. Died Feb 1st, 1854, in the township of Douro, Canada West, WILLIAM BULLOCK, in the 72nd year of his age. He was born in the parish of St. Stephens, Cornwall, England, and married on the 26th April, 1806. He was brought to a knowledge of the truth under the labours of Margaret Adams, in 1816, and united with the Bible Christians, with whom I believe he remained in church-fellowship until death. He emigrated to this Province in 1831. His house was a home for the Preachers on both sides of the Atlantic. He was the subject of domestic and personal afflictions. He was afflicted with

fits at times ever since the year 1830, and towards the close of life his memory became so affected that he forgot his own children, if he did not see them often. I visited him often, and always found him delighted to join in prayer and praise, and to express a strong confidence in the "blood of sprinkling." He died somewhat unexpectedly, after lingering a long time. Two of his children died in England; one died of Cholera; and two were drowned in this country; and five survive him, with an aged widow. W. HOOPER.

5. DIED, at Plymouth, on the 5th of April, 1854, after protracted weakness and much suffering, JANE HERRING, in the 47th year of her age. She was brought to God when young. Nearly thirty years ago, she became a member of the Bible Christian Society at Bray's Shop, in the then St. Neot Circuit. For more than twenty-two years she has been a member at Plymouth, feeling a deep interest in the prosperity of the cause, and evincing an ever readiness to support it. She was a woman of good natural abilities, perceived the truth with ease, and could express it with clearness; was very amiable in her disposition, and being deeply pious, and very zealous, by talking to her neighbours and the friends,—especially to the young friends, she was very useful. She was very devoted, and her deep piety gave her power. She was amiable and gifted, which caused her to be looked up to and respected, and lived under a heavenly influence, which made her useful. In her death, the little church at Plymouth has lost a pious member, a liberal supporter, a wise counsellor, and a sincere friend. Her death, though somewhat unexpected, was like her life, full of holy trust, peace, and comfort, and without fear. May God speedily supply, and more than supply her place. J. H. PRIOR.

6. DIED, in the town of Peterboro', Canada West, April 22nd, 1854, of a disease of the heart, MARY ALLEN, in the thirteenth year of her age. She was the daughter of JOSEPH and FANNY ALLEN, formerly of Devon, England. She left a very bright testimony behind that she is gone to be for ever with the Lord.—W. HOOPER.

P O E T R Y.

CHRIST AT EMMAUS.

Abide with us—the evening shades
 Begin already to prevail ;
 And as the lingering twilight fades,
 Dark clouds along the horizon sail.

Abide with us—the night is chill,
 And damp and cheerless is the air ;
 Be our companion, stranger, still,
 And thy repose shall be our care.

Abide with us—thy converse sweet
 Has well beguiled the tedious way ;
 With such a friend we joy to meet,
 We supplicate thy longer stay.

Abide with us—for well we know
 Thy skill to cheer the gloomy hour ;
 Like balm thy honied accents flow,
 Our wounded spirits feel their power.

Abide with us—and still unfold
 Thy sacred, thy prophetic lore ;
 What wondrous things of Jesus told !
 Stranger, we thirst, we pant for more.

Abide with us—and still converse
 Of Him who late on Calvary died ;
 Of Him the prophecies rehearse—
 He was our friend they crucified.

Abide with us—our hearts are cold—
 We thought that Israel he'd restore ;
 But sweet the truths thy lips have told,
 And, stranger, we complain no more.

Abide with us—we feel the charm
 That binds us to our unknown friend ;
 Here pass the night, secure from harm,
 Here, stranger, let thy wanderings end.

Abide with us—to their request
 The stranger bows, with smile divine,
 Then round the board the unknown guest
 And weary travellers recline.

Abide with us—amazed they cry,
 As suddenly, while breaking bread,
 Their own lost Jesus meets their eye,
 With radiant glory on his head.

Abide with us—thou heavenly friend,
 Leave not thy followers thus alone—
 The sweet communion here must end—
 The heavenly visitant is gone !

RAFFLES.

MISSIONARY CHRONICLE.

August, 1854.

PRINCE EDWARD ISLAND.

The following communication from Br. Calloway shews that our friends in some parts of this interesting Island are aiming to improve

their finances, and are striving to support themselves. This is a step in the right direction, as it will enable the Committee to comply with other urgent calls.

New Bideford, Prince Edward Island, April 28th, 1854.

My Dear Brother.

I cannot express the pleasure it affords me to know, through the medium of the Bible Christian Magazine, that the cause of God is prospering among us as a people. May it go on from sea to sea, and from shore to shore, till all are subdued.

While others communicate to your joy, I feel it my duty to send you a few lines, which will, I trust, contribute to your joy and theirs also.

Some of the stations on the Island have been a heavy burden on the Missionary Society for many years, which has been a source of grief to us, as also to the Missionary Committee. It has been my conviction for some time past that nearly all the Stations on the Island could pay their way if the matter were taken up heartily, as it should be, both by Preachers and Stewards. Shall we try? all try, and be independent of financial support from the parent Society? It must be one and all—every man is expected to do his duty: then we shall look forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners." At our last Missionary Meetings, I said that these stations had received support from the parent society for the last twenty-one years, and that young men at that age were expected to provide for themselves; and, therefore, it was time for them to be self-supporting. Many of the friends with whom I have conversed from time to time on the affairs of the society, agree with me, that more should be done on the Island for the support of the ministry among us. When I came to this station, last September, I gave our friends to understand that we must not think of drawing any financial support from the parent society this year, and the Society Stewards have exerted themselves, and brought to the Quarterly Board more than Twenty Pounds Sterling. We also employed others as Missionary Collectors, where we could get suitable persons for that office; and in addition to three Missionary Meetings appointed by the District Meeting, I held five

meetings, in which I endeavoured to describe the rise and progress of the Connexion, and its Missionary Society; and stated how it is supported, and the need there was for the Gospel being preached in all the world: and having told them it was their duty and privilege to support the cause of God, I made collections at the close of each meeting, and the fruit of our united efforts has been more than £20 currency. This is certainly very encouraging, and we hope it will cover all the expenses of the Station for the year, and if spared, by the blessing of the Lord, we shall do as well, or better in years to come, if we all get to work as those who must "give an account" to God.

I am happy also to state that some good has been done on the station. A few souls have been converted from the error of their ways. We held a protracted meeting a short time since on the western shore, or Lots No. 7 and 8, for three weeks. I believe that many were convinced of sin, but there was not that giving up to God that we wished to see. The Spirit of the Lord, at times, was very prevalent; believers were quickened, some backsliders professed to be restored, and some others stepped into liberty. May they walk therein, and may we see many more join our ranks and march with us under King Jesus to Canaan.

It is thought that a second preacher's labours would be a great blessing to this station, as it is very extensive for one, and therefore it is impossible to pay that attention to protracted meetings that is needful in order to secure that success which is so desirable. The past winter has been very cold, and the spring very backward. The snow is not yet all gone, and the ice on the rivers and bays will yet admit horses to travel on it. Fodder in this part of the Island is very scarce—cattle have died for want. I feel very thankful for the Magazines which I have received by post. Please continue to send them. Yours truly.

W. CALLOWAY.

BIBLE CHRISTIAN MAGAZINE.

SEPTEMBER, 1854.

DIVINITY.

THE SIN OF DRUNKENNESS.

"Nor drunkards, shall inherit the kingdom of God." 1 Cor. vi. 10.

Of all the classes of sinners that live on the face of the earth, there is no one more hateful to God, more injurious to society, and perhaps more pleasing to satan, than the class of drunkards. Greedy of intoxicating liquors, the infatuated drunkard pursues his licentious practice with impunity; depriving his own soul of salvation, his family of support, his friends of peace, his God of his glory, and spreading misery and wretchedness all around him. On such an unhappy creature all the exercises of Divine mercy, the advice of holy ministers, the prayers of pious characters, the purposes of a dying Saviour, and the strivings of the Holy Spirit have too frequently been bestowed in vain. Nor can anything less than Omnipotent energy reclaim such degraded mortals from the trammels of satan, and dispose them to live "soberly, righteously, and godly," in the present evil world. Titus ii. 11, 12.

In discoursing on the words of the text, I shall—

I. Describe the sin of drunkenness, and

II. Its direful effects.

I. The sin of drunkenness.

Drunkenness is not merely an immoderate use of intoxicating liquors, which were invented for medicinal purposes; but the unnecessary participation in the use of them. All manner of sin is highly provoking to God, but none in the blackened catalogue of human crime is more destructive than the sin of drunkenness. It defiles the soul; brings multitudes every year to a premature grave; and, if continued in, will ultimately bring all its deluded victims down to the caverns of interminable woe.

Observe, (1.) That it is a sin. Drunkenness is a sin of no ordinary kind; equally as offensive to God, as if it had been

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prohibited on the tables of stone. For when we read. "Drink neither wine nor strong drink," Lev. x. 8, 9, we should consider it as binding as the moral obligation which says, "Thou shalt do no murder," or, "Thou shalt not commit adultery." Exod. xx. 13, 14; Deut. v. 17, 18.

(2.) It is an old sin. Whether this was one of the sins which, in connexion with others, brought down ruin on the antediluvian world or not, is not for us to determine. This, however, we know, that very soon after Noah and his family had miraculously escaped the deluge, he drank too freely of wine, until he was drunken, and was uncovered in his tent; Gen. ix. 20—27. From that period multitudes of these monsters in human form, blaspheming the name of God, and cursing themselves and their posterity, have existed, in every age of the world. Moreover, instead of decreasing in numbers, as might be expected in this land of religious light and liberty, they seem to increase at the present day. It is not only fashionable for the profane to get intoxicated, but professors of religion also are frequently seen to spend whole hours in Public-houses and Beer-shops; drinking, smoking, and talking away their precious time, and from thence ramble home in a state of drunkenness.

(3.) The sin of drunkenness is very offensive to God, who has exercised his power in destroying persons in the very act of it. Nadab and Abihu, the two sons of Aaron, were struck dead when they offered strange fire before the Lord; Lev. viii. 1—10; and it appears from the context, that they were intoxicated at the time, because it is immediately added, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." Let all official persons in the church, who are in the habit of using strong drinks when employed about holy things, read this passage with attention and prayer, and deny themselves, lest the judgment of God overtake them in a similar way. Nabal, the Carmelite, was in a state of intoxication before God smote him with the disease of which he died; 1 Sam. xxv. 36—39. Amnon, the son of king David, was "merry with wine," when Absalom commanded him to be slain, because he had defiled his sister Tamar; 2 Sam. xiii. 14—29. Elah, king of Israel, was "drinking himself drunk" in the house of Arza his steward, when Zimri conspired against him, and killed him, and reigned in his stead: 1 Kings xvi. 8—10. Belshazzar made a great feast to a thousand of his lords. At this idolatrous revel, the king commanded to bring in the gold and silver vessels which had been taken out of the temple of the Lord at Jerusalem, that his lords, his wives, and his concubines might drink wine therein. Swimming in intoxication, and exulting

in their superstitious worship, they were suddenly thrown into a state of consternation by the appearance of a man's hand writing on the wall, and ere they recovered from their surprise and terror, the Medes and Persians took the city, and destroyed them all; Daniel v. 1—30. O! drunkards take heed lest the judgments of God which impend over your guilty heads, should suddenly break upon them, and before you are aware, death remove you from intoxicating libations into "the lake that burns with fire and brimstone." Rev. xix. 20.

(4.) The sin of drunkenness is strictly prohibited in the inspired volume, and those who wallow in it are awfully threatened with grievous punishments. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov xx, 1. "Be not among wine-bibbers; amongst riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. xxiii. 20—22. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 29—32. This is an inspired description of the sin of drunkenness, in which every intemperate person may take a full view of his own likeness. Many thousands, both rich and poor, of young and old, and of male and female, have been bitten by this fiery serpent, and have experienced either a lingering or a premature death. They have pursued the mad rounds of drunkenness, with impetuous fury, until their circumstances have become deplorable, their sorrows insupportable, their contentions fierce and fiend-like, commonly ending in quarrels and bloodshed; their blood being inflamed to such a degree as to produce fatal disorders, and in many cases, deaths the most appalling to all around them. This is one of the crying sins of our land, which has produced so much misery and want among the children of men. Houses have been plundered, persons have been murdered, depredations have been committed, families have been starved, and souls have been sold to the devil, to procure intoxicating drinks! The evil effects are, that our workhouses are filled with paupers, our hospitals with infirm wretches, our prisons with detected thieves and murderers; and, what is still more alarming, hell, in all probability, is filling with drunkards more than with any class of sinners. Oh! that all may see this sin in the same light that I do, and flee from it as from the face of a serpent!

II. I purposed to shew the effects of drunkenness.

It has been clearly stated in the preceding remarks that

intemperance is sin, a sin that ought to be punished by the judges as much as the sins of murder, adultery, or theft. All manner of sin is a transgression of the law, and produces many serious and alarming consequences; but, perhaps, not one more likely to undermine the interests of men in both worlds than that of drunkenness. I shall speak of a few of the effects of this deadly sin as they stand recorded in the Scriptures.

1. Drunkenness is an improper, extravagant, and wicked waste of time. Time, that precious, inestimable boon of heaven, how is it foolishly spent, or murdered by the drunkard! Every hour the Bacchanalian can spare from his lawful calling, is spent in carousing with his noisy associates at the tavern or ale-bench, where persons of that class meet to encourage each other in sin. In these haunts of vice, these antechambers of hell, where drunkards resort, religion is ridiculed, God's name is blasphemed, and righteous persons stigmatized. Here, filthy expressions are uttered, the most diabolical plans are devised, and the most atrocious deeds committed. Hours designed for reflection, repentance, and reformation, are thus shamefully and brutally prostituted by men of intemperate habits, until reclaimed by divine grace, or overtaken by final and inevitable destruction.

2. Drunkenness destroys property. Many persons remarkable for steadiness of conduct, industry in trade and business, and charitable in their dispositions, through the love of strong drink have been corrupted in their morals, and reduced to penury and want. Others, eminent for piety and close walking with God, through giving away to dissolute company and a riotous life, have fallen from grace, and frequently ended their days after a most miserable manner. Every farthing that the drunkard can scrape together, instead of being applied to some good and useful purpose, is given to the landlord, for that cursed drink which contaminates the soul, and ensures damnation.

3. Drunkenness deprives families of peace and comfort. Where the habitually intemperate lives, peace and comfort cannot dwell, hope seldom gleams, but sorrow and wretchedness reign day and night. The habitation of the drunkard exhibits a scene the most distressing to sensible, self-denying persons, when they behold it. The wife, bathed in tears, badly clothed, and almost starved to death; the children, scarcely covered from the cold, crying for food, and having none to give them; their obscure house, without fire, and almost destitute of furniture to make them comfortable. Thousands of such miserable abodes are to be found in England, where peace and plenty might quickly abound, if drunkenness, the true cause of their distress, were removed. Who then will refuse to rise up with us against the wicked? when so many, for whom Christ died,

are every day swimming down the deadly current of intoxication, as fast as time can carry them towards the lake of fire and brimstone, which is the second death.

4. Drunkenness debases the character of men. All kind of sin tends to demoralize human beings, in proportion as it separates them from God, the exalted origin of purity and perfection to the rational creation. Drunkenness, especially, strips intelligent beings of their native dignity, deprives them of all self-command, and lays them level with the brutes. This is very clearly exhibited in the case of Noah, just after he had miraculously escaped the Deluge of waters. The apostle designates him "a preacher of righteousness." 2 Pet. ii. 5, still, however, not being acquainted with the strength of the wine, or by taking more than was convenient, he lost his senses, and lay naked in his tent, a laughing stock to his wicked son Ham, to the no small grief of Shem and Japhet, his two other sons, who were ashamed of their father's behaviour. Thus we learn that the Patriarch who condemned the old world, by his preaching and building of the ark, is set forth as the first example of intoxication in the new, to induce us to avoid the debasing sin of drunkenness. Gen ix. 20—27. Lot, in like manner, being overcome with wine, committed abominable incest with his two daughters, and as a consequence, two incestuous children are born, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruel adversaries to his people the Israelites. Gen xix. 30—36. Who would have thought that an old man, having recently escaped the fiery deluge that burned up the cities of the plain, and having also lost his wife and all his wealth, should be so far past the remembrance of his duty! But men overcome with wine or strong drinks, are altogether mad, Seneca saith, Epist 84. Lot, by drinking, became so far besides himself, that he knew not his own daughters, and was deceived by them both; and many a man in the act of drunkenness has shown unseemly actions, and committed deeds of injustice and violence, of which he is ashamed, and even horrified when recovered to his natural state of sobriety and health! A young man who commenced a religious life at the same time I did, for some years continued a pious and useful prayer-leader; but growing intemperate, he fell into beastly and scandalous sins, and at last in a Public House, was summoned to appear before his Omniscient Judge.

5. Persons living in habitual drunkenness, are generally found to be notorious sabbath-breakers. That hallowed day, which God sanctified and set apart for holy purposes, is spent by drunkards in drinking, gambling, and playing away their precious time in the most useless practices. Tremble ye drunken sabbath-breakers, lest in the midst of your intemperate revels God should enter into immediate judgment with you, and make you the public examples of his hot displeasure. Psal. ii. 5—12.

6. Drunkenness drowns the senses, and dispels reason. Common as that proverb may appear, "When the liquor is in, the wit is out," there is too much truth in it to be denied. Fighting, rape, stealing, breaking windows, carrying off gates from fields of corn, setting fire to houses and to stacks of hay and corn, entering into churches and chapels and breaking them to pieces, tearing up the Bibles, and defiling the place, bruising, mangling, and destroying themselves, are exploits very often performed by drunkards in fits of intoxication. Now who that has his perceptive faculties alive, and his reasoning powers in exercise, would be guilty of such atrocities, to the endangering of the lives of others, and the ruin of his own soul.

7. Drunkenness destroys life. To say nothing of those who every year put an end to their lives in the act of intoxication, how many thousands besides have accidentally dropped into eternity by means of intoxicating drinks! Many within the limits of my knowledge, and persons too, with whom I was intimately acquainted, whose names I might record here, were it proper to do so, have fallen victims to death in this very way. Drinking and carousing, until a late hour of the night, they left the Public-house, rambling drunk, and on their way home fell into shafts, and before they could be delivered, became inhabitants of an awful eternity. Others, riding, in a state of intoxication, have been thrown from their horses, and in a few minutes have given up the ghost. Others have fallen under the wheels of carts, and have been crushed to death. Should drunkards escape all these and similar accidents, still a continued course of intemperance will bring them time enough to the grave, and to the caverns of eternal damnation. Every act of drunkenness enfeebles the nerves, affects the brain, inflames the blood, causes an unusual pulsation of the heart, and spreads contagion throughout the whole corporeal system. In some cases instant death is produced, in others a gradual dying is the unhappy result. How will such characters appear in another world! They will be considered as intruders there, and even the common damned will shun their society, and look upon themselves as fiends less foul. They might in all probability have lived longer, but they destroyed their lives through strong drink, and therefore upon them God shall "rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup." Psal. xi. 6.

8. Drunkenness debars men from entering into heaven. All who die in a state of intoxication, or perish by that means in their impenitence and unbelief, are "driven away in their wickedness," Prov. xiv. 32, into "outer darkness," with devils and damned spirits, "where there is weeping and gnashing of teeth." Matth. viii. 42. An everlasting exclusion from God, and from Jesus Christ the Mediator, and from heaven, the place

of holiness and happiness, will form one constituent part of the drunkards' hell. Confined to one dreary corner of the universe, surrounded by a dense atmosphere, or a congeries of sable clouds, and associated with unhappy beings of every description, they will be cut off from all the gratifications of this life, and from all intercourse with the regions of moral perfections and glory. This idea is corroborated by the declarations of Scripture where they are represented as banished from the New Jerusalem. Rev. xxi, 25, 26, "thrust out into outer darkness," Matth. viii. 12, and reserved for "the blackness of darkness for ever." Jude 13. There they will feel perpetual hunger, and no bread to eat; eternal thirst, and not so much as one drop of water. Luke. xvi 24, 25, or the smallest measure of intoxicating liquor to drink, and an everlasting restlessness after pleasure, and nothing to amuse or please themselves with. Their eyes will see nothing but devils and damned spirits, and the flames of hell burning on all sides around them. Their ears will hear nothing else but the shrieks and cries and curses of the lost; their nostrils will be suffocated with the horrid smells of the burning lake. Their mouths will taste nothing else but fire and brimstone, which in all probability will be continually pouring down the drunkard's throat, and what ever touches the feelings, will create fresh pain and torment. Such is hell, the place of punishment, reserved for drunkards, and for all who live and die without God. And in that state of darkness and damnation their punishments will certainly be extremely dreadful and far surpassing every species of misery connected with the present life.

Is there no hope? Is there no way of escape? Is there no remedy by which intemperate persons may be cured of drunkenness? Not for any who obstinately continue in drunkenness, but for all who abandon it there is, blessed be God, a certain and effectual cure. God the Father, who is full of compassion and mercy, "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Jesus Christ, commissioned from heaven to be the world's Redeemer, "tasted death" for every drunkard. He poured out his precious blood upon the cross to make an atonement for the sins of every drunkard; yea, that blood is the fountain in which every intemperate person, however filthy and vile, may wash and be clean; Zech. xiii. 1. He sent his Holy Spirit to awaken, convince, and to "strive" with every drunkard, and he commands all his ministers to warn every drunkard to "flee from the wrath to come," and to tell them that Jesus who died for them and rose again, is exalted at God's right hand, a prince and a Saviour, to make intercession for them.

"Drunkards, and all ye hellish crew,
I have a message now to you."

I have a message from God to you, full of kindness, that if you will repent of your sins, and turn from your wicked ways with abhorrence, he will have mercy upon you, and abundantly pardon you. He will sprinkle clean water upon you, and cleanse you from all your filthiness, and from all your idols will he cleanse you; a new heart also will he give you, and a right spirit will he put within you, and you shall love the Lord and walk in his ways; Ezek. xxxvi. 25—28.

Oh! ye drunkards, believe the record true; throw your arms and sins at his feet, sue for deliverance through the blood of the Lamb; believe,—

"Believe in him who died for thee,
And sure as he hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

But should these remarks be read by any reformed, reclaimed, converted drunkards; be assured that the only way for you to keep the love of God burning bright and clear on the altar of your hearts, is to abstain from all intoxicating drinks. Blessed be God, TOTAL-ABSTINENCE is the safe way for you to walk in. If you drink even the smallest quantity of beer or spirits, there will be great danger of your relapsing into drunkenness again. I knew a person who was a drunkard, but by and by, he professed to be a christian, and a tee-totaller. When his comrades used to go to drink, he would sometimes accompany them, and smell to the quarts, saying, "oh! how good it is." From smelling, he came to tasting; from tasting a little, to drinking; and, from drinking moderately, to again wallowing in drunkenness. The language of Tee-totalism is "Touch not, taste not, handle not," drink not; leave those haunts of satan; shun the society of intemperate men as much as you would avoid the place and persons of those afflicted with a deadly plague. Oh that all the world would listen to its charming voice, and emulate the example of those that have adopted its principles; then would drunkenness be thrown from its throne to rise no more, and then would temperance, sobriety, and gladness, bless every house and every heart. May God grant it for Christ's sake. Amen.

RICHARD DUNSTAN.

JOY.

The true and only way to obtain gladness is to feel that God is reconciled unto us, whose favour alone is sufficient to yield us perfect felicity; yea, so far, as to make us rejoice in tribulation. Contrariwise, what can comfort or glad us if God

bereave us of his reconciliation ? Hence we gather a sure doctrine, to wit, the faithful cannot be said to rejoice as they ought unless they join praises unto God therewith ; this spiritual joy must therefore be distinguished from carnal and profane joy and delights, into which the wicked plunge themselves ; for they rejoice indeed, but the issue shows how dangerous the lasciviousness of the flesh is, when we flatter ourselves in the contempt of God. It is not without good cause, therefore, that St. Paul calls this joy spiritual, for it consists not in the enjoying of earthly things, as in riches, honours, treasures, which perish and come to nothing in a moment ; but this joy is secret, it hath its seat in the heart, and out of it can it not be removed nor taken away by any means whatsoever, though satan indeed endeavours with might and main upon all occasions to disturb and afflict us.—*Calvin.*

RESIST THE DEVIL.

Yet are there two things that the weaker sort of believers may be exercised with, in their thoughts of the divine being and existence, which may occasion them some trouble.

[1.] *Satan, knowing the weakness of our minds in the immediate contemplation of things infinite and incomprehensible, will sometimes take advantage to insinuate blasphemous imaginations in opposition unto what we would fix upon and relieve ourselves withal.* He will take that very time, trusting unto our weakness and his own methods of subtlety, to suggest his temptations unto atheism, by insnaring inquiries, when we go about to refresh our souls with thoughts of the divine being and excellencies. But is there a God indeed ? how do you know that there is a God ? and may it not be otherwise ? will be his language unto our minds. For from his temptation by way of an insnaring question, "Yea, and hath God said it, ye shall not eat of every tree of the garden ?" he proceeds still much in the same methods. So he did with our Saviour himself, "If thou be the Son of God." Is there a God ? how if there should be none ? In such a case, the rule is given us by the apostle : "Above all, take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked," Eph. vi. 16, of "the wicked one," that is, the devil. And two ways will faith act itself on this occasion.—*By a speedy rejection of such diabolical suggestions with detestation.* So did our Saviour in a case not unlike it : "Get thee behind me, Satan." Wherefore, if any such thoughts are suggested, or seem to arise in your minds, know assuredly that they are no less immediately from the devil, than if he personally stood before you, and visibly appeared unto you. If he did so, there is none of you but would arm yourselves with an utter defiance of what he should offer

unto you: It is no less necessary on this occasion, when you may feel him, though you may see him not. Suffer not his fiery darts to abide one moment with you; entertain no parley or dispute about them; reject them with indignation, and strengthen your rejection of them with some pertinent testimony of scripture, as our Saviour did. If a man have a grenado or fire-ball cast into his clothes by his enemy, he doth not consider whether it will burn or no, but immediately shakes it off from him. Deal no otherwise with these fiery darts, lest by their abode with you, they inflame your imagination unto greater disturbance.—In case they utterly depart not upon this endeavour for their exclusion and casting out, *return immediately without farther dispute unto your own experience.* When the devil hath asked you the question, if you answer him, you will be ensnared; but if thereon you ask yourselves the question, and apply yourselves unto your own experience for an answer unto it, you will frustrate all his designs.

There are arguments to be taken, as was said, from the light of nature and reason, in its proper exercise, sufficient to defeat all objections of that kind. But these are not our proper weapons in case of our own temptation, which alone is now under consideration. It requires longer and more sedate reasonings than such a state will admit of; nor is it a sanctified medium for our relief.

It is what is suited unto suggestions on the occasion of our meditations that we inquire after. In them we are not to argue on such principles, but to take the shield of faith to quench these fiery darts. And if on such occasions Satan can divert us into long disputes about the being of God, he hath his end, by carrying us off from the meditation on him which we did design; and after a while he will prevail to make it a common road and trade, that no sooner shall we begin to think of God, but immediately we must dispute about his being.

Therefore, the way in this case for him who is really a believer, is to retreat immediately unto his own experience, which will pour shame and contempt on the suggestions of Satan. There is no believer, who hath knowledge and time to exercise the wisdom of faith in the consideration of himself and of God's dealings with him, but hath a witness in himself of his eternal power and Godhead, as also of all those other perfections of his nature which he is pleased to manifest and glorify by Jesus Christ. Wherefore, on this suggestion of Satan, that there is no God, he will be able to say, that he might better tell me that I do not live nor breathe, that I am not fed by my meat nor warmed by my clothes, that I know not myself nor any thing else; for I have spiritual sense and experience of the contrary—like him of old, when a cunning sophister would prove unto him by syllogisms that there was no such thing as motion, he gave

no answer unto his arguments, but rose up and walked. How often, will he say, have I had experience of the power and presence of God in prayer; as though I had not only heard of him by the hearing of the ear, but also seen him by the seeing of the eye? How often hath he put forth his power and grace in me by his Spirit and his word, with an uncontrollable evidence of his being, goodness, love, and grace? How often hath he refreshed my conscience with the sense of the pardon of sin, speaking that peace unto my soul, which all the world could not communicate unto me? In how many afflictions, dangers, troubles, hath he been a present help and relief? what sensible emanations of life and power from him have I obtained in meditation on his grace and glory? As he who had been blind, answered the Pharisees unto their insnaring and captious questions, Be it what it will, "one thing I know, that whereas I was blind, now I see." Whatever, saith such a soul, be in this temptation of Satan, one thing I know full well, that 'whereas I was dead I am alive, whereas I was blind now I see, and that by the effect of divine power.'

This shield of faith, managed in the hand of experience, will quench the fiery darts of Satan; and he will fall under a double defeat. 1. His temptations will be repelled by the proper way of resistance, whereon he will not only desist in his attempt, but even fly from you. "Resist the devil," saith the apostle, "and he will fly from you." He will not only depart and cease to trouble you, but will depart as one defeated and confounded. And it is for want of this resistance lively made use of, that many hang so long in the briers of this temptation. 2. Recalling the experiences we have had of God, will lead us unto the exercise of all kind of graces, which is the greatest disappointment of our adversary.

[2.] In thoughts of the divine being and existence, *we are apt to be at a loss, to be as it were overwhelmed in our minds, because the object is too great and glorious for us to contemplate on.* Eternity and immensity, every thing under the notion of infinite, take off the mind from its distinct actings, and reduce it as it were unto nothing. Hereon in some, not able to abide in the strict reasons of things, vain and foolish imaginations are apt to arise, and inquiries, how can these things be, which we cannot comprehend? Others are utterly at a loss, and turn away their thoughts from them, as they would do their eyes from the bright beams of the sun.

Two things are advisable in this case:—*That we betake ourselves unto a holy admiration of what we cannot comprehend.* In these things we cannot see God and live: nay, in life eternal itself, they are not absolutely to be comprehended; only what is infinite can fully comprehend what is so. Here they are the objects of faith and worship; in them we may find rest and sa-

tisfaction, when inquiries and reasonings will disquiet us, and it may be overwhelm us. Infinite glory forbids us any near approach but only by faith. The soul thereby bowing down itself unto God's adorable greatness and incomprehensible perfections, finding ourselves to be nothing and God to be all, will give us rest and peace in these things, Rom. xi. 33—36. We have but unsteady thoughts of the greatness of the world, and all the nations and inhabitants of it; yet are both it and these but as "the dust of the balance, and the drop of the bucket, as vanity, as nothing," compared with God: what then can our thoughts concerning him issue in, but holy admiration? In case we are brought unto a loss and disorder in our minds, on the contemplation of any one infinite property of God, *it is good to divert our thoughts unto the effects of it, such as whereof we have, or may have experience*; for what is too great or high for us in itself, is made suitable to our understandings in its effects. So the "invisible things of God are known in and by the things that are seen." And there is indeed no property of the divine nature, but we may have an experience of it as unto some of its effects in and upon ourselves. These we may consider, and in the streams taste of the fountain which we cannot approach. By them we may be led unto a holy admiration of what is in itself infinite, immense, incomprehensible. I cannot comprehend the immensity of God's nature; it may be I cannot understand the nature of immensity; yet if I find by experience, and do strongly believe, that he is always present wherever I am, I have the faith of it, and satisfaction in it. —*Owen.*

B I O G R A P H Y.

MEMOIR OF MRS. CORY.

Eighty three years ago, at a farm called West Youlstone, in the parish of Moorwinstow, on the eastern part of Cornwall, near the spot where the Torridge and Tamar rivers take there rise, was born Miss MARY TREMERE, the subject of this memoir. While in her infancy, for reasons unknown to the writer, her parents left Moorwinstow, and went to reside in the neighbourhood of Kilkhampton, and there remained until Mary was twenty-one years of age. The neighbourhood in which she lived being void of dissenters, and of evangelical preaching, she, like most of her acquaintances, aimed at nothing else but active industry, and the principles of sound morality; and consequently was a stranger to all the joys and pleasures of a heart that lives by faith in Christ Jesus. Just about this time, however, she left her parents and went to reside in a village called Eastcott, in the parish of Moorwinstow, and soon after became the wife of Mr. ANDREW CORY, with whom in the bonds of affection she lived for upwards of fifty years. In the course of time she became the mother of ten children, to whom she was tenderly united, and for whom she

had to toil ; but while hard industry and stern honesty continued to form a part of her moral character, she nevertheless continued a stranger to the power and blessing of faith in Christ.

In the year 1816, the Bible Christians commenced preaching in the parish of Moorwinstow, and in the village in which she lived. These heralds of the cross proclaimed the word of life with such simplicity, honesty, and Divine energy, that the blessed effects soon became visible. Hard hearts were melted down, dark minds were enlightened, and penitent souls were brought to rejoice in God their Saviour ; and among the rest that were made the happy partakers of the pardoning mercy of God, were Mr. Cory, and his son Andrew. In order to keep up and maintain the gracious work already begun, they established class-meetings, and formed small societies, and while conducting the services of the sanctuary, the blessings of the heavenly world fell upon them. Mrs. Cory, however, was one of those persons whose feelings are not easily excited, nor her judgment quickly moved. She, therefore, for some considerable time, looked at the cause, and examined the conduct of those who professed to love Christ, and after being fully convinced the work was of God, she came to Christ with a penitential heart, and in his blood found redemption, the forgiveness of all her sins, and enjoyed the peace and love of a heart that is born of God. Wishing to avail herself of all the help she could, while passing on to the skies, she became a member of our society at Eastcott, and lived in the fear of God for more than thirty years. In her the church not only found a member, but a true friend also. For many years under her hospitable roof the ministers of Christ found a comfortable home, and with her contributions and free subscriptions she was generally ready to help on the cause of God. There was never, however, anything extraordinary about her feelings ; but in following up her duties she was steady, firm, and punctual. Her neighbours respected her, and the followers of Christ loved her ; and in this composed state she lived for many years. But where is the man that never came in contact with temptation, nor suffered the gloom of sorrowful depression ? While the sight of the traveller is cheered by the waving wood, the green field, and the flowing stream, and his body fanned by the cloudless breeze, yet, at times, his road is rough, the sky is overcast, and the storm is restless. The brightest saints before the throne of God, "came out of great tribulation, and washed their robes and made them white in the blood of the Lamb ;" and every traveller to Zion's hill at the present hour has not only his joys and pleasures to cheer him, but he has also sorrows and afflictions to try him ; and Mrs. Cory, in common with all other christians, had such things to pass through which brought her faith and love to the test.

Her son Andrew, who as a preacher laboured for years in the connexion, both acceptably and usefully, was one day coming from Devonport to Tideford in a boat, when unfortunately the boat turned over, and he was drowned. When this sorrowful news reached the family, it touched the tenderest feelings in the heart of his mother, and was a source of pain and sorrow to her for years afterward. But while the soul was cast down, it was not destroyed. There was a God to whom she looked, and a Saviour in whom she put her trust.

"When passing through the watery deep,
 I ask in faith thy promised aid ;
 The waves an awful distance keep,
 And shrink from my devoted head :
 Fearless their violence I dare,
 They cannot harm, for God is there."

She continued however to follow up her duties, both in private and in public, and considered herself a stranger and a pilgrim on the earth. When she was seventy-eight years of age, her husband, who had been a blessing to the neighbourhood and her peaceable companion for a long series of years, was taken to his rest; but neither the death of her husband, nor the infirmities of old age, prevented her humble service in the cause of her Master. Years after she was unable to walk erect, she was seen going to and from the house of God, supporting her trembling body by the assistance of a stick. But the body over which the winds of eighty years had blown, was fast sinking to decay. Her aged frame being unable to endure the cold of the past winter, she was obliged to take to her bed. Here she had time to reflect on what was past, and to examine her prospects for the future. She found, however, Christ to be the foundation upon whom she was building her hope for everlasting joy. She gave up the world with all its concerns, and on the 12th of January, 1854, the long-tried traveller passed from earth to Zion's hill, "with songs and everlasting joys upon her head." Thus ended the mortal life of another of God's children.

J. HANCOCK.

MEMOIR OF PHILIPPA MINNEAR.

(To the Editor of the Bible Christian Magazine.)

Dear Brother,

With the assistance of her friends, I have prepared a short account of the life and death of our departed Sister. If you think it worthy to fill a page in your valuable Magazine, an early insertion will greatly oblige many surviving friends.

Yours in gospel bonds,

SAMUEL CROCKER.

PHILIPPA MINNEAR was born in the parish of St. Austell, in the year 1793. Her parents were very moral, but not converted, therefore she was deprived of religious instruction from them. In the year 1817 she was convinced of her state as a sinner, under a sermon preached by Brother R. Couch, in a dwelling house, near the place where she then resided, and was converted to the Lord while sitting under a sermon preached by her own brother a short time after. A class was formed at Mount Charles, and a few members met in an Assay Office, belonging to one Capt. John Vivian, who was appointed leader. She joined the society, and soon became decided that these people shall be my people, and their God my God. Very soon after this, a very great unpleasantness took place, it being discovered that the leader did not believe in the doctrines embraced by the connexion; but this did not discourage her, for she with a few others removed to St. Austell Downs, to a friend's house, where they had another leader, and went on more comfortably. Her Sister-in-law, says,

"The first time I became acquainted with her was on Sunday, September 26th, 1819. We attended divine worship, and she appeared very happy in a sin-pardoning God. I was much pleased with her plainness and pious appearance. On the 5th of October, we attended a Quarterly Meeting held at Ebenezer, Luxillian; and as we travelled on the road, our conversation was on the best things. I soon found she was on 'the rock of ages,' determined for God to live and die. We met many of our dear friends and preachers there, whose faces shone with the glory of God. The Brethren, O'Bryan, Major and Thorne, Sisters Ann and Mary Mason, Loveday Yelland, with many others of the dear preachers. It was a season that will be remembered by many to all eternity. There were several crying for mercy, and scores apparently as happy as they could be in the body, and our dear sister was amongst the number. While relating God's dealings with her soul, she said the Lord had lifted her out of the pit of mire and clay, had set her feet on the rock, and established her goings. Soon after Christmas she had a very heavy trial—a bereavement. The Lord had blessed her with two children, both girls, which she left together in the house while she went to fetch some water. During her absence the eldest caught her clothes on fire, and was so burnt before she returned, that she died very soon after. She bore the stroke as a christian, though as an affectionate mother, she felt very much the loss of her child. Her other little girl was so much alarmed at the sad misfortune, that her health failed, and in a short time she had to follow her to the grave. Thus she was left childless; but the Lord was her support, and she could say with the poet—

'Better than daughters or than sons,
Temples divine of living stones,
Inscribed in Jesu's name.'

This brought her to her closet often, and while pleading with God her spiritual strength increased. She was diligent at the means of grace, both public and private. Whenever the doors were opened for divine worship, there was our dear sister, if possible. Her attachment to the Preachers was very warm, and she considered it an honour to entertain them at her house. At that time the Preachers' homes were scarce, and poor, in this neighbourhood; but she was delighted to supply their wants as far as her circumstances would allow. No doubt but her memory is dear to the Preachers, particularly the old ones, who were well acquainted with her labour of love amongst them.

"In the fall of the year 1820, she was visited with severe affliction, which confined her to her bed, and many times she was thought to be near death; but she felt quite resigned to the will of God, whether to live or die. I visited her, and found her in a happy frame of mind. The Lord saw fit to raise her up for greater usefulness, and I believe she lost nothing in the furnace but the dross. After this she appeared more alive to God than ever, though her body was frail. The society, of which our dear sister was a member, had thrown their mites together, and had converted a stable into a chapel at the Downs, which was made a blessing to the neighbourhood, and many—yea, very many, were the living witnesses for Jesus that were raised up in that place. This spiritual prosperity rejoiced her very much, and en-

abled her to take up the cross with greater boldness. While many were crying aloud for mercy, she was constrained to pray with, and for them. It should be observed that in the rise of the Bible Christian connexion, the labourers were but few: this brought her into the field of labour, and God blessed her in the work, and she was made a blessing to the Church.

"While they laboured together for the faith that was once delivered to the saints, in the beginning of January, 1822, her father was killed in a stamping mill. When the news reached her, she felt very acutely, as she was very much attached to her parent; but after a few minutes lifting her heart to God, she became more composed, and was able to administer comfort to the rest of the family in their heavy bereavement. Thus grace triumphed over nature, and she acquiesced in the will of God. The Church by this time was so increased, that it was needful to have a larger chapel; for the present building would not contain the people. The society, with many others who were friends to the cause, came together and offered to do what they could, to erect another chapel, large enough to contain their congregation. Our dear sister took a very active part, and subscribed to the building. Br. Major travelled here at the time, and laboured hard in the day with his hands in the building, and followed his appointments in the evening, so that nothing should be wanting on his part to get the chapel that was so much needed. It was opened for divine worship, and called Bethel, and many found it a Bethel to their souls. Our sister for one was as happy as she could be in the body. I fancy I see her now, with her eyes brim full with tears of joy, and thankfulness, that the Lord had helped them to rear up the building. Thus was the church established, to the joy and satisfaction of her soul. For a long time after this, she appeared to have a smooth path for her feet. Did she get at ease in Zion? No! but she was diligent to make her calling and election sure.

"In the year 1827 our dear Mother-in-law was taken ill. Our sister felt much concerned about the state of her soul, knowing that she was in the gall of bitterness and bonds of iniquity. Many times did she strive to bring her to a sight of her danger, and when talking did not appear to have the desired effect, she would go to God in the simplicity of faith, and beg of him to work an effectual change in her heart. Bless God, he heard and answered prayer; for the night previous to her death, there was prayer offered to God in our sister's house by her and a few pious individuals, and we all had such a victory that it will never be forgotten while we are in time. She said, I had such a baptism of the Holy Spirit, that I was lost to all below,—and heaven appeared in view. Our mother-in-law was not in the same house, but the Lord condescended to bless her at the same time, with his pardoning mercy, and I doubt not but she is now in heaven. Just before this took place the Lord abundantly poured out his Holy Spirit at Carwallen, and the neighbourhood; many were led to cry to God for mercy in their own houses, and at the prayer meetings. Our Sister was called upon five or six times in a day to talk and pray with those that were in distress for their souls, and many were brought to God, while she was entreating for them. This work was her delight.

It was at this time that she experienced a deeper work of grace. Many times have I seen her overwhelmed with the presence of God, so that she has been lost to all below. I recollect we were at Bethel in a lovefeast, and had a good meeting; but when we came out we thought our enjoyments were not so great as many were blest with. We were a little way from the chapel, when the Spirit of the Lord came upon us, and we both fell on the ground, and were happy—

‘It was a heaven below,
To feel his blood flow.’

She was a pattern of piety; as she found Christ, so she walked in him. When she joined the society, she took off all her unnecessary attire, and put on a dress that was plain. Not following the fashions of the world, and avoiding all costliness, she confined herself to one plain habit. She never altered, however others might change; she endeavoured to walk circumspectly, redeeming the time. I have heard her lament many times the growing conformity of the church to the world. Her advice to all the young people was, be not conformed to the world, but be transformed after the renewing of your minds.

It might well be said she was a mother in Israel, and a pattern of every good word and work. There was no one in distress, if she knew it, but she did all she could to relieve them. She was of a very sympathizing spirit; to weep with those that weep, and rejoice with them that rejoice, she became all things to all men that she might win some to Christ.

In the year 1829, she went to reside at St. Dennis, and there she ended her days. Her walk was close with God. She was always ready to do good to all, but more especially to the household of faith.

She was a Local Preacher for more than twenty years, her talent was small, but her words were well seasoned with grace. She was zealous for the glory of God, and the good of souls: she loved the people of God, and her house was a refuge for his servants. She was a Class-Leader more than twenty-four years, and was truly united to her class, and the class to her. She laboured to feed the flock for whom Christ died, that she might be found of him at last without spot, and blameless, when it shall be said, “Give an account of thy stewardship.” Her life was in accordance with the gospel of Jesus Christ. She lived a life of faith in the Son of God, and as she lived in the fear of the Lord, he committed his secrets unto her, under losses and crosses. Scarcely ever did the family sustain a loss by death, without the Lord’s revealing it unto her, and she was always enabled to exclaim with Job, “the Lord gave and the Lord taketh away, and blessed be the name of the Lord.” Her christian kindness and benevolence towards the distressed, the sick, and the dying, was great.

I here insert a letter written by her son.

“As a tribute of respect to my dear mother, I write you these lines. She was one who always felt deeply interested in the happiness of those around her. To me as a mother she was indulgent and affectionate, and at the same time cautious and restrictive in matters that might in any way tend to injure my moral character; therefore

I was restrained from many vices which otherwise I might have practised. At our family altar she would implore the blessings of heaven to rest on our engagements, both temporal and spiritual, and would exclaim,—

‘Except the Lord direct the plan,
The best concerted schemes are vain,
And never can succeed.’

From my infancy to the time of her death, my soul’s welfare was her chief concern, and I believe I owe my existence in this world to her prayers. At different times I have almost been cut off by accidents. At one time in particular, I had a narrow escape. In driving a loaded waggon round a corner it took a run, and I expected every moment to be cut in pieces. The wheel came within one foot of me, I stood unable to move, it then stopped in an instant. On examining the cause of its stopping I stood astonished, forgetting that my dear mother’s prayers and groans were constantly ascending to heaven for my preservation. Had I then been cut off, I should have been reaping my reward in remediless woe; but, thanks be to God, this was the way he took to bring me to himself. The impressions made on my mind by this accident were never removed, and after labouring under the burden of my sins for four weeks, successively, God in mercy spoke peace to my soul. I shall ever remember our first interview after my conversion to God. She manifested the strongest emotions of joy and gratitude, and exclaimed with the good old Simeon, ‘Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ I attribute my conversion to my dear mother’s incessant pleadings with God in my behalf. I may say that as the sun is to the solar system, so was my dear mother to our family circle. To tell the loss we have sustained, language fails; but when I think of the happiness she now enjoys, I feel that our loss is her eternal gain.

“When she saw her end was near she gave us advice with regard to our temporal and spiritual matters, and talked of her approaching dissolution with as much composure as we can talk of meeting with a friend. Many times has she been heard to say, ‘I am packing up for home.’ When conversing with her in reference to the grave, she said there was something amiable in it; for her Saviour had already perfumed it. As her bodily strength decayed her confidence grew stronger in the Lord. After giving us a bright testimony that all was well, she departed in the faith of Jesus.

“May God grant us all with her a part in the first resurrection, is the prayer of your sorrowing friend—

JOHN MINNEAR.”

August 30, 1854, I visited our Sister Minnear for the first time. I saw she was rapidly going to the grave; but she was on the rock Christ. She said, “I know my affliction will end in death; but, bless the Lord, I am happy; I have a hope of being with Christ in heaven for ever. I have been preparing for my heavenly rest for many years, and I shall soon be there; praise the Lord.”

Tuesday, October 11th. I called to see her again, and had a blessed season together in prayer. She was perfectly resigned to the

will of God in her sufferings, and said, "if I could but get to the chapel again, how I would praise the Lord. I should also be more faithful than ever I have been; but I believe my labour is ended, and I shall soon be with my Jesus in heaven."

Wednesday, 12th. I visited her again. She was in a most blessed state of mind. She said, "I am waiting for my Lord to come and receive me to himself. He will come and take me in his own good time; *praise, praise, praise*, his holy name!"

Thursday, 13th. I called to see her again. She was then confined to her bed, and never came down stairs again until she breathed her last. I never saw a person that bore their sufferings with greater patience and resignation than our dear sister did. She bore a glorious testimony to the religion of our Lord Jesus Christ, as being able to support us in the greatest sufferings in this life. I have visited many sick rooms, but never one so delightful as the one in which our dear sister lay. While engaging in prayer with her and some other friends, the room seemed to be filled with the glory of God, more than I can describe. Our sister shouted the praises of the Lord, "Hallelujah, Hallelujah, praise the Lord, praise the Lord. My Jesus hath done all things well. I shall soon praise him in heaven."

'And when to that bright world I rise,
And join the anthems in the skies;
Above the rest, this note shall swell,
My Jesus hath done all things well.'

Friday, 14th. I saw her again, and found her very happy. Her body was ripening for the grave, and her soul was ripening for heaven. Our souls were unspeakably blest. I felt a blessed assurance that she would be taken from a state of suffering, to a reigning church above, where instead of pain and tears, she would enjoy everlasting ease and tranquility. I took my leave of her until we meet at the bar of God. I said, "You will soon be in heaven," when with joy beaming in her countenance, she said, "Yes; praise the Lord!"

A few days previous to her death, Satan was permitted to make a powerful attack on her soul; but she begged the Lord to shorten his chain, he did so; her confidence was strong; and her prospect bright to the last moment. When she entered the valley, she exclaimed, "Hunger and thirst no more." While passing through, she said, "going up with joy, the shining way, to see and praise my Lord;" as the name of Jesus quivered on her lip, she calmly fell asleep in Him, in the sixtieth year of her age, on Friday, October 21st, 1853.

On Monday, October 24th, her remains were carried to the Chapel, by the members of her class, and a sermon was preached by Brother Grigg, a local preacher, from the 1 John v. part of 4v. Her body was interred in St. Dennis churchyard, to sleep until the morning of the resurrection. May the writer and reader so live as to meet her in heaven.—AMEN.

MEMOIR OF MARY ANN HARRIS.

(To the Editor.)

Every publication that is calculated to convey useful instruction, and promote religious knowledge, will, I hope, be crowned with success; r

withstanding the goliath of infidelity stalks through our land, bidding defiance to the living God. May the experiences of living christians, together with the accounts of their happy deaths, which are inserted in your Magazine, prove to the present and future generations, corroborating evidences of the divinity of the Gospel of God our Saviour.

It must afford every christian the most heartfelt satisfaction to observe, that while the emissaries of satan are assiduous in sowing the seeds of infidelity, vice, and misery among mankind; there are also many faithful servants and handmaids of the most High God, who are equally diligent in exterminating the noxious weeds, and sowing in their stead, the seed of truth. Various are the means which they employ to promote and accomplish their benevolent designs. The pulpit and the press, the graces of poetry, the charms of eloquence, the monuments of history, these, and many others become the vehicles of truth, the trumpets of Zion, and the channels of grace.

Thanks be to God for that valuable branch of British liberty, the liberty of the press. While we enjoy this, we will not fear the efforts of the hosts of infidelity. The numerous publications, on subjects the most interesting to man, religion, and morality, with which the press continually teems is a pleasing sight, and a happy indication of the approaching Millennium. Some of these publications, by the solidity of their principles, and the cogency of their arguments, arrest the attention of the sceptic, and impress the heart of the philosopher. Others by their excellent style, the beaties of their diction, and the brilliancy of their argument, captivate the ear of gaiety, taste and refinement.

The following Memoir, I believe, is strictly true, which I hope will be useful to your numerous readers. I knew the subject of it in her health. She was one who said little, especially of herself; but she thought much, believed much, and lived much to God. I visited her many times in her sickness, and always found her comfortable; perfectly resigned to the will of God, though her affliction was heavy and tedious. The import of her language was; "For me to live is Christ, and to die is gain." May my last end be like her's.

WILLIAM SPEY.

Beeralston, April 17th, 1854.

MARY ANN HARRIS, formerly OPIE, was born June 24th, 1832, at Three Doors, in the parish of St. Austell, in the County of Cornwall.

She lived for many years after the course of nature, in the road that leads to death. In the course of time her father and family removed to Beeralston, where she spent the rest of her days. In the year 1848, it pleased the Lord to pour out his Spirit on that place, and among the converts, our departed Sister was one. The Spirit of God laid open to her view the misery that awaited her. She was very hardened, and endeavoured to quench the Spirit and to stifle its convictions, till at last the Spirit strove with such power that she cried mightily to God for pardon. As she left no account of her conversion in writing, the exact time has not been ascertained; but it is supposed it was in the commencement of December, 1848. She cried earnestly to God for mercy, and praise his name, it was not in vain; the Lord heard and answered her cries, pardoned her sins, and made her happy in a Saviour's love. She at once became a member of the Bible Christian society, and remained a consistent member to the close of life. She enjoyed much of that which the world knows nothing of. She had that "peace which passeth all understanding;" and possessing this, she was enabled to meet all with resignation and

fortitude. She felt concerned for the souls of her fellow-creatures, often exclaiming,—

“The love of God doth me constrain.”

She desired to please her heavenly father. She attempted to exhort sinners to flee from the wrath to come; she spoke once at Horrabridge, once at Calstock, and once at Metherrall; but for want of strength of body she was obliged to give up. She often interceded with God for poor sinners.

She was married the 3rd of February, 1853; and about six weeks after she was so ill that she applied for medical assistance, but to no avail; she grew worse, till it was seldom she could attend the means of grace. When she could attend, she remarked that the body was a clog to the soul. She felt her unworthiness, but trusted in God. She lived in peace, was called a peace-maker, and was much loved by most that knew her.

Her sufferings were great, but, so far as I know, she never murmured. When visited by her leader and her classmates, she testified that all was well. She was frequently heard to say,—

“I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.”

I often heard her say, “All is well! all is well!” She looked to Jesus in all her sufferings.—

“She frequently longed to be gone,
To join the blest spirits above;
To sit on Emanuel's throne,
And feel all the transports of love.”

Her language was,—

“Let me possess
The kingdom he promised to me
To rest in his lovely embrace,
Who suffered and bled on the tree.”

Her brother says, “I visited our departed sister during her illness, up to the night before her happy spirit took it flight to the realms of bliss and glory. Often I have heard her complain of her imperfections, and her unworthiness; yet she could say, ‘through Christ I am worthy.’ One day, while telling of her sufferings, she made a sudden stop, and said, ‘oh! how impatient I am; I think I am full of complaints:’ adding, ‘I shall go to glory.’ I have often heard her say she did not wish to hear anything about the world, nor worldly things: all she wanted was to hear about Jesus and heaven. She wished to be visited often by the people of God, and especially those who spoke most about the Saviour. On one occasion, when I entered her room, she was propped up in bed, but she raised her withered arms towards heaven, and cried out, ‘’Tis glory! ’tis glory! ’tis glory!! I am going to glory! Oh! if I had wings like a dove; for then would I fly away, and be at rest. Praise God.’ There was such a measure of divine influence, that I could scarcely remain in the room. I have often found her labouring under severe pain of

body, but her confidence was strong in the God of her salvation, and she often cried out in the language of the poet,—

“And let this feeble body fail,
And let it faint and die;
My soul would quit this mournful vale,
And soar to worlds on high.”

She had many temptations from the enemy of souls, and especially at the close; but it was just like casting a ball against the immovable rock. On being asked how she felt, she said, ‘I am too weak to pray, but it is all right; praise God. If my work was not done, I should not be able to do it now.’ When visited by those with whom she was acquainted, she exhorted them to seek religion while they were in health, and prepare to meet her in heaven. The last time I saw her was the night before she died. At three different times she thought she was going home. The first time the praises of God burst forth from her lips, until her breath was exhausted. After awhile she recovered a little, and said, ‘I thought I was going home, but I must wait a little longer; I cannot view heaven as I wish, but by faith I can see angels.’ Shortly after that she thought that she was going again. She took farewell of all who were in the room, and then said to me, ‘Tell them I am going home.’ She earnestly entreated her sister and husband to meet her in heaven, and then it appeared as if she was going again; but she recovered a little and said, ‘Well, I suppose I shall not go this time.’ Satan suggested that she was trying to die. Shortly after this she asked me to pray, I did so; and oh! what a place to be in. Well may it be said,—

“The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of heaven.”

I was desirous of witnessing her departure, but I then took farewell of her, and promised by God’s help to meet her in heaven; and before I had another opportunity of seeing her, the ‘gentle call was given,’ and her happy spirit took its flight on the 10th of March, 1854.”

I have no doubt she is now up with the blood-washed throng, praising God. The import of her language was, “to die is gain;” and there is no doubt that she has gained much, and is now exempted from all the miseries of this mortal life. Death has put a period to all her suffering and sorrows. Never more shall she be afflicted in her body, family, or circumstances. She is removed far from persecution and temptation, and delivered from the fear and the possibility of falling from God, or grieving his Holy Spirit. In short, she is freed from all the evils incident to the present state of things, and all tears are wiped away from her eyes; nor shall she ever weep more. Her gain is great; although removed from this world, she is more agreeably settled in a better country: a “land of rest and pure delight,” in which there are no marks of the curse for man’s sin; no unseasonable weather, no disordered elements. She has entered a mansion prepared for her by her Redeemer. She is separated from all kind friends and relatives below; but she has joined

her friends above—joined the blood-washed company praising God day and night in his temple. She is deprived of all the seasons and means of grace in which she once found unspeakable satisfaction; yet she has gained much. If she no longer searches the Scriptures, which testify of Christ, the unspeakable riches of Jesus are clearly and fully opened to her view. If she no longer hears the joyful sound of the gospel from dying men, she hears such lectures and joins in such discourses on the grand subject of human redemption, as never were heard with mortal ears. If she no longer joins in prayer and imperfect praises with worshipping assemblies below, she mixes with millions of redeemed sinners, who, in a new song “unto him that hath loved us, and washed from our sins in his own blood; to him be glory, and dominion, for ever and ever, amen.” She no longer enjoys the opportunity of commemorating in the church militant the sufferings and death of her Saviour; but she now beholds her Jesus face to face and eye to eye. Though deprived of the streams, she drinks at the fountain-head of blessedness, and with a capacity enlarged beyond the utmost stretch of any human mind on this side the grave, is full of glory and of God. May the writer and readers meet her in heaven.

M I S C E L L A N E O U S .

A MONTH'S RESIDENCE IN GUERNSEY.

Mr. Editor.—I concluded a little article, entitled “a Passage to Guernsey:” with a remark on a boat being overturned, and a narrow escape of two men from being deprived of their lives.

It may not be amiss for me to notice our kind reception and entertainment in that Island.

We were met by Dr. COLLENETTE, president of the Guernsey Total Abstinence Society, and other kind friends, who received us with great cordiality, and conducted some into the town. I was just entering it, when I felt a touch on my arm, and on turning round, a sailor held out his hand, and began to inquire after health. He proved to be an old friend of mine, whom I had not seen for a long time. He had recently recovered from a severe illness. His mother, who lives in Jersey, had said, I think, not long before, that his death was expected every hour. Yet God in his goodness and mercy had again restored him to health. It seems that the kind and loving vine dresser had interceded with the master of

the vineyard, and the barren fig tree—for barren he was) is left alone, perhaps for another year. “May the Saviour dig about him, and dung him well, that he may yield fruit to the glory of God, and the salvation of his own soul.”

He very kindly invited me to his house to take some breakfast, after which he took me to the new ground, a pleasant promenade. It being a holiday in Guernsey, the inhabitants of that Island were under arms. So, when I came to the grounds, I saw regiment after regiment of soldiers; some were already there, and others were marching towards the grounds; a beautiful enclosed piece of land, almost as level as a table. At that time the grass was green, flourishing, and lovely to behold; and an admirer of nature, passing that way, could not but be struck with its beauty. And if a christian, his thoughts would be immediately meditating on “nature's God.”

These militia soldiers were performing a variety of manœuvres. Those who were marching to the spot, had their bands of music playing, in apparent triumph! The

drum-sticks were quivering in the hands of the drummers, and plying round the drum so sprightly—the cymbals were clashing—the fifers were blowing—the trumpets were sounding, and the other instruments were playing with such an air, as if the little army had just encountered a great army, and had achieved a mighty victory. They had not been there a great while, till the General, (Lieutenant Governor) made his appearance. At the sight of his Excellency all was attention. The little army which he came to review, appeared to use their utmost endeavours to pay him all the homage in their power. I am inclined to think, that had some celestial being appeared in their midst, they could not have done him more honour. It may be, that the people of Lystra of old, were not more enraptured with enthusiasm, at the presence of Paul and Barnabas, when they exclaimed! "The gods are come down to us in the likeness of men," Acts xiv. 11, than the people of Guernsey were at the presence of their Commander-in-chief. What a change there would be, if men would proportionally pay homage and adoration to the God of gods!!!

While men are going through their various exercises, any serious observer may learn many important lessons. To see the instruments of death glittering in the sun, and the men trying all their skill how they may best use them, when called on to do so, to the greater destruction of their fellow creatures. Military men use every means they can think on, try every manœuvre imaginable, adopt every scheme that the human mind can devise, for the purpose of withstanding and conquering their foes. While the christian views this scene of action, will not the words of his Divine Master be impressively brought to his mind, "The children of this world, are in their generation, wiser than the children of light." Luke xvi. 8. If the church of Christ, which may be designated a little army,—yes a very little army, when compared with the vast multitudes of the human race who are

living "without God in the world," Eph. ii. 12, was so actively engaged, so nimble, and tractable in all its movements, to oppose the enemy, and accomplish the work for which it was established in the world, how much more would there be done for the glory of God? How many more souls, precious and immortal souls, would there be converted? How many less would there be in hell? These questions may be applied to the conscience of every soldier of the cross of calvary. Besides, every thing is in our favour, in reference to victory. This should animate and encourage us. The Emperor of Russia may go to war—he may send a host of generals, captains, and commanders-in-chief; the English and French—may send their admirals, with the combined fleets, with cannons, muskets, pistols, swords, bayonets, powder, ball, and every species of ammunition; nay, and themselves harnessed with coats-of-mail, yet they know not who will win the battle. Not so with the christian army! Its captain, "never did a battle lose!" never was unsuccessful in contest!!! Although, He had to contend with an enemy that was far more formidable and terrific, than any earthly foe! He fought him in the wilderness, and forced him to take his flight! Matt. iv. 1—10. He fought him in the garden of Gethsemane; and though his "sweat was as it were great drops of blood falling down to the ground," Luke xxii. 44, yet he conquered! Glory be to God. He fought him on Calvary, and there gained a complete victory over him, though it was at the expense of his own blood! John xix. 34; Col. i. 20. There He vanquished death and hell! Alleluja to the Lamb! There the prince of devils received the mortal wound! Gen iii. 15.

The hour of agony is over now,
And faith beholds within the grave
That sacred body which contained a
God:

The hour is o'er—Christ hath died
to save—

"Life—Immortality—are brought to
light,"

The Victor sleepeth, He hath won the fight!

Although, He died to conquer,—yet He is alive again for evermore. Rev. i. 18.

But ere the sun shall rise upon His tomb,
The songs of angels shall proclaim Him fled;

No more a tenant of the earth he form'd,
No more a mystic teacher of the dead:
A mighty conqueror, a power supreme,
Of all creation, the adoring theme!

Under such a captain, there is no cause to fear!

The valour and abilities of Alexander the Great, of Napoleon Buonaparte, a Washington, a Nelson, a Wellington, and a Napier:—sink into significance when compared with the "Captain of our Salvation."

With such confidence and assurance as this, the soldiers of Christ, may combat with the world, the flesh, and the devil, with intrepidity, and without the shadow of a doubt. While the thrilling and animating sound of "victory! victory! through the blood of the Lamb," affects every nerve and vein. It seems that it was something of this feeling, the sacred poet experienced, when with such ecstasy and rapture he penned the following lines:—

"Urge on your rapid course,
Ye blood-bespinkled bands!
The heavenly kingdom suffers force;
'Tis seized by violent hands.
See there the starry crown
That glitters through the skies!
Satan, the world, and sin tread down,
And take the glorious prize!"

Monday Evening. Went to the Wesleyan Methodist Missionary Meeting.

Was surprised, yet delighted, to see so many ministers on the platform. I counted twenty-five in number. For a small place like Guernsey, I thought it was a noble sight; especially, as I had never seen so many, at one time, at any Missionary meeting in Jersey, although the island, and the town of St. Heliers is much larger. From this circumstance, I inferred, that there was much greater unity

among the different denominations, which is no small boon. The speeches that were made were very interesting indeed, especially the one from the deputation, who recently came from India.

He had been for some years in Caffreland, among savage people. While he was speaking about that far distant country, his heart seemed to be full of holy unction; and his lips to be touched with a live coal from off the altar. To hear him speak of what he had passed through, was almost enough to make one's heart bleed; but notwithstanding that, God had abundantly blessed his labours, and through his instrumentality many, very many of the heathen were brought to a saving knowledge of the truth as it is in Jesus. And although their skins were black, their spiritual blackness had been washed away in the purifying blood spilt on Calvary.

He told us of the conversions of many of the natives; some of the highest ranks, as well as the lower classes; some of the relations excited great interest.

I cannot forbear mentioning one, it was that of an Indian chief. When he first became converted, his own family used every means to turn his mind, and to bring him back again to their own superstitious idolatry and cruel barbarism: but all their efforts were ineffectual. After they had inhumanly treated him, he made his escape, just in time to save himself from an ignominious death. Although he was much corporeally injured, and needed a skilful physician to bind up his wounds, and to take great care of him, yet he declared his resolute decision to follow the Missionary wherever he went, even unto death. Accordingly this new-born son of light bade adieu to his native home, to follow the man who had brought to him the good news,—that Jesus had died for the black man, as well as for the white. He had felt the efficacy of the blood of our great High Priest, and he resolved to take up his cross and follow him. But the pilgrimage of this young disciple was very short

and transitory. His bodily sufferings were very acute, but they soon terminated.

He had not been travelling many days through the woods, before the Missionary was obliged to leave him behind. Turning him aside, a little way, from the main path, laid him down to rise no more in this world. After a few words of encouragement and consolation, and at the same time recommending him to the care of his reconciled Saviour and Father, he took his leave of him. Not personally alone, but under the care of a friend. In a short space of time, news was brought to the Missionary that this young champion for Jesus, had fought a good fight, had finished his course, had kept the faith, 2 Tim. iv. 7, and now fallen asleep in Jesus. Before he expired, he sent a message to his beloved friend the Missionary, saying "all is well, I shall meet you in glory."

Next day, Tuesday; went to the Temperance Hall to breakfast, having been invited there by the Guernsey friends, who had provided it free of charge. In the afternoon our procession took place. The streets were crowded to excess. We had several banners streaming in the air. "On one was inscribed, "Onward, we conquer!" At five o'clock, P.M., the tea meeting took place, after which, Addresses were delivered by Messrs. Husband, Plyman, T. C. Penwarden, (Bible Christian Minister,) and others, on the benefit of Rechabitisim and Total Abstinence. It was an interesting meeting.

Friday Evening. Went to a chapel to hear a Mr. C——, (President of a Religious Society in France) preach. Was somewhat disappointed, as I expected something great from a D.D.

Sunday Morning. Went to chapel, and was rather surprised at seeing the pulpit occupied by a maltster and brewer. His text was Matt. xvi. 26. "For what is a man profited, &c." Well, I thought to myself, does not that text make rather against himself? Can he give a candid exposition of that passage without exposing his own incon-

sistency? A few days afterwards I saw the same person engaged in his business, and I could not but sigh, to see him engaged in a traffic that had done so much evil. A traffic, that I fear, has sent many souls to hell, and that is influencing so many more to pursue the same destructive course.

In the afternoon took a ramble among the rocks westward from the town of St. Peterport, where I had a view of the surrounding scenery, which presented a grand and sublime aspect. In the evening heard a sermon from a minister, who, not long before, I had heard preach from that beautiful text, James i. 25. "The perfect law of liberty."

Sunday following attended a prayer meeting in the morning at six o'clock, and was surprised to see so few there. At half-past ten heard a good sermon. In the afternoon, I again took a walk; but instead of going on the rocks, as I before had done, I strolled up a hilly street, and soon found myself near Her Majesty's fortress St. George. I stood there about an hour, and two things especially attracted my attention. 1. The crowds of people passing. Ah! where, thought I, are these vast numbers of human beings travelling? Is it, in the narrow path that leads to heaven? or in the broad road that leads to hell? Alas! alas! to all human appearance, the majority were hastening on in the latter. God forbid that I should judge them; but as the tree is known by its fruits, their fruits were apparently evil. O! what countless multitudes there are, going on, and urging their passage to eternal death! How true are the following lines of Dr. Watts:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrower path,
With here and there a traveller."

How mankind are deluded by the god of this world. Many think because they are with the multitude, that they are safe from danger—

"Encompassed by a throng,
On numbers they depend;

They say, so many can't be wrong,
And miss a happy end."

2. The place on which I stood, and the appearances of things to me. The vast expansive sea surrounding the Island, was truly beautiful and grand. In the midst of the sea were many little islands, exhibiting a fruitful and fertile aspect, which seemed to say, a benevolent providence watched over and superintended them. My heart was filled with gratitude, when I called to mind how God had blessed our land with gospel grace. How vividly were those passages of holy writ brought to my mind, viz:—An exhortation to "glorify the Lord God of Israel in the isles of the sea." Isa. xxiv 15; and that "the isles shall wait for his law," and "sing a new song;" they that go down to the sea, and all that is therein; the isles and the inhabitants thereof;" and "declare his praise in the islands," Isa. xlii. 4, 10, 12; that "the abundance of the sea should be converted," and "the forces of the Gentiles," come to the church. Isa. lx. 5.

Sunday evening. Heard a good sermon from a Bible Christian Minister.

Tuesday evening. Heard a good sermon; but was very much struck at seeing such a few there. I counted them at the time, but do not remember exactly the number; but I think less than ten individuals. The chapel was a moderate size. "By whom shall Jacob arise? for he is small." Amos vii. 2.

Some few days after while engaged in business; I encountered an individual who was of a very sanguine disposition. From his conversation, I should judge him to be a professed follower of Christ, but his tenets were far from being orthodox, or evangelical. He told me, in effect, that man had no will of his own. And because I would not agree with him, he seemed as if he would almost swallow me up.

Sunday following. I went to a chapel in the morning. In the afternoon went to a Sabbath school, to see the children rewarded. The books were given to them by their Pastor. The children seemed to be

delighted with their new treasures, and appeared to be very thankful. Their countenances were beaming with intelligence. There seemed to be some beautiful and tender plants among them; and if they were well attended to, no doubt some of them, (if spared) will "flourish like the palm tree; and grow like a cedar in Lebabon," Ps. xcii. 12, and became strong "pillars in the house of God, to go out no more for ever." I was much interested while hearing the titles of the books announced. One was entitled, "Early Piety." Ah! thought I, if that subject was adhered to, as it should be, how soon would the earth be "full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 9; Hab. ii. 14. How soon would swords be beaten into plough shares, and spears into pruning hooks! nation would not lift up sword against nation, neither would they learn war any more. Isa. ii. 4; Mic. iv. 3. What a contrast between such a blissful state of things, and the present crisis, when nations seem to be thirsting for human blood.

In the evening heard a sermon from Isa. xxviii. part of the 17th verse, "the hail shall sweep away the refuge of lies." I thought the minister handled it very well; and among the many refuges of lies that men sought shelter from, he dwelt especially upon those of the Church of Rome.

Fourth Sunday. Went to prayer meeting in the morning, but only four of five attended. How dreary it seemed to be. Only one person, besides the minister, that seemed to care to take me by the hand, though they knew that I was a professed follower of Christ, and a stranger in the island. Such coldness induced me many times to wish myself back to my own place of worship, for while there I might have fancied myself too near the frigid zone, and the sooner I got away the better. Attended chapel at half-past ten.

In the afternoon took another lonely walk. In the evening went to the Primitive Methodist chapel, Heard a sermon from Jer. xii. part of the 5th verse, "How wilt thou

do in the swelling of Jordan?" Very solemn season. When I came out, a friend who was with me, asked me if I would take a walk a little way. Ah! thought I, I am into it now then. I am asked now to be a participator in a practice that I have looked on, while in Guernsey, with the greatest disapprobation; a practice that I have been so much struck with every Sabbath that I have been in Guernsey; and my own mind entirely condemned. What shall I say or do, I began to think, I cannot conscientiously go. While thus thinking what to do, my friends, (for there were more than one) began to move on; and against my own will, I slowly moved on with them. I thought I might go as a spy, to see all I could, with a design to scrutinize, and not "be partaker of other men's sins." 1 Tim. v. 22. I am inclined to believe, that satan with his hellish malignancy, is sometimes accused wrongfully; but whether it was his suggestion for me to go that evening—under colour of what I have just stated, I know not; but this I know, that I was miserable until I got home to my lodgings; and after I was there I felt very sorry for what I had done, and my mind was quite agitated until I fell asleep, after having resolved, by the help of God, never to do so more.

It seems that many of the professed christians of Guernsey do not feel condemned at all, in the act of taking their pleasurable walks: they do so as regularly apparently as the Sundays come.

I would not say that they had shaken hands with the world; but they appear in a crowd together; in multitudes they throng the streets; and so far as appearances are concerned, none but Omniscience could tell whether they were professors or not, as no symptoms of religion can be seen in their mien.

Alas! for Guernsey, although it is considered to be a religious island, there is reason to fear, that many there, are building their hopes on a sandy foundation, and that, like the church of Laodicea, they

are "wretched, and miserable, and poor, and blind, and naked," Rev. iii. 17. "Arise, O God! plead thy own cause." Psa. lxxiv. 22.

G LARCOMBE.

THE EFFECTS OF STRIFE.

Strife is so common among the children of men, that no one wants an explanation of it, to know what it is. Perhaps there is not a family to be found that is not visited more or less by this peace-destroying intruder. No tongue can describe, nor mind conceive, the full amount of mischief that strife has done, and still is doing among the family of man.

FIRST. It makes discord among families, and mars their happiness. It puts parents against children, and children against parents. In some instances one man may be heard cursing another to hell! Sickening and wicked as these imprecations may be, it is an awful fact that they are uttered in this our highly privileged land.

Strife excites men's bad tempers, which are like the adders, wasps, and gnats of the animal world. These carry their dirks and stilettoes with them, and wherever they plunge their spear, they make a serious wound. Strife brings into service the propensities of combativeness and destructiveness, and if uncontrolled by benevolence, they raise the hand and bring the blow, and death at times terminates the conflict.

SECONDLY. It sets nations at variance, covers large tracts of country with warriors, and thousands of dead and mutilated bodies, whilst the unhurt move on ankle deep in human gore, with strife—that horrid thing—in their bosoms, rushing to victory or to death! What an illustration of this has been witnessed of late among the Russians and the Turks. Oh! when will the nations cease to fight, and "Learn war no more."

THIRDLY. Strife exists also between man and his Maker. Men can be found everywhere opposing God. God commanded man

at first not to eat of the tree of knowledge of good and evil, lest he should die; but man disobeyed the divine command, and became an opposer of his maker, consequently sin-cursed man was driven from the garden of Eden, to toil and earn his bread by the sweat of his face. And as man began to increase, sin also increased, and within a few centuries it became so prevalent, that God, grieved to see the state of mankind, declared that his Spirit should not "always strive with man;" yet his days should be a hundred and twenty years. Notwithstanding the calls of the Spirit, and the warnings of Noah, the man of God, men went on fighting against the Lord, till the cup of their iniquity was filled up, and the cloud of the Almighty's vengeance became dense. Then the windows of heaven were opened, and the fountains of the mighty deep were broken up, and the waters began to cover the earth, whilst the wicked trembled and fell before the power of the flood—men, women, and children going down with shrieks and cries to a watery grave, till the last (except those who were in the ark,) is driven from the face of the earth. Again, after this terrible display of God's displeasure against sin, when men began to multiply, sin also began to increase, and within a few centuries we are called to look on another appalling scene, on the plains of Sodom and Gomorrah; where the inhabitants strove with God, even to a man, till the Lord rained fire and brimstone from heaven upon them, and destroyed them in the sulphurous flame! In these awful visitations we see that is a fearful thing to fight against God; but what are these revelations of God's anger in comparison with that day when he shall come to "judge the world in righteousness," and when every man shall be rewarded according to his work! Then poor sinners will tremble. Oh! may the reader and the writer see from these and other facts, that is an awful thing to be found in opposition to God; seeing it is written, "Woe unto

him that striveth with his Maker." Isaiah xlv. 9.

J. COTTLE.

A SABBATH AT PATMOS.

The *British Banner* contains the following very interesting communication from the Rev. Dr. Halley, of Manchester, descriptive of the manner in which he spent a sabbath at Patmos:—

It has not happened to many ministers to spend a Sabbath on the coast of Patmos. Probably none ever spent it in circumstances so favourable as those in which I and my companion, Dr. Raffles, spent the 28th of May. The sky so clear, the sea so calm, the weather so fine, the ship's company so quiet—all things around combined with the hallowed time and place to make that interesting and delightful day ever memorable. It was "good for me to be there." Near "the isle that is called Patmos, I was in the Spirit on the Lord's day."

My mind has been in some degree prepared for hallowed impressions by the events of the few preceding days. Having left Constantinople, where we heard of little else than wars and rumours of wars, and passed through the Dardanelles, in sight of the French camp at Gallipoli, and the green tents of the Turkish soldiery, wondering "whereunto these things would lead," we came through the strait between the island of Tenedos and the plains of Troy. Although, as it may be supposed, with the tumuli called the tombs of Achilles and Patroclus in sight my first thoughts were of "the tale of Troy divine," the train of thought was soon directed towards a more sacred object. I saw Paul excluded from Bythinia, Mysia, and Asia, and led by the Spirit to Troas. But why, I inquired, could he not have seen the vision of the man of Macedonia as well in Mysia where the sea voyage would have been shorter, or in Asia, in whose busy harbours were so many ships,

as on the plains of Troas? To this inquiry I think I found the answer on the spot. Along that coast by far the most striking object is the lofty height of Samothrace, rising like a dark cloud directly over the island of Imbros, and forming with its bright and sunny hills, a very remarkable contrast. No one can pass along that coast without being struck with the appearance. But that lofty island was the first European land which the Apostle had ever seen. I thought of him, as walking on the shore before me, perhaps as the sun was setting behind the rugged mountain of Samothrace, feeling an earnest desire to preach the gospel to the people of Europe: "And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, Come over and help us!" Did not that man appear standing on the mountain, the only part of Europe which the Apostle had ever seen! "Therefore, loosing from Troas, we came with a straight course to Samothrace;" went direct to the island he had seen on the coast of Troas, and probably had seen in the vision.

But, be that as it may, I was so much impressed with the thought as to be unable to divest myself of its influence. I became a companion of the Apostle in his subsequent voyage on that coast. "We went before to ship, and sailed unto Assos, there intending to take in Paul, for so he had appointed, minding himself to go on foot." Sailing on the track of his companions, I thought of Paul walking across the cape which we were doubling. Passing the ruins of Assos, of which much of the amphitheatre remains in good preservation, I could realise the scene, "And when he met with us at Assos, we took him in and came to Mitylene." We passed Mitylene in the evening, and spent the night in the magnificent Bay of Smyrna. Having left Smyrna on Saturday evening, I rose early on Sabbath morning, as the sun was rising over the island of Chios. Before me, on the left, was Samos,

and beyond it the high land of the Asiatic promontory, which denoted the situation of ancient Trogylum on one side, and the ruins of Miletus on the other. "We sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Tregylum; and the next day we came to Miletus." These associations with St. Paul were strengthened by the fact, that we also were going "with a straight course unto Coos, and the day following unto Rhodes."

But I inquired of the officer on deck, "When shall we see Patmos?" "As soon as we pass that headland," said he, pointing to the extremity of the island of Nicaria. After breakfast, Patmos was clear and full in view on the larboard bow—a bleak and rugged island, with a precipitous coast, and several peaks rising to a considerable height.

We had previously arranged with the captain to have morning service at half-past ten o'clock, at which time we were just opposite the north end of the island. Had we known the exact course, we could not have fixed the time more appropriately. During the service we were passing the ten miles of its rocky side. The town, strangely built around the monastery of St. John's, which crowns the summit of a lofty hill, was distinctly in view. Not a ripple was on the sea, nor a breeze in the air, nor a cloud in the sky, nor a sail on the water. We worshipped God, "on the Lord's-day," with nothing earthly but Patmos in sight. The ship's crew came in their Sunday clothes with their Bibles in their hands, and sat attentively under the awning. Two Greek passengers joined in our devotions. Even the Turks, of whom about twenty were on board—pilgrims to Mecca, looked with apparent interest upon the island and upon our congregation. Dr. Raffles read the Morning Service of the Church of England, and his friends know how impressively he would read it. The captain led the responses. If ever "I was in the Spirit on the Lord's day," it

was on that memorable occasion. Although I had intended to speak from another passage, no text seemed so appropriate as Revelation i. 9, "I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God and the testimony of Jesus Christ." After directing the attention of the audience to the exile of the Apostle to the rocky island on my right hand, I preached the Gospel by explaining "the testimony of Jesus Christ," and exhorted the sailors, if ever they again passed the isle of Patmos, to associate with it "the testimony" which was that day delivered unto them. Although, they were told, the town on the hill before them would perish, like the old popular cities which once flourished on the neighbouring continent of Asia, yet the rock would remain, it might be, a witness against them on a future day. But even when it shall be melted away with fervent heat, the Word of the Lord will endure for ever.

The remainder of that Lord's day, until Patmos faded like a shadow in the distance, was spent in thinking of that glorious revelation which Jesus there made to his servant John.

Your candid readers will excuse the personal allusions of this letter. I think no one of them could have been in similar circumstances without feeling that he could not but speak the things which he had seen.

TEETOTALISM.

THE REFLECTIONS OF A GOOD MAN.

If I drink what is called *moderately*, I may be easily led, like many others, to drink to excess; but if I drink *none at all*, there cannot be the least possible danger.

If I take a *little*, others who follow my example, being weaker or not so careful as myself, may be led

on to drunkenness; but if I *entirely abstain*, I set an example which is safe for everybody to follow.

If I but drink a little, and keep a small stock for my friends in the way of hospitality, it will cost a considerable sum of money; but abstinence is a cheap system, and tends to promote economy among all over whom it may exercise any influence.

If I take now and then a glass, I am liable to be suspected of taking *more*; but no suspicion can attach to *entire abstinence*.

If I drink intoxicating liquor at all, I virtually praise the liquor but if I *abstain*, I raise a decided protest against it.

If I am ever so *moderate*, I am identified with the drinking party and the drinking system: but if I *abstain*, I connect myself with those who are working to save the country from its greatest foe.

If I take *my glass*, I cannot heartily reprove the drunkard, nor recommend my own example to him with effect; but if I am a *teetotaler*, I can do so with confidence and a hope of success..

If I take but a *little*, I am one remove from perfect sobriety; but if I take *nothing* stronger than water, milk, or tea, I shall always be perfectly sober.

For these reasons, I have made up my mind to be a *teetotal abstainer*!

JONADAB.

MODERATE DRINKING.

Moderation describes neither quality nor strength. The system of *moderate drinking* is as unfathomable as the abyss, and uncertain as the wind. It is the great deceiver of nations: promising health and long life, yet destroying more by its tendencies, than war, famine or the plague. It is a sweet morsel in the mouth, but gravel in the belly. It is the A B C of drinking; the picture-book, leading the young and thoughtless to the worst lessons of intemperance. It is a regular quack medicine, making splendid promises, but performing no cures, and yet demanding enormous pay. It is the starting point to the work-

house, the prison, the asylum, the gazette, and the gallows. It is a lightfingered gentleman, who feels every corner of the drawer, and the very bottom of the purse. It is the first step in an inclined plane of rapid descent, smooth as marble, and slippery as glass, ending in an abyss of ruin. It is a beautiful serpent, whose fangs and deadly venom are concealed by the dazzling of its coils. It is hypocrisy personified, an affected outside sobriety, while all is agitation and uncleanness within. It is the landlord's birdlime, by which he secures his victims, and fastens them in his cage. It is the entrance to a delightful avenue, lined with deceitful flowers, charmed with bewitching sounds, but ending in the caverns of the dead. It is an

ignis fatuus, tempting its fated followers over trembling bogs, and tumbling them down a frightful precipice. It is the whirlpool of ruin in which thousands have sunk to rise no more. It appears as an angel of light, assuming a smiling countenance, but is in reality a demon of the bottomless pit. It is like a perpetual dropping, injuring man's constitution far more than occasional drunkenness. It is the birthday and birthplace of all the drunkenness we have in the land. It provides an army of reserve to recruit the ranks of the 60,000 annually slain by strong drink. It is the bond of union betwixt the publicans, drunken politicians, little-drop ministers, and all enemies to the cause of teetotalism.

RELIGIOUS INTELLIGENCE.

CHAPEL ANNIVERSARY.

MICHELSTOW CIRCUIT.

Three Sermons were preached on behalf of the Treligga chapel, in the Michelstow Circuit, on Sunday, May 28th, 1854. Those in the morning and evening, by Mrs. Thorne, of Shebbear, and that in the afternoon by Br. S. L. Thorne. On the following Monday, Mrs. Thorne, again preached at half past two. At four a tea was prepared, which was gratuitously provided, by some warm-hearted friends in the neighbourhood, who are well wishers to our cause. In the evening a public meeting was held at seven o'clock. Br. E. Hocken presided, and gave us a stirring speech, in which he spoke of his unabated attachment to the cause of Christ, the pleasure it still afforded him to be in religious meetings, and expressed a hope that he should live to see the chapels in the circuit free from debt, and some half dozen new ones built. Mrs. Thorne and Br. S. L. Thorne, then addressed the meeting, which was closed, under a delightful influence, with singing and prayer. The financial results of the anniversary, with some donations are as follows ;—

	£	s.	d.
Mr. P. Bastard a donation.	2	10	0
Mr. S. L. Thorne Do.....	1	6	0

	£	s.	d.
Mr. H. Langdon Do.....	1	0	0
Collections and Tea meeting...	5	4	0
Total	10	0	0

Thus from a debt of thirty pounds, by one effort, ten pounds have been paid off.

It has been thought that this chapel must be sold, and it was only to prevent this, by a special request of the Quarterly meeting, when application after application, by the party who had the money on the chapel, had been made, and made in vain, to the Quarterly meeting from time to time, I was induced to attempt to set the matter right. The result has, however, been better than all our fears, the congregations were good, at some of the services crowded. A gracious influence prevailed, and since the anniversary seats enough have been let to meet the interest of the remaining debt.

Here Lord attend thy people's cry,
Thy glory manifest ;
And let thine heart, and let thine eye,
On this our Zion rest.

S. L. THORNE.

BIBLE CHRISTIAN CONFERENCE.

The Thirty-sixth Annual Conference of the Ministers and Representatives of the people denominated Bible Christians, commenced its session in Immanuel Chapel, Morchard Bishop, in the County of Devon, on Wednesday, July the 26th, and ended on the evening of Friday, August 4th.

Three of the Brethren have departed this life in the past year; and all of them died in possession of a blessed hope of a glorious immortality. Deep solemnity pervaded the assembly when the brief biographies of those deceased Brethren were read, especially whilst Br. F. Martin was giving an account of an affecting interview which he had with Br. James Brooks a short time before his decease. On our visit to him he remarked that he saw more and more of the value and importance of Conferences; "What would the world do Br. Thorne," said he, "but for those Conferences!"

It is truly gratifying to witness the increasing harmony which has of late years prevailed in these Annual assemblies of the Brethren and Friends. Whilst it is a clear indication that the Great Head of the Church is among his servants, it cannot fail to contribute largely to the consolidation and establishment of the Denomination. Delightful as has been the contrast of the harmony and love which has pervaded the few last Conferences, compared with those about the period of the unhappy separation, we do not remember attending one in which the loving spirit of christianity was more fully displayed. "Behold, how good and how pleasant it is for brethren to dwell together in unity!—As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

The Public services were characterized by deep religious feeling; and the sermons and addresses were displays of light, life, and love. That ministerial ability is steadily increasing in the denomination there can be no doubt. May all the ministerial ability that exists among us be more deeply baptized with the Holy Spirit's influence.

The new Financial regulations which are to come into operation next Conference, will, we hope, tend to promote the prosperity of the Connexion. That it will conduce to that end, we have no doubt, if the enlightened, prudent, and efficient co-operation of ministers and laymen, which so eminently prevailed in the Conference, be effectually carried into all our official meetings, so as to complete our representative system.

The season when the Brethren were received into Full Connexion, was one of great power; and would have been more so, but for the physical exhaustion produced by so dense an assembly. It struck us that the formal laying on of hands was all that was wanting to make this a thoroughly scriptural ordination.

The Missionary Anniversary was a good one, and much gracious feeling pervaded the assembly, which was heightened by the presence of our highly respected Brother, Paul Robins, from Canada, and the Brethren, James Roberts and Thomas Edmund Keen, who are shortly about to proceed to Australia, to assist those already labouring in that interesting colony.

We trust that the arrangements made for holding a Conference Annually in Canada, while it will lessen the amount of business to be settled in the English Conference, will contribute to the healthy establishment of the denomination in that important colony, to the necessities of which its ministry is eminently adapted.

As the new Financial regulations are intended to prevent the accumulation of Connexional debts, let us hope that by one vigorous effort, on each station, when the appeal is made, the debt existing on the General Account will at once be swept away, that the new machinery may be free from all impediments.

One thing was painfully felt, the want of more labourers. We trust the brethren will take to their several stations, the deep conviction how much, more labourers are needed; and using their influence among the churches to bring the matter fully before the weekly and monthly meetings for intercessory prayer, will ultimately succeed in supplicating "the Lord of the harvest," to thrust out "more labourers."

The general arrangements for the entertainment of the Conference, were almost all that could be desired; and had not urgent necessity compelled several of the Brethren and Friends to leave before the session closed, we have no doubt the conclusion would have been a season of great spiritual refreshing.

The following is the

ADDRESS TO THE SOCIETIES.

DEARLY BELOVED IN THE LORD. Another year of our short and uncertain life is just brought to a close; an event which should remind us how vain are all things here below, and how necessary it is that we should improve both our time and talents, get and do all possible good, and the more so as we shall soon be called to give an account to Him who shall judge both "the quick and dead" at his coming, and render to every man according to his works. May the rapid flight of time remind us of the near approach of eternity with all its solemn realities, and may we all be found ready.

Many of our friends who were with us twelve months ago are now no more, among whom were three of our highly esteemed brethren in the ministry, who have finished their work, and are gone to enjoy the "rest that remaineth to the people of God." May we follow them as they followed Christ.

Whilst reviewing the past year we are thankful to find that peace, and a measure of prosperity, have prevailed within our borders. "The

Lord of host is with us, the God of Jacob is our refuge."

We shall not soon forget the many hallowing and refreshing seasons we have enjoyed among you while "holding forth the word of life," the gospel of our salvation, a treasure which the world can neither give nor take away. Several of the stations during the year have been visited with gracious manifestations of Divine power and goodness, inasmuch that some hundreds of souls have in those highly favoured seasons professed to have found peace with God through our Lord Jesus Christ. To God alone be all the honour and glory; for though the Lord has seen fit to effect his purposes by human agency, the power is of God and not of us. "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"—So then neither is he that planteth, any thing, neither he that watereth; but God that giveth the increase."

The Bible Christian Connexion has not been remarkable for the splendour of its ministerial talents,

nor for its wealth, nor for its worldly influence, and yet within the last thirty five years "what hath God wrought?" "Not by might, nor by power, but by my Spirit saith the Lord God of Hosts." We do not undervalue knowledge, however profound or varied, either in ministers or people; but in order that it may be useful, it must be sanctified. And our conviction is that general intelligence, coupled with pure and undefiled religion, were never more needed in the church than at the present time, when infidelity, popery, and other errors in an almost endless variety of form, are threatening to invade the peaceful enclosures of Divine truth. Nor are we scarcely in less danger from the mere name and form of godliness. The profession of religion is becoming more and more fashionable, and even respectable. Hence the danger of resting short of the saving power of divine grace, the knowledge of salvation by the remission of sins,—the abiding witness of our adoption, —a daily growing in grace,—having a single eye—aiming in all things to glorify God; without this, how easy will it be to slide back almost imperceptibly into a state of cold and heartless formality; and how liable are we to substitute preaching, praying, zeal, and liberality, for the "Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost!"

Dearly Beloved, ye are "the light of the world," the representatives of your Divine Lord and Master; and of his pure, peaceable, and benevolent religion. So "let your light shine before men," that ye may be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation!" that those who are of the contrary part may have no evil thing to say of you.

Our Christianity should be seen and felt, admired and acknowledged, in the house, in the shop, in the field, and in all our intercourse and transactions with the world—"Living epistles of Christ, known and read of all men."

Husbands and wives, Parents and

children, masters and servants, may we all live that blood to show which purges every stain.

On this pure, practical, personal religion—depends the honour and glory of God—the prosperity and final triumphs of the gospel—more than on any other means on earth. Christian consistency is a barrier, against which the gates of hell shall not prevail.

There is one more important duty of which we would remind you, that is, PRAYER, daily, fervent, believing prayer. If "the effectual fervent prayer of a righteous man availeth much," how much more those of the whole Church. Give us a living, praying church, and we will "give to the winds our fears!"

Dear Brethren. Let us thus live, and harmoniously labour; "striving together for the faith of the gospel," and we shall yet see better days throughout our beloved Zion.

As ministers of Christ, we purpose to give ourselves afresh to the work; to "feed the flock of God" which he hath purchased with his own blood; "not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage," but "examples to the flock," that when the "chief Shepherd shall appear" we may "receive a crown of glory that fadeth not away."

And now dear Brethren we trust that in returning to our scenes of labour, we shall have your sympathies, your co-operation, and your intercessions at the "Throne of Grace."

In conclusion, we are happy to state that the sittings of the conference have been characterized by great harmony of feeling, and brotherly affection, notwithstanding the deeply important subjects that have been fully and freely discussed. We know not that there has been the least shrinking from an unreserved expression of opinion on any one of the many subjects that have come under consideration, and yet throughout the entire session there has appeared to be the greatest harmony of soul, and one thing that has afforded us great

pleasure is, the intelligent, prudent, and interested manner in which the whole of the Representatives have entered into the business. We are also happy to state that in some departments, the Receipts of the Connexion have greatly improved; but still there is a considerable deficiency on the General Account. It is also pleasing to find that notwithstanding the numerous deaths and Emigrations, there is a small increase in the number of those united in church fellowship. On the whole, the prospect, both at home and abroad, is encouraging. By zealous united endeavours we shall see our Zion rise. May God bless you, and make you a blessing. "Now the Lord of peace give you peace, always, by all means." "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." "The grace of our Lord Jesus Christ be with you all Amen."

In behalf of the Conference,

ROBERT KENT, *President.*

RICHARD KINSMAN, *Secretary.*

The following is an address to the Brethren labouring on Foreign Missions.

VERY DEAR BRETHREN.

Being prevented, by the immense space which intervenes between us, from those verbal expressions of sympathy and affection, and that interchange of thought and feeling, which tends to maintain and strengthen "the unity of the spirit;" and which some of us have so happily enjoyed on former occasions; we beg to assure you that your names are not erased from our memories, nor are you severed from the affections of our hearts. No; we are "one in Christ Jesus;"

"One family we dwell in him."

Your joys are our joys, and your sorrows are our sorrows. We love you, pray for you, and long for your personal and domestic comfort; and above all, for your success in the great work in which you are engaged; and being anxious to maintain this fellowship, we thus address you, lest you should suppose that you were forgotten. or but

lightly thought of by us, and so your christian affection for us be damped. Should any of you have entertained such a thought, through not having been personally addressed by us, or by the officers of the society, we beg to remind you of the difficulty of so addressing such a number of persons except through the medium of the press.

As a further proof of our sympathy and affection, we suggest the desirableness and importance of your communicating your views and feelings to us. Dear Brethren, let us hear from every one of you, at least *annually*: let us know that you still love us—that you still regard us as brethren in Christ—that we are still bound together by bonds which nothing but sin can sever. Tell us your hopes and fears, your joys and sorrows. We beg to assure you that a communication from any of you excites a lively emotion in our minds, leads us to think of you, and influences us to pray for you afresh. Again we say, dear brethren, write us, freely, fully, confidentially, on every thing which affects yourselves, your brethren, and the work on your various stations; and we pledge ourselves to give your communications a kind, candid, and attentive consideration.

On one subject you will permit us to give you a caution. Never indulge the supposition that your opinions are slighted, - because your suggestions may not be immediately adopted. Fully take into consideration the length of time required for the transmission of letters, the possibility of their being mislaid, and the difficulty of conveying ideas, and of stating at length the reasons for our procedure so convincingly in writing, when brevity is imperative, as may be done in conversation. Reflect further on the impropriety of our sanctioning any measures however proper or necessary they may be, until we have a conviction of their propriety; to arrive at which may require a considerable amount of correspondence. In cases, therefore, in which on your first communication, we may not exactly see eye to eye with you, we

earnestly request you will exercise patience, and do not yield to dissatisfaction, and sink into silent discontent: but calmly and carefully review your arguments, taking into the account all the circumstances of the case, and the varied light in which it may appear to us, and write again and again till you have fully satisfied us of the truth or the justice of your position.

We are aware, dear brethren, that your position necessarily deprives you of certain privileges enjoyed by your brethren at home; but you will do well to remember that this sacrifice of privilege is inseparable from your present situation, and, we trust, you will cheerfully submit thereto for Christ's sake; at the same time we sincerely assure you that it will delight us to render these privations as light, and as little irksome as possible.

We are anxious, dear brethren, to remain one. One in Christ—one in doctrine—one in discipline—one in the great object and end of our toils and trials. We hold tenaciously those glorious truths which have proved the "power of God" to our own salvation, and trust you do the same. We maintain that same form of discipline we have hitherto held, believing it to be conducive to the peace, comfort, and edification of the church, and calculated to extend the blessings of the gospel throughout the world; and we trust you do the same. Have you hard toil? so have we. Have you privations? so have we, especially during the present year, from the very high prices of provisions, while our salaries remain as before; but we are endeavouring to live as those who look not "at the things that are seen, but at the things that are not seen." We doubt not but some of you have your love for God and

souls severely tested, when you see numbers around you amassing wealth, while yours is, comparatively, a life of poverty; but let us be content to be poor, if by the Divine blessing, we can be the means of "making many rich," remembering Him, who for our sakes "became poor," that we "through his poverty might be rich." Having consecrated ourselves to the work of the ministry, we trust we shall give ourselves wholly thereto, and that nothing will be permitted to secularize our minds, or call off our attention, or occupy our time, knowing that "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

We trust we shall never forget each other at a throne of grace. One of the devotional seasons during our sittings has been specially devoted to prayer for you and your families, and for the success of your labours; and we trust God will fulfil our desires in your behalf.

May we all be enabled to maintain a character becoming "the ministers of Christ," to be faithful "stewards of the manifold grace of God," that when he cometh we may all hear him say, "Well done." May those of us who on former occasions have held such sweet intercourse below, finally renew that intercourse above, where distance will never again disturb it; and may those of us who are strangers to each other here, form an acquaintance in heaven! There may we meet to review our mercies, and sing of our triumphs, surrounded by the fruit of our labours, and to unite in giving glory to God and the Lamb, for ever and ever.—Amen!

In behalf of the Conference;
ROBERT KENT, *President*,
RICHARD KINSMAN, *Secretary*.

MISSIONARY CHRONICLE.

September, 1854.

AUSTRALIA.

The importance of erecting a good chapel in the city of Adelaide, the Metro-

polis of South Australia, for the use of the Bible Christians, has been seen and felt

from the time the Denomination commenced its labours in the colony; but the claims of the country districts have been so numerous and so pressing, that Adelaide, though not overlooked, has been but partially attended to; and during the past eighteen months the difficulties of erecting a suitable chapel have appeared greatly to multiply and increase, in the great and extraordinary advance which there has been in the labour market, the price of building materials, and the price of land. In the face of these difficulties, the first step is taken; one of the obstacles being removed by the gift of a suitable site. A Tea Meeting was held in the Temperance Reading Room, Brown-street, Adelaide, (the room used by the Bible Christians for divine service) on Monday, May 15th, 1854, to promote this truly desirable object. The provisions were gratuitously supplied by Messrs. Way, Beach, Foord, Lavis, Cole, Trounce, and Bickle; a goodly company met and cheerfully partook of the bounty of Providence, after which a conversational meeting was held, "on the ways and means," in which many of the friends assembled took an active part; at the close of the meeting the liberal sum of nearly £500 was promised towards the undertaking, a part of which was then paid down. Our hopes by this meeting are greatly revived, that we shall yet see a good Bible Christian chapel in Adelaide. It is calculated that the chapel will cost upwards of £2,000, and it is thought we must, if possible, secure half the amount before we commence the work. May the Lord help us in the arduous undertaking, is the prayer of the writer.

J. WAY.

P. S. We have opened two chapels of which no account has been given through the Bible Christian Magazine. Both chapels were opened before they were finished, and it was intended to have had another service on their completion, when we intended to have given an account of the opening services; but the friends in the neighbourhoods where the chapels are built, have been so much engaged in business matters, these meetings have been hitherto put off.

The following is taken from the "Adelaide Observer."—

BIBLE CHRISTIAN CHAPEL.

On Monday a tea meeting, promoted by those who are favourable to the erection of a Bible Christian Chapel in

Adelaide, was held in the Temperance Reading-room, Brown-street, and numerously attended. At a public meeting, subsequently held, Mr. James Way, the Bible Christian Minister, presided; and after addresses had been delivered by the Chairman, Mr. Ridclift, Mr. G. W. Cole, and others, an appeal was made to the christian liberality of the friends to the cause espoused, in furtherance of the pecuniary funds necessary for the proposed erection. It was stated that an admirable plot of land, situate in Young-street, had been presented to the Society. The appeal was responded to by subscriptions (many of them at once paid down) amounting to (nearly) £500. The Chapel, which is to be a substantial building of about 56 feet by 36 feet, is intended to be commenced very shortly; and the meeting broke up highly gratified with all the proceedings.

BIBLE CHRISTIAN CHAPEL, BOWDEN.

On Sunday week two sermons were preached in this chapel on behalf of the Sunday School connected with it, by Mr. John Ridclift. The congregations were large, both morning and evening, and the collections liberal. During the afternoon the chapel was crowded to witness the examination of the children, who recited several pieces, sang appropriate hymns, and listened attentively to a short address, delivered by Mr. Ridclift to both parents and children. On the following day, the children connected with the school had their annual treat. The children, numbering eighty-five, accompanied by their teachers, walked in procession through the township, and at 4 o'clock were regaled with tea and cake. In the evening a large company of friends sat down to tea, handsomely provided by the ladies of the congregation. After the tables had been cleared, a public meeting commenced, Mr. J. Way, the superintendent preacher of the district, occupying the chair. The Treasurer's account showed a balance in hand from last year's receipts of £3 9s 9d. Addresses were delivered on the value of Sabbath-school instruction. The importance of early scriptural knowledge, and the necessity of perseverance on the part of the teachers, was forcibly enjoined by the chairman, and Messrs. L. Foord, J. Culver, G. W. Cole, John Ridclift, and Mr. J. R. Rundle, the school superintendent: as also by Mr.

Joseph Barnes and Mr. Abraham Bourne, teachers. The proceeds of the anniversary meetings amounted to £22 4s 8d., which, together with the balance in hand, will enable the teachers to reward the children, and commence the establishment of a Sunday-school library."

The Mission has sustained great loss in the death of Mr. George Cole, as will appear from the following:—

WHILE looking down the pages of the Supplement to the *Adelaide Observer*, November 26th, 1853, my eye unexpectedly caught sight of the following:—

"SUDDEN DEATH!—On Sunday, Mr. George Cole, of North Adelaide, walked from his residence to the Temperance Hall, Morphett Street, where the meetings of a sect, termed Bible Christians, are held. Mr. Cole attended as a local preacher, and was apparently in his usual good health. He joined in the hymn he gave out, and was fervently impressive in prayer; but whilst reading the first chapter of the gospel of John, he fell from the desk in a fit of apoplexy. He was removed to the residence of his son, who lives next door to the Temperance Hall, and messengers were dispatched for medical aid. Mr. Woodforde attended, but life was extinct before he arrived.

"The deceased was a native of Chichester, in Sussex, (England), and although in his 61st year, was both hale, hearty, and active. He was for many years a local preacher in the Wesleyan connexion, but with several others seceded when that body accepted a state grant in aid of its ministrations."

My mind was much affected at this solemn and sudden occurrence, as I had been in church fellowship with Mr. Cole for several years in and about Adelaide. I had also been favoured with his company and christian conversation about five months since, when we were at our Quarterly Meeting together; and on which occasion I lodged a night at his house. He had also been a particular friend of my dear father many years ago when in England. He appears to have been generally beloved and respected, both as a christian and a colonist. Since his arrival in this country, he has been exceedingly zealous in connexion with his son, Mr. George Cole, and others, in promoting the interests of the temperance cause, which was first formed by him and a

few other friends; and we are thankful to know that this good institution, with God's blessing, has been successful in this colony ever since that period. But our Brother and Friend has ceased to work; his toils are over. The circumstance under which he was called away from the scene of action, and from the vineyard of his Lord, are worthy to be considered by every pious mind; and whilst reflecting on the character and labours of our departed brother, we are cheered with the prospect of joining his company again in that

"Land of pure delight,
Where saints immortal reign."

God hath said, "Them that honour me, I will honour;" and thus whilst his aged servant was found in the devotional act of fighting for his Lord and King, even with the gospel harness on, and sword in hand, he was favoured to fall among the brave in the glorious conflict. But without doubt he experienced what the Poet prayed for;—

"My body with my charge lay down,
And cease at once to work and live."

"FUNERAL OF THE LATE MR. COLE.—The remains of the venerable Mr. Cole, who died suddenly on Sunday last, were interred on Tuesday afternoon at the Walkerville Cemetery, in presence of at least a hundred persons, about half of whom had followed as mourners. The Rev. Mr. Way, Bible Christian Minister, conducted the service, and offered up an appropriate prayer. An address was then delivered by Mr. Thomas Reynolds, from which it appeared that the deceased was born in the city of Chichester on the 2nd May, 1792, that in early life he had been addicted to habits of intemperance, but joined the Total Abstinence Society in 1837. Shortly after this he became a member of the sect called Bible Christians. In 1839 he came with his family to South Australia, where, together with five or six he formed a branch of the society with which his name has since been so closely identified. He joined the Wesleyan Church and officiated as a local preacher; but seceded in 1851 at the time the State grant question was occasioning some dissensions in that body. From that time he was associated with the Bible Christians, and was conducting one of their services when his sudden death occurred.—We learn that the deceased by his perseverance and

ingenuity, acquired the arts of wood and stone carving, modelling, and various other descriptions of ornamental work. He was also to some extent a self-taught sculptor, and we understand that some of his productions were purchased by a gentleman connected with the Philosophical Society of his native city to place in the Museum there."—*Adelaide Observer*.

We cannot help considering the removal of such men as our departed Brother a loss to the church and society in general; but in his case we are saved from mourning as those without hope, doubting not but that he is among those of whom the word of God declares, "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them." As christians let us in hope to greet him again on the shores of immortality,

"Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from his bodily chain.
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love."

"The *Adelaide Times*" gives the following brief account:—

"George Cole, sen., was born in the city of Chichester, Sussex, England, May 2nd, 1792. And although his parents were pious and strictly temperate, he early fell into intemperate habits: he often confessed with sorrow, that at twelve years of age, his intemperate habits were a great grief to his parents. In riper years he became more sober, and settled down in life; he became a member of the Wesleyan society; was soon appointed a prayer-leader; and was often engaged in preaching the gospel; but about the year 1830, he had so far fallen into excessive drinking habits, as to withdraw from Christian communion, and gradually became worse

and worse, until the close of the year 1837. On December 26th, a Temperance Tea Party was held in Chichester, which he was induced to attend, and at the close of which he signed the Total Abstinence Pledge, immediately after he attended divine service, and was soon restored to the Divine favour, and to his position in society, and became a member of the Bible Christian Society, and occasionally officiated in preaching for them. In March, 1839, he with his family left their native city for the colony of South Australia, and arrived here, firmly attached to the principles of Total Abstinence from all intoxicating drinks. He at once united himself with the Wesleyan Society in this city. He, along with five or six others, united in December, 1839, in the formation of the South Australian Total Abstinence Society, and is the first out of that number to be summoned to his eternal home. He has been one of its most zealous members and active officers from its foundation, to the day of his death, and it has been his constant delight to ascribe praise to Jehovah, for the foundation of the Temperance Cause; under its influence he had been restored, and led to the fountain of living waters. He was a local preacher among the Wesleyan Methodists until June, 1851, when he voluntarily resigned his office and membership, and united with the Bible Christians, with whom he continued as a local preacher, and which office he was fulfilling at the time of his departure. He was a good husband, an affectionate father, whose loss is severely felt by his sorrowing widow and children. The last Temperance Meeting in which he took part, was in August last, when the Testimonial was presented to his son, George Wm. Cole. He was a man diligent in business, fervent in spirit—serving the Lord. Thus was an aged servant of God taken away while employed in his Master's work, to a place of everlasting rest."

JAMES HENRY BARNDEN.

The Brethren, James Roberts, and Thomas Edmund Keen, are expected to sail for Adelaide shortly. May the God whom winds and waves obey, give them a safe and speedy passage, and fully prepare them for extensive usefulness in that important field of labour. We are glad to add that the post has at last brought two communications from Brother S. Keen, the first we have received since his arrival in Australia, although he informs us he has posted many. We hope to give an extract in our next.

BIBLE CHRISTIAN MAGAZINE.

OCTOBER, 1854.

D I V I N I T Y .

GOD, OUR FATHER.

"Our Father which art in heaven, Hallowed be thy name." Luke xi. 2.

It is our bounden duty to pray to God, our heavenly Father. This duty is in accordance with the dictates of conscience, and the divine precepts of both the Old and New Testaments. He that made us, commanded us to pray, and to worship him; and all the holy men of God, in all ages, have attended to the discharge of this duty. In the words preceding the text we are informed that our Lord said to his disciples, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." This prayer was uttered by our Lord in gracious condescension to the request of "one of his disciples," who had no doubt observed how frequent and fervent his Lord and Master was in prayer, and his mind being deeply impressed with the necessity and importance of this duty, and with a sense of his inability to perform it of himself, said, in behalf of himself and brethren, "Lord, teach us to pray." Whether he remembered that Christ had instructed them to pray, in his Sermon on the Mount, or not, it is uncertain; but by the time our Lord had ended his prayer, he was ready with the petition in which the rest of the disciples, though silent, seem to concur; "Lord, teach us to pray." Our Lord immediately consented to the request, and repeated nearly the same prayer he had before taught them on the mount, which prayer far exceeds all the human forms which the Jewish doctors had composed for the use of their followers.

Here we see our adorable Lord, the Creator of all things, "visible, and invisible," condescending to teach us how to pray, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." This preface being used in our approaches to the throne of grace, brings to our mind the most lovely ideas of Jehovah's Sovereign power, and unbounded love and mercy; and is calculated to induce us to cherish a humbling sense of our near relation to him, and to kindle in our hearts a holy devotional flame, and melt the heart into tenderness before him. Let us then consider.

I. The relation to us in which God is here represented.

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II. What we are to understand by his "name," and what by "Hallowing" it.

I. The relation to us in which God is represented, is that of a Father: our common and Heavenly Father. "When ye pray, say, Our Father &c."

1. God is our Father by right of creation; for though creation does not precisely imply generation, upon which the relation of a father is founded, yet it evidently implies what is more than equal to it, that is a transcendent act of Almighty power that is able to give being to things that are not; and in this sense God is our Father, and we are said to be his offspring. Acts xvii. 27. As it respects our natural existence, we are produced by the power and wisdom of God. It is true all nature speaks the wisdom and power of its Creator; He created the heavens and the earth, with all their innumerable inhabitants, for wise designs. He created man, marvellously composed of body and soul. "O Lord," saith the prophet, "thou art our Father: we are the clay, and thou our potter, and we all are the work of thy hands." Isaiah lxiv. 8. When we consider man, "fearfully and wonderfully made," with all the noble faculties and powers which he possesses, we may justly conclude that he was made for some higher enjoyment than this world can afford, and though fallen in Adam, yet he is capable of being restored by divine grace to the full enjoyment of the perfect love of God, and of being made meet for the company of seraphs and angels before the throne of God. Our Lord, who is the only pattern of perfection, says to his disciples, "Be ye perfect, even as your Father in heaven is perfect;" that is, ye shall be filled, or be ye filled, with the spirit of him, whose nature and name is love. These words of our Lord contain a promise, as well as a command: they teach us a duty to be performed, and a privilege to be enjoyed; to be filled with the perfect love of God our heavenly Father; then, "as obedient children," let us yield ourselves up to him, in subjection to his authority, humbly praying, "Create in me a clean heart, O God," that we may answer the great design of Jehovah in our creation, in being brought finally to his eternal kingdom in glory.

2. God is our Father by right of preservation; he being the preserver of all mankind, continually sustains them by the same Almighty power which gave them existence, supplying them with all that is necessary to sustain life. It requires the exercise of the same Almighty power to uphold and preserve the world, it did to create it. No man has power independent of God to preserve his own life, or the life of another: and though he break the clods, and sow the seed, he cannot quicken a single grain of corn, and cause it to germinate, and yield its produce at the time of harvest; neither can he prevent blight, or cause the drooping plant to revive, nor put new life into the expiring

animal. No, it is *God* that "preserveth man and beast," and causeth the earth to yield its produce in its season, and crowneth the year with his blessing. He gives life and preserves it. If his supporting and preserving hand that created the world were withdrawn, all would sink into its primeval nothingness. There is not a wheel in the works of a particular and general Providence, but what is wisely moved and governed by the powerful hand of Jehovah; all is kept in proper order by his hand: all working in perfect harmony for the good of man: not only supplying the blessings of this life, but furnishing us with grace to fit us for a better, even a heavenly country. The exercise of his sovereign power, both of providence and grace, in his wide dominion over the whole world, teaches us that we are dependent on him for the supply of all our wants, to bless and prosper the work of our hands; seeing that without his blessing the wisest and most industrious person would not be able to get his daily bread. A right consideration of these important facts, should teach us to trust in God, and to act as faithful stewards of his manifold mercies, in clothing the naked, feeding the hungry, and visiting "the fatherless and widows in their affliction," knowing that we have nothing good, but what we received from God, and that we are indebted to him for our daily bread, the clothes we wear, the air we breathe, our "health and safe abode." It would be unwise to imagine that all things are within our reach, and that we may do as we please with what is entrusted to our care; "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10. The Lord works by means, and helps man by man, in the use of the proper, appointed means. I can describe but a very small part of creation and its usefulness, neither do I profess to understand the whole course of God's providential government; but according to the knowledge I have, every part of creation appears to be perfectly contrived, and formed to the utmost advantage, having its proper use, and nothing superfluous, and all speaks the wisdom and power of its Creator. So also does the whole work of providence, in all its operations, appear to be contrived with admirable wisdom, and the most benevolent design. Even that which may now appear to us somewhat confused and intricate, is, no doubt, perfectly harmonious, beautiful, wise, just, and good. As the act of creation includes omnipotent power, so does the work of conservation, and speaks the tenderness of a merciful, kind, and loving Father, which makes the relation all the more endearing, and the obligation of filial duty still greater. God has in all respects the claims, and authority, and title of a Father, being ever able and willing to act the part of a Father towards us.

Our fathers, "according to the flesh," are very defective often; sometimes for want of ability, and sometimes for want

natural affection, which is not the case with God, whose infinite power, wisdom, and boundless love, far surpass all human understanding.

3. He is our Father by right of Redemption. The disobedience of our first parents brought them and their posterity into that unhappy, miserable state, that their nature is corrupted, and their understanding darkened; but while in this deplorable condition, the mercy of God, so regarded us, that, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. Christ gave his life a ransom, to redeem us from the bondage of sin, and satan; "Ye have sold yourselves for nought, and ye shall be redeemed without money." Isaiah lii. 3. We sold ourselves to work iniquity, but Christ died to purchase our pardon, and to deliver us from our sins, and from all our enemies. Under the law, the near kinsman paid a price for the lost possession of his brother, see Lev. xxv. 25. And our adorable Lord, that he might redeem the world from the bondage of sin, took upon himself our nature, and thus became a near kinsman of the human family, "And thereby," says Dr. Clarke, "possessed the right of redeeming that fallen nature of which he took part;" to purchase for man the forfeited inheritance, and to open the kingdom of heaven to all that believe. The redemption of the world is no less an argument of the wisdom, power, and love of God, than the works of creation and preservation, and justly entitles God to the prerogative of a Father.

4. Neither is the power, and lovingkindness of the ever-blessed God, at all diminished in the regeneration and adoption of the penitent believer into his family; but if possible, it shines forth with more unclouded brightness than in creation, it being the free act of God's mercy on the soul, removing all guilt, condemnation, and sin from the mind, and filling the soul with joy in the Holy Ghost, and with peace through believing. And although God is the Father of the human family, in many other respects, yet in the full, spiritual sense of the word, no man can in truth call God, Father, who is not regenerated by the Holy Ghost, and adopted into the family of God. This new nature in the soul leads those who possess it to think, and speak, and act on different principles from what they did before; being "created anew in Christ Jesus unto good works."

The Hebrews, Greeks, and Romans, frequently adopted persons, by taking them and incorporating them into another family; persons of property who had no children of their own, adopted those of other families, and the child was bound to the person that had adopted him, as if he was his own child, and at his adopted father's death, he became heir to his estate; and all who are brought through grace into the family of God, have

the strongest evidence of their own adoption. Their Father who adopted them, bears a supernatural testimony through Jesus Christ in their souls, by his own Spirit, that they are, born of God, without which there can be no genuine happiness or well grounded hope of heaven. "If any man have not the Spirit of Christ, he is none of his." Romans viii. 9. "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. iv. 6. God does not adopt penitent believers into his family for his own, but for their sakes; not that he may be a Father, but that they may be his children, and "partakers of the inheritance with the saints in light;" so the benefit is all our own; but the love is all his. And while the believer in Christ who bears the testimony that he is a child of God abideth faithful to his adopting Father, the Spirit of God will ever continue to witness his adoption; "Hereby we know that he abideth in us by the Spirit which he hath given us." 1. John iii. 24. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1. John iv. 13. This portion is not an earthly one; but God himself, who is greater than heaven itself; with such astonishing powers, God hath created the soul of man, that nothing less than God himself can be a sufficient and satisfactory portion for his mind; and it is only the genuine believer that can in the proper spiritual sense, call God, Father. Here the disciple of Christ stands distinguished from the children of this world. Having obeyed the gospel call, believed in God his Saviour, and followed his holy example, he experiences Christ in him the hope of glory, through which his mind is kept in a calm and heavenly frame. In every human heart there is by nature a measure of enmity to holiness, and to God, its author. Men seldom see it in themselves, for one effect of sin is to blind the understanding, therefore while in their degenerate state, they do not know themselves; yet their enmity against God is expressed in their outward conduct, by "wicked works." Through the death of Christ, all who believe on him with the heart unto righteousness are reconciled to God, and the enmity of the carnal mind being now removed, the soul is filled with a peace that is sensibly felt, though it cannot be explained by any. The soul now enjoys communion and fellowship with the Father, and with his Son, Jesus Christ, by the power and influence of the Holy Ghost, which is evidenced by a holy life of faith, love, and sincerity. The "children of this world," are often moved by the evil propensities of their uncultivated natures, although not all to the same extent. We have an instance of that in the conduct of the Jews who did not receive the Saviour as the true Messiah; some of them did not persecute nor stone him, while others did, and bore false witness against him; the latter having cherished the evil propensity that they were so governed by it, that there was scarcely a good

principle left in them ; but were full of envious, wicked, bad designs, which is the very nature of the devil. The devil being the first sinner, he is the father of sin, and the fountain from which it flows ; and all who are deceived by him, or partake of his disposition, and act on it, are his children, being partakers of his evil nature. Was it not on this ground that our Lord said to the wicked Jews, "Ye are of your father the devil, for his works ye do?" He knew what a malignant spirit the devil had instilled into their hearts, and the murderous designs against him which they cherished : they went about to kill him, they were the very seed of the Serpent that would bruise his heel, and were the instigators of his crucifixion. They were not the children of regeneration.

5. We shall find no other name that would inspire us with that confidence, and with such feelings as this of father, which naturally calms our fears, and inspires hope and courage. "If ye then being evil," saith our Lord, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit unto them that ask him." Parents after the flesh love their children, listen to their cries, and forgive their faults, and so far as in them lies relieve their wants ; but parents expect to be obeyed, and so does God, and we have no title to his mercy unless we do obey him.

6. As God bears the relation of a father to us, so that relation is in a sense universal. He is our common father, the father of the human family, of whatever tribe, or colour, profession, or denomination, inasmuch as all are equal partakers of the common benefit of creation and preservation, yea, and in the privilege of redemption, as the value of the price paid, and the efficacy of the satisfaction made, is a sufficient ransom for all. But it must be remembered that God is in a more proper sense the father of all that believe in him, keep his commandments, and partake of his nature in their hearts. We are taught to say *our*, and not *my* father, thus admitting the duty of universal love to all mankind ; and it is incumbent on us to extend our prayers for all people, not only for ourselves and our friends, but for our enemies, persecutors, and slanderers, that the Lord would turn their hearts and save their souls. To act consistently, we should exercise the true spirit of philanthropy, in imitation of God's universal providence ; who causeth the sun to rise on the evil and the good, and the rain to descend both upon the just and the unjust ; at the same time we should more particularly love the children of God, they being members of the same family, and perhaps of the same religious society.

7. God is represented to us as our Heavenly Father, "Our Father which art in heaven ;" heaven being in Scripture called his dwelling place ; 1 Kings viii. 49. "Thus saith the Lord, heaven is my throne, and the earth is my footstool." Isaiah

lxvi. 1; "Do not I fill heaven and earth? saith the Lord." Jer. xxiii. 24. He fills all time and space, but heaven is said to be the distinguished place of his habitation, and the throne of his divine majesty, and though his presence cannot be excluded from any place, yet it is more particularly displayed in heaven, where saints and angels always behold his face in glory. His presence is in every place; he knows our down-sitting, and our up-rising; he is about our path and about our bed; he understandeth all our thoughts, and spieth out all our ways! There is no time or place, no action, word, or thought, hidden from him. He is said to draw near to good men; he is present with them, and is their help in time of need; while he is said to depart from them that offend him. He is said to be in heaven. There from his throne in glory he issues the decrees of his providence, lays open the purposes and designs of his sovereign will, and there shines forth in the fulness of his glorious and ever-blessed majesty and perfections without a cloud.

8. There is nothing more soul-reviving than the consideration of our Father being in heaven, and an experimental knowledge of him by the power of the Holy Ghost operating in our hearts, working in us to will and to do of his good pleasure; weaning our affections from the world; inspiring us with zeal, earnestly to contend for an inheritance with the saints in the kingdom of God. For our encouragement, the Saviour said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 1—3. These declarations and promises left on record should raise our thoughts and expectations from earth to heaven, with exalted views of our ever-blessed Father, Lord, and Saviour, and a humbling sense of the distance between the creature and the Creator,—between his sovereignty and our dependence,—between our weakness and his strength,—between his purity and our need of his purifying grace,—

"To cleanse and keep us clean."

If we had to worship God under the idea of a severe judge, it probably would have filled us with dread, and driven us from our duty in despair; whereas now we have all possible encouragement to approach the throne of his grace; for the very name of father carries endearing affections in it, and nothing could be better adapted to encourage us to come with our petitions before the throne, and to give us at the same time grounds of hope and assurance of his favour, and all possible encouragement, than the idea that the God we approach is our

Father. The very name of father oftentimes moves compassion, beyond any other name; and what may we not expect to receive from our heavenly Father, that is consistent with his holiness, when we pray in faith unto him. He is rich in mercy, and the fountain of life and every blessing. He looks from heaven, and beholds all the sons of men; and considers that they are all the works of his fingers. All their ways, their motives, and their wants, are well known to him. He is "no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." "He that spared not his own Son, but delivered him up for us all; how shall he not with him also, freely give us all things?"

That we may breathe the acceptable prayer before the throne that prevails with God, we must come in the full exercise of lively faith in the promise, taking hold on the arm that conquers all,—

"The faith that conquers all,
And doth the mountains move;
That saves whoe'er on Jesus call,
And perfects them in love."

"Without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him."

9. This relation of God toward us should fill us with reverence and filial fear, and a determination to glorify him in all things; for father is a name of authority as well as affection, and deserves the utmost respect. By its authority it commands our fear, and by its affection it engages our love. This fear and love God requires of his children, "If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts." Mal. i. 6. If we love and fear God as our father, we shall be disposed to honour him by keeping his commandments.

The consideration of the respect due to a father, will dispose us to be thankful to such an ever-blessed Father, and to praise and glorify his holy name. This will appear reasonable if we consider the value of the blessings which we receive from his hands. It was he that first breathed life into man; it was he that animated this well-formed clay with a rational soul, the offspring of God, the Father of spirits. It was he that gave him a capacity for contemplating and adoring his Maker. It is in him we live, and have our being. It is he whose watchful providence conducts us through a world of temptations, vanity, and sin, to bring us safe to heaven. It is he who refreshes us with "the comforts of the Holy Ghost" while on the way to glory; and we may say with holy David, "Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm ciii. 1, 2.

10. This appellation teaches us to cultivate a christian spirit in the discharge of our duty; and in sincere fellowship to desire and ask for our brother what we desire and ask for ourselves. We should ever remember that we are all linked together by the common ties of nature, and still more so, if "born again" of his Spirit, by the sacred bonds of faith and love; and therefore, all mankind are entitled to a share in our affections, and ought to be remembered in our prayers. We should ever be mindful of our connexion with "the household of faith;" we are their fellow-members, and as such we are bound to sympathize with them upon all occasions, more especially ought we to be disposed to do so as often as we say, "Our Father which art in heaven, hallowed be thy name," whether in public or private.

What satisfaction it must afford us, to learn from God our Saviour himself, what words, and in what manner he would have us to pray to him, so as not to ask in vain. Do we sufficiently consider the use and value of constant, faithful prayer, and of the spirit in which it should be offered up? Do we so feel its importance, as to be induced from our hearts to say, "Lord teach us to pray?"

The prayer taught even by our Lord himself, may be repeated without profit to us, unless we are divinely instructed in the manner, and influenced by the spirit of true devotion. These considerations ought to stimulate us gratefully to acknowledge his mercies, and to worship him with reverence and godly fear.

II. What we are to understand by the name of God, and what by hallowing it.

1. By the name of God, we are to understand himself, his most glorious attributes, and all that essentially belongs to him; and by which he is infinitely distinguishable and exalted above all other beings in heaven and earth. We give names to things that we may better distinguish them one from another, by conveying us as clear an apprehension as possible of their nature; but God is a being so transcendently great and glorious, above all other beings, that the whole force of words are insufficient to describe his absolute holiness, his eternal perfections, and his boundless mercy; and yet all that is necessary to be known of him, may be known in the proper use of the appointed means; for the love of God was so great that he condescended to make himself known to the sons of men by name, and saith, "I am the Lord, that is my name," Isaiah xlii. 8; and Christ said to his disciples, "Ye call me Master and Lord; and ye say well, for so I am." The Lord God Almighty descended in a cloud, and stood on the mount Sinai, and there interpreted his name to Moses,—“And the Lord passed by before him, and proclaimed the LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and

sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." Exod. xxxiv. 6, 7. And the holy prophets and apostles speak of him under several amiable titles, denoting his eternal existence, almighty power, wisdom, justice, mercy, truth, and love, with the rest of his glorious attributes, all of which are inseparable from his ever-blessed nature and name, infinitely perfect, pure, and holy. All that can possibly be understood as relating to his name and nature, is absolutely pure, holy, and perfect; therefore the Lord himself, who, possessing all possible perfections, is "God over all," glorious, and "blessed for evermore;" the true and living God, worthy to be adored by men and angels, should be worshipped by all the human family in spirit and in truth.

2. What we are to understand by hallowing the name of God. (1.) The word hallow, signifies to render, or to pronounce holy; but God's name being essentially holy from eternity, and perfect in every possible degree, it is not possible to receive the least addition of holiness by any act of ours, neither is it in the power of man nor angels to add to or diminish therefrom. All his glorious perfections he possesses independent of feeble man, or of seraphs near the throne; for men and angels derive their happiness and holiness from him, and are wholly dependent on him every moment; therefore it was for our good that the Lord God made it our duty to hallow his name, as a proof of our gratitude, obedience, and love to him. So the benefit is all ours, and all the glory his.

(2.) That we may hallow the name of the Lord as we ought, we must know him; must have an experimental knowledge of his power to save from all sin. We cannot fully sanctify the name of the Lord God in our hearts, till we have obtained a change of heart; for an evil tree cannot bring forth good fruit. It is true, some people suppose that they in their hearts hallow his name, while in their lives they dishonour him; but that we know to be impossible; for if the fruit be evil, the heart is not pure. It concerns us all to take heed that our hearts are right with God, that a real work of grace be wrought in us by the power of the Holy Ghost, that we may bring forth the fruits of righteousness, to the honour and glory of God.

(3.) It may signify a confidence in God, as we cannot hallow his name, unless we have a confidence in him. Considering him as he is, infinitely wise, holy, all-powerful to support us, and good and wise in all his ways, and holy in all his works; that he created the world by his power, and governs it by his gracious providence, we profess to believe that nothing happens to us by chance; that the hairs of our head are numbered, and that no evil can befall us without the knowledge and permission of our Heavenly Father. But it is one thing to confess all this

with our lips, and another, and a much greater thing, to believe it in our hearts, so as to be properly affected thereby, and to acknowledge God in all our ways, as infinitely wise, good, and gracious; and to sanctify him in all our thoughts, and desires, and wishes, and studies, with pure motives to glorify his name; yea, not speaking as though we were wiser than God, by complaining of our lot, and murmuring with impatience under our tribulations, saying, "Had my lot been cast in such happy circumstances as those of some of my brethren, I would have glorified God and revered his name in all things in some good degree."

(4.) The worship of God is both internal and external; and that both may be acceptable to the Almighty, we must worship him in spirit and in truth; not in the deadness of the letter, but with life and power, flowing from a sincere, single heart; not a mere lukewarm recitation of a form of words, but in the Holy Ghost. Brethren, our sincere desires must be presented in humble, fervent, faithful supplications before the throne of grace, in the name, and through the merits of Jesus Christ, with a heart open to receive the blessings of his grace, while at the same time we desire and pray that the name of Jehovah may be hallowed; that is, celebrated and revered, and extensively made known, as holy and reverend, that it may be revered by all the human family; in every part of our worship expressing our desires that the name of God may be honoured, that his kingdom may be established, and that his reign may extend and prosper from pole to pole, that all may be subject unto him, honour him, keep his law, and glorify his holy name.

(5.) We hallow the name of our Creator when all our motives are pure, and we have an eye to God's glory in all that we say or do; and when our family worship, secret prayer, and public worship is rightly performed, purely to the honour and glory of God, and all our deportment of life whether we buy or sell, or whatever we do, is all done to the glory of God. We honour him with our lips when we mean what is right in all we say, and speak the truth from the heart, and speak those things which are meet to minister grace to the hearers, suppressing every rising evil in our thoughts and tempers, and regulating all by the grace of God, so that the beginning, continuing, and end of conversation be the honour of the Lord.

(6.) If we honour God's holy name, acknowledging his perfections, and sincerely worshipping him, must it not be a profanation of the sacred name to deny or call in question any of his attributes; or to question the authority and truth of divine revelation? But I fear that it is the case with some men, who, though hardly furnished for common conversation, are ready with their sceptical queries,—“How do you prove the authority of the Scriptures? and that they were given by inspiration?”

How do you reconcile such and such like difficulties? and how do you account for such mysteries, which," say they, "we call nonsense!" These are some of the liberties taken by some, and is it not calling God's veracity and wisdom in question; making it a matter of dispute, whether Moses and the prophets and the apostles were men sent by God or not? Is it not profaning his holy name, which ought to be always revered, and never used carelessly or irreverently?

3. Too many who bear the christian name, dishonour God with their lips, and in their lives, by the great levity of the present age. Solemn and sacred things are thrown by, or treated with dishonour. The religion of Christ ought to warm the heart and influence the practice of its professors: but in some it is very shallow, a plausible politeness to serve a turn, and is put off and on as easily as our clothes. How often is the public worship of God almost deserted! and what wonder? since a party of pleasure, the dropping in of a friend, the luxurious meal, or any trifling thing is deemed a sufficient excuse for our absence from the worship of God, at the hour appointed for class-meetings, prayer-meetings, the public means of grace, and the family altar, where the name of God should be honoured!

4. By whom is his name to be hallowed? Too many, it is to be feared, through fear of exposing themselves to the imputation of singularity, and of being censured as hypocrites, forbear to rebuke, and to express their disapprobation of those many ways in which God's name is dishonoured. It is the duty of every man to vindicate the character of his fellow men, so far as he justly can with a clear conscience to the honour of his Creator; but it must be more so the duty of every christian to defend the honour of God his Saviour, particularly so, as those who profane it may probably construe our silence into approbation. And now that genuine piety is a thing comparatively so rare, all the disciples of Christ should do all that in them lies to honour the name of God. They should display the Christian banner high, and wave it wherever they go, among rich and poor, seeking the honour that is from God. Mingling prayer and faith in him with all they do, "speaking the truth in love," from the heart, and under the influence of the Holy Ghost, they should take a full stand against sin, declaring open war against all the powers of hell, and all unrighteousness of men; considering themselves in duty bound to shine as "lights of the world," and as accountable to God for every neglect of duty, as well as all backwardness in supporting and defending the cause of God. Therefore, let "every one that nameth the name of Christ, depart from all iniquity, be valiant for the truth," and shine "as lights in the world," and the word of God will run and be glorified, sinners will be saved from their sin, God's name

will be hallowed and glorified, and our souls will be blest, sanctified, and eternally saved. Amen, and amen; so be it; let God's most holy name be honoured and glorified in time and eternity.

WILLIAM HILL.

THE RIGHT IMPROVEMENT OF AFFLICTION.

Job xxxiv. 31, 32,—“Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not, teach thou me; if I have done iniquity, I will do no more.”

THIS world is a world of trouble: “Man that is born of a woman, is of few days and full of trouble.” “We dwell in cottages of clay, our foundation is in the dust, we are crushed before the moth,” Job iv. 19. This world has sometimes been called, “a vale of tears.” Trials come into all your dwellings; the children of God are not excepted: there is a need be that you be in many temptations. “Count it not strange when you fall into divers temptations, as though some strange thing happened unto you.” If this be so, of how great importance is it, that you and I be prepared to meet it. The darkest thunder cloud only covers the heavens for a time. “Surely it is meet to be said unto God, I have borne chastisement. I will not offend any more: that which I see not, teach thou me; if I have done iniquity, I will do no more.”

From these words, I would desire to show you the right improvement we should make of affliction.

I. The threefold improvement of affliction.

II. The meetness for it.

I. Verse 31, “Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more.” The first improvement of affliction is *submission*. It is the temper of one who justifies God: “I have borne chastisement.” This was the feeling of Daniel in the midst of the affliction which God brought on Israel. This is shown in Daniel ix. 7, 8, “O Lord, righteousness belongeth unto thee, but unto us confusion of face,” &c.; verse 14, “Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.”

You will notice then in all this, that Daniel accepts of the punishment of his iniquity. The same thing you will notice in the 9th chapter of Nehemiah and the 33rd verse, “Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.” The same thing you will notice in the 26th of Leviticus, 40th verse, “If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they have trespassed against me, and that also they have walked contrary unto me.” And then,

middle of 41st verse, "If then their uncircumcised hearts be humbled, and they accept of the punishment of their iniquity," &c.; to the end of the chapter. God here says, if they accept of the punishment of their iniquities, he will remember them. Now, this is the first improvement you should make of affliction. How different this from many of you; you do not accept of the punishment of your iniquities; your heart rises against God. 1. In your thoughts. 2. In hard words. The man begins to blaspheme God; he says,—God is a tyrant—could God not have spared my child? This is what is spoken of at the pouring out of the fifth and sixth vials. These are their words in hell; when God pours out his wrath, they will blaspheme him. There is still a third way, and that is in your actions. Your words are not only against God, but your actions are against him. If I could lay bare your hearts, you would see such complaining—such anger against God, that you would see the truth of what I am saying. Remember, it is right to learn contentment. What right have you to complain? What right have you to challenge God's dealings with you? If little children were to take it upon them to decide upon the proceedings of both houses of parliament, what would you think of it? And what right have you to challenge God's government? We should say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

2. The second improvement of affliction is, *humble inquiry into God's meaning*; "What I know not, teach thou me." This is the proper improvement of affliction. This is the way in which Job himself received his trial. Job x. 2, "I will say unto God, Do not condemn me: show me wherefore thou contendest with me." The same you will notice in the 23rd chapter, 3rd verse, "Oh that I knew where I might find him! that I might come even to his seat? I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered for ever from my judge." You will notice that Job was to be made acquainted why God dealt thus with him. The same was the case with Joshua, 7th chapter, 6th verse, "And Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of Jordan! O Lord what shall I say, when Israel turneth their backs before their enemies? For the Canaanites, and all the

inhabitants of the land, shall hear of it, and shall environ us around, and cut off our name from the earth. And what wilt thou do unto thy great name?" When affliction came, Joshua waited for an explanation. This also seems to have been the case with the apostle Paul when he said, "Lord, what wilt thou have me to do?" Brethren, the opposite of this is very common among you. When God sends affliction into an ungodly family; when God takes away a child, or lays a father on a bed of affliction; do they inquire at God why he did it? Ah! you despise the chastening of the Lord. Brethren, it is a fearful thing not to ask God's meaning in affliction. It is his loudest knock, and often his last. The same thing happens with God's children. You have been loving some idol—some secret sin—some secret lust, and God afflicts you. Do you ask an explanation? The same thing takes place in a church. The members are unholy, &c. Then perhaps he afflicts it as he did Laodicea. Do we seek an explanation? Ah no! This is what this town should do in its poverty.

3. There is a third improvement of affliction, that is, *the forsaking of sin*: "I will not offend any more." "If I have done iniquity, I will do no more." God's great design in affliction is to make you forsake your sin: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," Prov. xxviii. 13. This was God's way with Manasseh: so it should be in all affliction. God afflicts you, that you may cast away your sin; you will not hear his voice of mercy; you will not hear his voice of love: but he brings you under the rod, in order to bring you into the covenant. How often does it do the contrary? I have seen a drunkard afflicted, and he went deeper into sin—farther away from God, "Ephraim is a cake unturned." There are some among you, that remind me of an aged tree that has been struck with lightning, and now stands stript of its leaves, a monument in the earth. So are many of your families. I tell you, brethren, if mercies, and if judgments do not convert you, God has no other arrows in his quiver.

II. The meetness of inquiring into God's reasons of affliction.

1. It is meet, because *it is God that is dealing with you*. This affliction in your family, this affliction with yourself, is from God. "Who hardeneth his heart against God and prospereth?"

2. It is meet, because *this is God's meaning in your affliction*. God's meaning is, to save the unconverted, and to sanctify his own. I believe, that every time the sun shines into your dwelling, it is meant to make you turn unto God; and it is the same with affliction: it is meant to make you turn to him; or if you be a child of God, every affliction is meant to make

you cast your idols to the moles and to the bats, and to turn to God.

3. It is meet, because *God can destroy*. You know brethren, that the same hand that afflicts can destroy. The same hand that kindled the burning fever in your breast, can kindle up the flames of hell for you.—Amen.—M' CHEYNE.

INFLUENCE OF GODLY CONVERSATION.

He that hath his conversation in heaven, is the profitable Christian to all about him. When a worldly man will talk of nothing but the world, and a politician of state affairs, and a mere scholar of human learning, and a common professor of his duties; the heavenly man will be speaking of heaven. O how refreshing and useful are his expressions! How his words pierce and melt the heart! How doth his *doctrine drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, while his lips publish the name of the Lord, and ascribe greatness unto his God!* Is not his sweet discourse of heaven, like the precious ointment, which being poured upon the head of Christ, filled the house with odour? All that are near may be refreshed by it. Happy the people that have a heavenly minister! Happy the children and servants that have a heavenly-minded father or master! Happy the man that hath a heavenly companion, who will watch over thy ways, strengthen thee when thou art weak, cheer thee when thou art drooping, and comfort thee, with the comfort wherewith he himself hath been so often comforted of God! This is he, that will be blowing at the spark of thy spiritual life, and drawing thy soul to God. Come to this man's house, and sit at his table, will he not feast thy soul with spiritual food? Travel with him by the way, and will he not quicken thee in thy journey to heaven? If thou wrong him, he can pardon thee, remembering that Christ hath pardoned his great offences; if thou be angry, he is meek, considering the meekness of his heavenly pattern. Or if he fall out with thee, he is soon reconciled, when he recollects, that in heaven you must be everlasting friends. This is the Christian of the right stamp, and all about him, are better for him.—*Crowdson's Baxter's Saints' Rest.*

B I O G R A P H Y.

MEMOIR OF FLORENCE HOSKING.

The subject of the following memoir, whose maiden name was ROWE, was born in one of the most western parishes of Cornwall, in the year 1772. Her parents kept a farm in that locality, but her father being much addicted to drinking, they became greatly reduced in circumstances, and after a lapse of years, she removed with her

parentsto Porthleven, which is a small village situate between the two far famed (south and southwest) extremities of land, known by the names of the Lizard point, and Land's end, and may be said to be in the curve of Mount St. Michael's bay. It has a fine quay and bason, and coasting vessels of heavy tonnage can ride there safely at high water. A considerable quantity of coal and timber are imported, and china clay &c., are exported at the port. The population is about 500, and is chiefly supported by the fishery, as a quantity of Mackerel, Pilchards, Hake, and other fish, are taken on that coast. The Bible Christians entered into the village at an early period of the Connexion's history, and their labours were rendered a great blessing to many souls. Florence, who had been under some awakenings of the Spirit of God, but had grown very cold and indifferent, and seldom if ever now attended a place of religious worship, was invited one Sabbath morning by Br. Thos. Matthews, (one of our class leaders) to attend the meeting with him, with which she complied, and from that time she became an earnest seeker of salvation, and on the New-year's-tide of 1843, she was converted to God, an account of which, was inserted in your Magazine for June 1845, with some information of an inscrutable providence in relieving her from a state of lameness, from which she had been suffering for several years, but was cured in the chapel, on the first Sunday in the month of July, 1844.

The following is a verbal copy of the circumstances of the case.

REMARKABLE CURE OF LAMENESS.

FLORENCE HOSKING, the person on whom this cure was effected, is a member of the Bible Christian Society at Porthleven, in Cornwall, and is now in the 72nd year of her age. About eight years ago she was knocked down by her own son, and falling with her head against the door, she was deprived of her senses, so as not to know what took place afterwards; and therefore cannot tell whether it was her son, or son-in-law, that inflicted the injuries of which she so long suffered. The friends who came to her assistance found her apparently dead; but after about two hours they saw symptoms of returning animation, and presently she recovered her senses. She was then raised from the floor, but found she could not stand; and then it was discovered that she was crippled. In about three weeks, Canon Rogers, of Penrose, sent Doctor Daniels of Hestone to see her: and from him she received the painful information that even if she had been a girl of twelve years it would have been impossible for her to recover the use of her leg; and that neither himself nor any other medical man could do her any good. So she remained lame up to the first Sunday in July, 1844, and so lame for three years, as to oblige her to walk with two crutches, with her leg in a sling. After this she contrived to walk with a crutch and stick, dragging her leg after her on the ground. Two years ago last New-year's-tide, she was converted to God, and for some time went on her way rejoicing; but on *Saturday*, July 6th, 1844, her mind was greatly clouded, and she was led to cry earnestly to God, not only through the day but through the night; and while thus crying, she states that a light shone around her, and she heard a voice saying distinctly, "Arise, arise, arise, go down to my Gospel house, and I will heal thee there this day." But she said, "Lord, why cannot I be healed here?" With this a cloud came over her, and some one seemed to say, "If I heal thee here, the people will not believe." She then cried to God again, and presently a light appeared as before, and again she heard the voice saying, "Arise, arise, arise, go down to my Gospel house, and I will heal thee there this day." She then got up, and begun to prepare to attend the monthly meeting; but in attempting to go out at the door, she was thrust up against it, as if by an invisible power; and for some time could not move off. But crying to God for help, her faith began to increase, so that she could say in confidence,—"Get thee behind me satan," and instantly was enabled to proceed on her way. When she got to the chapel door, she made no attempt to go in,

supposing the door was locked, as the people were not come; but while she stood there, some one seemed to say, "Why do you not go in?" She then put her hand to the door and it flew open; so in she went and fell on her knees: and when the friends came to the meeting, she told them that there was a great work for them to do that day;—that the Lord had given her faith, and had promised to give them faith also. During the meeting she felt as if the cords of her leg were loosening; and in a little time, while the friends were praying, she felt as if she was healed, and spoke to that effect. But the friends it seems did not believe, and went home, leaving her in the chapel, where she remained till the afternoon service. After the friends had left, she got up to see if she could walk, and to her great joy, found she could. When the people came to the afternoon service they said, "Well are you healed or not?" She said, "Clear the way, and you shall see;" and walked to and fro the chapel before them. Still they were doubtful, and thought she was light-headed: and when the service was concluded, she went off shouting, leaving crutch and stick behind, and has never used them since, though she has walked miles in different directions. The above is given chiefly in her own simple, and unadorned style, and whatever may be thought of some of the particulars detailed, the main fact, that she was once lame, and can now walk, cannot be doubted; or if doubted, can be attested by hundreds of living witnesses, as well as the woman herself.

Having, in compliance with the request of some of my brethren in the ministry forwarded the above, I must leave it with you to make what use of it you may think proper.

I am,

Dear Brother,

Yours respectfully,

M. ROBINS.

Many are still prepared to testify the truth of the foregoing statement, as from the hour she was cured, and to the day of her death, a period of nearly ten years, she has walked without crutch or stick.

The cause of God lay near her heart, and though her circumstances were very limited, being chiefly supported by the members of her own family, and her christian friends; yet she always took care to subscribe thirteen pence per quarter, and twopence to every collection, and when some of the friends have told her that she must not distress herself, by giving more than she could afford, she replied, "If my religion be not worth a penny per week, it is worth nothing at all." Her mind would be greatly exercised as the quarterly visitation of the society drew near, and if she had not the amount she wished to give, she had recourse to private prayer, and she was sure to obtain the money by the time the tickets were renewed. Sometimes she has left her house for the chapel, and has received money on the road, before she arrived at the Sanctuary; and at other times, it has been left in her house by some unknown friend.

I recollect visiting her about two years ago, when on a missionary tour, and she related the following circumstance to me.—"As I was lying in my bed the other day, and thinking how I should be disappointed, I was also praying that the Lord would help me to give something to the collection, and I felt a pressure on the palm of my hand, and when I opened my eyes, Glory be to God, there was a sixpence, but I saw no person; so I had sixpence to give to the collection. Praise the Lord, O my soul!"

She often praised the Lord that she was called from her backsliding state, and was not ashamed to confess Christ wherever she went. She was invited by a Lady on one occasion, to attend a religious service at the Established Church, at the close of which the Lord's Supper

was administered, and when the clergyman presented the cup to her, saying, "The blood of our Lord Jesus Christ &c," she began to shout aloud for joy. All present were struck with astonishment, and the Lady said, "Florence, you must keep it to yourself." "Oh! I can't" she said. The minister and all present seemed much alarmed, and said she was deluded; but Florence said she was not, for the Lord had healed her, body and soul, and had given her the true light and if she could not be allowed to shout his praises she must "bide away."

She exercised great confidence in God, and often said she was determined to go all the way to heaven. She spent a good deal of her time in private prayer and reading; as she had been deprived of her husband for many years, and lived the greater part of her widowhood in a small house by herself. She would often say that her time was growing short on earth, and she must redeem it. Secret prayer was her delight, and like Jacob of old, she wrestled till she obtained the blessing. She was a member of Br. Matthew's class, but of late, on removing nearer the chapel, she has met with Br. Nott, and both those friends give a cheering testimony in her behalf. Many say she was a great miracle of mercy, and a pious woman. She used to say she hoped the Lord would not permit her to suffer very long in her last illness, for she did not wish to give her neighbours trouble; and said she, "I am not prepared to hire a nurse." In this respect, she was favoured, for she was not confined to her bed but for a very short period. She was much weighed down with age, it is true; but she was hurried to her long home by a paralytic seizure. She was visited by several Christian friends. Br. Nott visited her on the Wednesday and Thursday, and found her quite composed and triumphant in Christ. I visited her on the Wednesday, and it was a gracious season while we united in prayer. She said she had nothing in which to confide, but in Jesus Christ, and this took away all the fear of death; she was waiting for her change, and all was well. About one o'clock on Friday morning, January 20th, 1854, she sweetly fell asleep in the arms of the Saviour, without a struggle or groan, in the 82nd year of her age.

Her death was improved by Br. B. NOTT, on Sunday, February 5th, from Rev. xxi. 25, "For there shall be no night there." This text was chosen previous to her death. Many attended, and we hope the solemn occasion was rendered profitable to them. May we all die the death of the righteous, for Christ's sake.

JAMES MOXLEY.

MEMOIR OF MARY ROBERTS.

MARY ROBERTS, whose maiden name was RULE, the subject of this brief Memoir, was born in the year of our Lord, 1797, in the parish of St. Keverne, in the Helstone Circuit, in the County of Cornwall, of honest and industrious parents, who had a large family, three sons and six daughters. Their mother was a pious woman, a member of the Methodist society for many years, who endeavoured no doubt to train up her Children in the fear of the Lord. Mary was of a sober turn of mind, and did not run with the giddy multitude to

do evil as many do, yet she lived without hope and without God in the world many years. She was piously inclined in her youthful days, and attended the worship of God in the Methodist Chapel where her mother used to meet; and she also joined the society; but I do not understand that she enjoyed the liberty of the gospel at that time, or if she did, she fell from grace and left the society.

In the nineteenth year of her age, she became acquainted with WILLIAM ROBERTS, and in the twenty third year of her age they were married. William was a sober, steady man, who attended our meetings at Ponsongath, which were then held in an old barn; and I gave him a note of admittance into society in the year 1832, when myself and Br. T. Green travelled in the circuit. Some time after he was truly convinced of sin, and soundly converted to God, and has been a steady, persevering member of society from that time to the present, and is still pursuing the road that leads to heaven, that leads to God.

As there was a movement at that time at Ponsongath, and souls were brought to God, the friends felt disposed to build a chapel. A spot of land was secured for the purpose, a chapel built, and Br. Roberts and others greatly assisted us in the building. The Brethren, Morris and Green, with myself were at the opening of it, in the year 1833. Since that period many souls have been born there. To God be all the praise.

Mary attended the means of grace at the chapel, which was near their house, and for several years she was only a hearer of the word till, as her husband says, in the year 1843, when she was wrought upon by the Spirit of God more fully, and saw her wretched, miserable, and undone state; she now felt that she was a sinner, exposed to the wrath of God, and that if she died in that state, she should be turned into hell with all the nations that forget God. She then began to seek the Lord with full purpose of heart, by prayer and faith in the once crucified, but now exalted Saviour; and it was not long before she found peace with God through our Lord Jesus Christ, who died for our sins, "and rose again for our justification." She could now say,

" My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

She now joined our society at Ponsongath, and has continued a steady member from that time till she breathed her last.

She delighted in reading the Bible, and the memoirs of the faithful dead in our Magazine. Her attachment to the heralds of the cross was sincere and affectionate. She always made them welcome guests at her house, and was delighted with their singing, conversation, and prayers. She did not shout the praises of God, as many of his children do, neither did she feel any thing against those that did; but she nevertheless did,

" In silent awe adore,
The riches of his grace."

I have known Mary Roberts for many years, and we have had many

meetings together; and as this is the fifth year I have travelled in the circuit at different times, I have had many opportunities of conversing with her about the good old way. I always considered her to be a sincere follower of Jesus.

The Sunday night week, before she died, my appointment was at Ponsongath chapel, and she was there, and enjoyed the lovefeast with us after preaching, which was the last means of grace she enjoyed in this world. The next day as I was going to my appointment, having to pass the house I called to see the family. She was washing, though complaining of having a pain in her head to which she was subject. The same evening she was taken very ill indeed. She caught cold after washing. I called to see her the next day, but the doctor had left strict orders that no one was to talk with her, she was so very unwell in her head; and as I was about to leave that part of the circuit I saw her no more, as her illness was of short duration, only eight days. Her class-leader saw her several times during her illness, talked and prayed with her, and says he had no doubt but all was right, and if the Lord were about to take her from time into eternity that she would go safe home to glory. Just before her departure, her sister asked her if she had a hope of heaven, "Yes," she replied, "a strong hope; praise the Lord.

‘O! Glorious hope of perfect love,
It lifts me up to thine above,
It bears on eagles’ wings;
It gives my ravish’d soul a taste,
And makes me for some moments feast,
With Jesu’s priests and kings.’ ”

After this she spoke but little, and was soon gone from time into eternity. She was taken ill on the 16th of January, 1854; died the 24th; and was interred in St. Keverne church yard on the 27th, "in sure and certain hope of the resurrection to eternal life." Her husband has lost a good wife, her children (three sons and six daughters,) have lost a loving mother, and the church a kind friend; but our loss is her gain.

I improved her death when I came around to that part of the circuit on the 12th of March, to a crowded congregation. A gracious influence was realized; and one cried aloud for mercy. We had a meeting the following night and two more cried for mercy; and since her death seventeen have been hopefully converted at Ponsongath, and several at Treggidden: to God be all the praise. They all are standing fast in the liberty wherewith Christ hath made them free. May the Lord keep them faithful unto death; and may the readers and writer meet them all in heaven to praise the Lord for ever. Amen.

F. HAYCRAFT.

MEMOIR OF JOHN WEBBER.

Death being irrespective of age, rank, and station, has torn from our circles those who would have been useful in the church, apparently, and carried them where "they rest from their labours and their works do follow them."

JOHN WEBBER, the subject of the following sketch, was born at Morchard Bishop, Devon, November the 10th, 1832, of moral parents, who were attendants of the Established Church. The former part of his life was spent in artfulness and play; but by the death of a brother, he was brought to feel the weight of guilt, and the awful consequence of longer insulting God. He then made a full surrender, gave his heart to the Lord, and his hands to the Wesleyans, who then preached at Morchard Bishop, and with whom he continued as a member until they left the place. He then joined the Bible Christians, both as a member and a Local Preacher, and was beloved by the members as a class-mate, and the congregations as a preacher.

While health permitted he discharged his duties we believe faithfully, which won for him the esteem of both old and young, rich and poor, and even the gay and giddy. Br. Webber was consumptive; he was laid by from work three months, but was confined to his bed only one day. During his illness he was visited by Ministers and friends, who found him at times tempted, but invariably peaceful, composed, and resigned, often saying,—

“Not a cloud doth arise, to darken the skies,
Nor hide for a moment the Lord from my eyes.”

Sometimes he would say, “What should I do now but for the religion of Jesus! How supporting it is in this last moment of conflict. Tell them I am not afraid, all is well.” “I hope,” said he, in speaking of his funeral sermon, “it will touch the hearts of my old companions, and that there may be a mighty shaking among them.” Death was a welcome messenger to him; still he did not murmur at its stay, or wish his sufferings less. He met it agreeably, on the 10th of February, 1854, in the 22nd year of his age: his happy soul was carried far beyond this vale of tears and sufferings, to the saints’ happy abode, where he now basks in the sunbeams of eternal day, having in possession “the fulness of joy,” and “pleasure for evermore.”

His death was improved from a text chosen by himself, Job xiv. 2. “He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not,” to a very large and attentive audience, composed of persons of various ages, rank, and station; except when a fit of weeping broke the stillness and solemnity. Since his death another brother has joined Society, and others of his family and friends are greatly affected. May they all, with the reader and writer, meet him in heaven, to dwell in the immediate presence of God for ever.

A. A.

M I S C E L L A N E O U S .

PERSECUTIONS OF THE COVENANTERS.

At the present day when Nonconformists sit quietly under their own vine and fig tree, worshipping God according to their conscience; rather lukewarmly it must be confessed, but still, doing as they please in the matter,

they are too apt to forget or entirely to ignore the persecutions of their Nonconforming forefathers. Dissenters of the present day are still fettered in many particulars, not of any great moment it is true, but still sufficient to

show the jealousy with which they are regarded by a pampered Church, itself confined within the narrow limits of creed and practice, prescribed for it centuries ago. The cry so prevalent in certain quarters, "The church in danger!" may, perhaps, be best answered by a reference to the persecutions inflicted on our Dissenting fathers in the days of the Stuarts. The horrible barbarities inflicted on Nonconformists in Scotland, by the civil power in connection with the Established Episcopal Church, for ever blocked up the progress of that Church in Scotland; therefore we consider the faint glimmering of liberty for the Established Church, the almost imperceptible loosening of the hold of the State on the Church, to be productive of good. The Church freed from the trammels of the State would become a powerful and glorious agency for good, the favoured instrument, perhaps, of a great revival of religion.

The history of the solemn League and Covenant may be found in a most interesting work, published by the Anti-State Church Association, entitled "The Martyrs, Heroes, and Bards of the Scottish Covenant, by George Gilfillan, M. A.," 2s. 6d.

We proceed at once to give a few anecdotes, gleaned from various sources, illustrative of our subject.

There was a worthy man of the name of Howatson, who, on account of his well-known attachment to the covenanting principles, was obliged to keep himself in perpetual concealment among the more remote and unfrequented glens and mountains. His house was occasionally searched by the dragoons, sometimes by day and at other times by night, for the purpose of surprising him at some unwary hour in the bosom of his family. It happened on one occasion that Howatson ventured to spend a night under his own roof at a time when he did not expect a surprisal from his enemies; for it was generally when the snow lay on the ground, or when the solitudes were visited with a severe storm, that the good men who dwelt in the dens and caves of the wilderness durst enter their houses without risk,

Under the cloud of night he stole into his lonely hut without being seen by a human eye. He received, as was to be expected, the cordial greeting of his household; a meal was instantly prepared, his affectionate wife changed his dripping clothes, and his shivering frame was warmed and enlivened by a huge fire of peats, the towering flame of which ascended far up the chimney. It was a happy occasion, and the glad family continued to converse on matters of deep and thoughtful interest until a late hour. At length they all retired to rest, and it was not long before the husband and the father, worn out with hunger and fatigue and watchfulness, sank into a profound sleep. But while this pious household were slumbering in fancied security from the intrusion of their enemies, those very enemies were at the door. They had set out in quest of their victim, having by some means been informed of his hiding-place, and not finding him there as they anticipated, they hoped to capture him in his own house. Accordingly, having reached the solitary dwelling in the dead of the night, they stationed six of their number before the door while four of them entered the house, having softly lifted the latch,—the door by an unaccountable oversight having been left unlocked. At this juncture the wife of Howatson awoke, and, to her amazement, saw four men standing before the fire attempting to light a candle: and rightly judging who the intruders were, she, without uttering a word, grasped her husband firmly by the arm. He instantly started up and saw the men, and, observing that their backs were towards him, he slept gently from his bed on the clay floor, and stole softly to the door. It was guarded by the dragoons. He hesitated for a moment, and then darted like an arrow through the midst of them. The waving of his snow-white shirt, like a sheet of lightning, terrified the horses, and threw the party into confusion, and, though they fired several times, he escaped unscathed. He fled with the utmost speed to the house of a friend, where he obtained a lodging for the remainder of the night; and next day his clothing was conveyed to him by his wife, who could not but observe the hand of a special providence stretched out for the protection of her husband.

On another occasion, however, this same individual was not quite so fortunate, though he eventually escaped

with his life. His enemies, being constantly in search of him, at length got hold of him, and the laird of Drumlanrig, the leader of the persecuting party in that district, brought him to his castle and confined him in a dungeon called 'the pit of Drumlanrig.' This prison-house was covered above with strong doors secured with massive bars of iron, so that escape was rendered impossible. In this place was Howatson incarcerated, not knowing the fate that might be awaiting him, whether he should be hanged aloft on the gallows tree before the castle gate, or shot by the dragoons on the lawn, or, worst of all, be left to perish with hunger in the pit. There lived in the neighbourhood a half-witted man of the name of Hastie, a person of very great bodily strength, and who frequently performed feats that were incredible. To this person the wife of Howatson offered a sum of money to attempt the rescue of her husband. His bodily prowess and his personal insanity amply qualified him for the undertaking, for by the one he could accomplish the work, and by the other he would be screened from punishment if caught in the attempt. Hastie agreed to the proposal, and, under the cloud of night, succeeded in removing the covering of the pit and in effecting the release of the prisoner. Howatson at length, wearied out by a ceaseless persecution, retired with a fellow-sufferer, of the name of Harkness to Ireland, where he lived in concealment till the Revolution, when he returned to his native land and died in peace.

Another anecdote is told of a pious man named Hair, who lived in a secluded place called Burncrooke, near Kirkland, in the parish of Kirkconnel, a few miles west of Sanquhar. This inoffensive man was seized by his persecutors and doomed to die. The cruel and brutal conduct of the dragoons was peculiarly displayed in the treatment of this godly person. They rallied him on the subject of his death, and told him that they intended to kill him in a way that would afford them some merriment; that as his name was Hair, they wished to enjoy something of the same sport in putting an end to his life that they used to enjoy in killing the cowering and timid animal that bore a similar name. Instead, therefore, of shooting him before his own door, they placed him on horseback behind a draagoon, and carried him to the top of a

neighbouring hill, that in the most conspicuous and insulting manner they might deprive him of his life. The spot where the cavalcade halted happened to be on the very brink of one of the most romantic glens in the west of Scotland. Glen Alymer forms an immense cleft between two high mountains, and opens directly on the meridian sun. The descent on either side for several hundred feet is very steep, and in some places is almost perpendicular. The whole valley is clothed with rich verdure, and through its centre flows a gentle stream of many crooks and windings, appearing from the summit of the declivity like a silver thread stretching along the deep bottom of the glen. The breadth of this sweet vale is, generally speaking, not more perhaps than an hundred yards; and the whole scene strongly reminds one of the beautiful vale of Tempe so graphically described by Ælian. And though there are here no altars smoking with incense, no thickets overshadowing the path by the side of the stream, to screen the weary traveller from the noonday sun, no convivial parties regaling themselves in its groves, no musical birds warbling among the leafy branches of the ivy-mantled trees, as in the celebrated defile between Ossa and Olympus: yet Glen-Alymer is a scene which, for simplicity and majesty, cannot easily be rivalled, and he who has seen it once will not grudge to look on it again.

The party of dragoons, then, having reached the spot where they intended to shoot their captive, had made a halt for the purpose of dismounting, and the soldier behind whom our worthy was seated proceeded to unbuckle the belt which, for greater security, bound the prisoner to his person; when Hair, finding himself disengaged, slid from the horse behind, and, lighting on the very edge of the steep declivity, glided with great swiftness adown the grassy turf, and, tumbling over the body, at last regained his feet, and ran with the utmost speed until he reached the bottom. The soldiers looked with amazement, but durst not follow; they fired thick but missed him, and were left to gnaw their tongues in painful disappointment. What became of this good man tradition does not say; but, on this occasion at least, he had reason to set up his stone of remembrance, and to say, "Hitherto hath the Lord helped me."

THE VOLUNTARIES AND THE PARLIAMENTARY SESSION.

The Oxford University Bill having now passed, the committee of the *Society for the Liberation of Religion from State-patronage and Control* have put forth resolutions referring to the results of their labours during the session. They express great satisfaction at the large numbers who supported the bill for the entire abolition of Church-rates, as justifying a belief that the legislature will shortly adopt such a measure. They congratulate the friends of religious freedom on the signal success of the exertions made to open the University of Oxford to all classes, irrespective of sectarian distinctions, and at the prospect of obtaining all the advantages afforded by that and kindred institutions. The services of Sir William Clay, M. P., Mr. Heywood, M. P., and the members who supported them, are gratefully recognised, and the society's local committees and correspondents, as well as individuals not officially connected with it, are specially thanked for their energetic co-operation. Finally, the occurrences of the session are pointed to as affording the strongest incentives to the society's friends to increase their exertions on its behalf.

THE IRISH REGIUM DONUM.

The powerful speech of Mr. Bright in favour of a reduction, with a view to the ultimate abolition of this ecclesiastical grant, has been published by the *Society for the Liberation of Religion from State-patronage and Control* and will be widely distributed in Ireland. Mr. Hadfield, M. P., has also moved the House of Commons to order a return which will furnish full information respecting the working of the *Donum* system. It is to comprehend the names of the professors and pensioners at Belfast, receiving money from Parliamentary grants; the number of students attending each professor; the number of hours per week given by each professor to his class; the

amount of salary received from Government, with the amount received from the *Regium Donum*, and his congregational income and the amount received for distributing the *Donum*, or other services; also the congregational income of the ministers of the Presbyterian Church in Ireland, and any class of Nonconformists who receive portions of the grant, with the number of families belonging to each congregation, the stipend paid by each congregation, the sums received by the ministers from the Parliamentary grant, and the particulars of the sum of the expenses for distributing each sum; the amount of each payment, and for what services; together with the denominations of Protestant Nonconformists in Ireland which do not receive any grant of money for their professors, ministers, or otherwise. The advice recently given to the Roman Catholic body by Mr. Lucas to give up the Maynooth Grant, that they may lay seige to other grants, and ultimately to the Irish Church Establishment, gives to this movement against the *Regium Donum* considerable significance.

TREATMENT OF CHOLERA.

[We give the following extract of a letter to the "Nonconformist" by W. Forbes Laurie, M. D., on the cure of Cholera. Mr. Laurie advocates the superiority of the homœopathic treatment; but without expressing any opinion on this point, we think the utmost publicity should be given to any mode of treatment that has been rendered successful in curing this fearful disease.]

SIR.—having noticed in the last number of your journal two communications respecting the employment of camphor in cholera, I think it may prove serviceable to your readers to be made a little more acquainted with the subject, particularly as I have treated a considerable

number of persons successfully with that remedy at different periods. It is when the premonitory symptoms of cholera exhibit themselves, that the concentrated tincture of camphor should be taken.

This is made by dissolving as much camphor (in say an ounce of rectified spirits of wine) as the spirit will take up. Its strength is shown by its depositing a thick film of camphor outside the bottle when it is used.

With adults I have usually employed five drops every five minutes in a table-spoonful of water, until the symptoms were removed.

Occasionally where there was a slight susceptibility to remedial action, I have given eight or even ten drops with speedy relief; three doses which are taken in a quarter of an hour, completely relieving the sufferings.

It is however necessary that two or three drops should be taken two or three times a day, for two or three days after, until all symptoms of the disease are removed, otherwise it is liable to return as severely as ever.

The dose for a child of eight or ten, should be about two drops, and for an infant about a half to one drop, in a tea-spoonful of cold water every five minutes, until a cessation or amelioration of the symptoms takes place, when the intervals between the doses may be lengthened—at first to every two, and then to every four or six hours, and so on till at last the remedy be only given twice or once a day.

The symptoms in the first stage for which this remedy is so applicable, are frequently those of giddiness, ringing in the ears, heaviness of the head, oppression of the chest, weight in the region of the heart, nausea, disposition to vomit, acidity, flatulent disturbance in the abdomen, griping pains, diarrhæa, feelings of faintness and general prostration, with spasms in the hands and feet, extending upwards to the arms and thighs.

Even in the stages of collapse and asphyxia, as well as in the stage immediately preceding them, this remedy has been in some cases

found to be of great value, and sufficient to cause the patient to rally.

It is of great importance that persons should carry a small bottle of tincture of camphor about the person, so that immediate recourse may be had to the medicine, should any of these symptoms present themselves. The premonitory symptoms occasionally precede the complete seizure by so short an interval, that the utmost diligence is scarcely sufficient to bring the patient and the physician together after their occurrence, before the disease is fully formed. It is worthy of remark that the most dangerous cases are those which are unattended with vomiting or diarrhæa, and which commence insidiously with apparently trifling symptoms.

This medicine, which acts as a cordial, produces a pleasing glow; diffusing warmth over the whole frame, terminating after a time in a profuse perspiration, which in very severe cases it is desirable to keep up—by going to bed and maintaining warmth by extra covering, until improvement takes place. When the perspiration makes its appearance, the cramps, vomiting, and diarrhæa diminish.

Should no beneficial change take place after eight doses have been given, and should no perspiration have ensued, immediate recourse should be had to medical advice.—

Miss T——. October 25, æt. 25, was seized on September 17, 1849, at eleven o'clock at night, when in bed, with a kind of tickling just below the throat, followed by excruciating cramps in the stomach and abdomen, which made her shriek with agony.

The abdomen was hard, and the flatulence oppressive in the extreme, as if it would choke her. There was great prostration and faintness; the hands and feet were very cold. She sent for a neighbour who happened to have some of the tincture of camphor, of which he gave her two or three drops every five minutes. She immediately felt relief, and in half-an-hour was free from pain and comfortable, when she took a wine glass and a-half full of

brandy and water, equal parts, this made her in five minutes after, worse than ever. She then took a dose of three drops; and in five minutes one of four drops, which removed all pain; she fell asleep in ten minutes, and had no return of it after.

I remarked before, that should no beneficial change take place after eight doses of tincture of camphor had been given, it then would be necessary to have immediate recourse to medical advice.

It is, however, to be borne in mind, that many persons are so situated as not to be able to obtain the services of a homœopathic practitioner; in this case I would recommend them to provide themselves with the following medicines, at the 30th dilution:—Cuprum,—the best medicine after the tincture of camphor, should cramps over the body continue,—arsenicum, ipecacuana, secale cornutum, veratrum, belladonna, chamomilla, china, carbo vegetabilis, pulsatilla, cicuta, and colocynth.

These twelve medicines, in small bottles at the 30th dilution, will be found very serviceable and portable for persons in travelling, accompanied with a book detailing the symptoms of these different medicines, so as to indicate which should be employed in accordance with the symptoms exhibited by the patient. They will also be found very useful in the house, as the attack frequently makes its appearance at night, when medical aid cannot easily be obtained.

These, as well as books containing the characteristics of the different medicines as used in cholera, can be had of any homœopathic chemist. To an adult I am in the habit of giving two globules of the 30th dilution of the most suitable of these medicines in accordance with the symptoms, in a table-spoonful of water every half hour, hour, two or three hours, according to the urgency of the case, decreasing the dose to one globule or half a globule, and lengthening the period of administration as improvement takes place.

THE LOCAL MINISTRY.

Mr. Editor,

In carefully reading your Magazine for the May month, I could not agree with our good brother in his remarks headed "Signs of the Times." His fourth paragraph, "The Local ministry, its inefficiency and want of interest," if not uncalled for, is not just. Whilst he enumerates the difficulties and trials of the Itinerant Preachers, and calls earnestly for sympathy on their behalf, he manifests but little of the same feeling to the local brethren. It is, no doubt a truth, that every class of men have most sympathy with those in a similar position to themselves; but justice is desirable for each class, both Local and Itinerant.

Our brother would make it appear from his observation, that as a general rule our local brethren were careless, idle men. It is true he admits, "There are exceptions;" but we cannot believe that the generality of our Local brethren would stay away from their plan because of a "fret," or "a headache." There may be a few such characters not worthy to be called preachers of the gospel;* but we ask are not these exceptions? Your Magazine, Sir, is read by all denominations, little or much; even our enemies read it, and we feel it keenly that blame should be cast on the labours of so many hundreds of godly men. Our brother in his sixth paragraph justly complains of the unhealthy love of novelty amongst us, as a people. Does not this cramp the efficiency, and wound the feelings of the Local minister as much as it does the Itinerant? Who labours under so many disadvantages from this very thing, as the Local Minister who for ten or fifteen years

* For a slight headache of course a preacher who has the love of souls at heart, would not think of procuring a substitute to take his appointment; but a person suffering from a severe headache would certainly be justified in getting his place properly supplied.
—Ed.

preaches constantly to the same people? If our people get dissatisfied with the Itinerants, and deeply pain their minds; how must it be with the Local? We fear that in too many instances there is a want of sympathy and deep piety that hinders the Local preacher in his efforts for God. It is not an easy thing for a man that labours hard from sunrise to sunset, to preach two or three sermons on a Sunday. He has but little time to devote to study; but few, if any, books to assist him in his preparation; and probably has had only a small share of education; but is he not God's minister? It is an easy thing to say such a man is not an able minister of the New Testament; in the letter he may not be; but in the spirit he may be though his preaching may not be with enticing words of man's wisdom. I have felt the power of God accompanying the words of such brethren, as much as the words of those who are more perfect in theory. Well will it be for us as a people if we do not lose our relish for the good old simple gospel. The glory of methodism has ever been its adaption to the wants of the people. Wherein does its adaption consist so much as in its Local and Lay agency? And what will promote the efficiency of this agency so much as a right appreciation of its labours? It is true they are not all silver trumpets, but God can accomplish a mighty work by the instrumentality of a few ram's horns; and if there be any amongst us with "itching ears" that can only be pleased with eloquent sermons, be it remembered that "God hath chosen the weak things of the world to confound the things which are mighty;—and things which are despised, hath God chosen,—yea, and things which are not; to bring to nought things that are; that no

flesh should glory in his presence." God has honoured the plainest and simplest men, that himself might have the glory.

Let any one rightly acquaint himself with the history of Methodism, or of our own Connexion, and I ask, Has it not illustrated the solemn truth, "That God's ways are not as our ways?" Whilst some parties have looked with suspicion on our simple efforts, we have led thousands of blood-bought souls to Christ. Angels have smiled and sung with us, if some in their self-conceit have frowned upon us; and now at last the churches of our country are beginning to see the vast importance of Local and Lay agency. The Independents, especially, are beginning to see its importance.—The following is from "The British Banner," of June 28th, 1854. "The employment of Lay agency in spreading the gospel, is the great want of our denomination. Some of our best preachers have been Lay preachers, who have received little or no human preparation."

The great want of the churches of England, is Local preachers. In them there is a suitable adaptation to the wants of the lower classes of the community. This fact is clearly proved by the census for 1851. And to inspire confidence in this disinterested class of men, they ought, with the Itinerant or Stationary ministers to be rightly esteemed for their work's sake; be it ever so simple.

I fear I shall intrude too far; but at some future period if you will permit me to offer a few more remarks on the Local ministry, I shall feel obliged.*

E. G.

[We shall readily insert any communication calculated to assist or encourage this highly deserving class of labourers among us.—ED.]

BRIEF NOTICES OF BOOKS, CHIEFLY RELIGIOUS.

[The insertion of any article in these Brief Notices should not be understood as intimating our approval of the work, unless that approval be expressed in an accompanying notice; nor should our disapproval be inferred from the absence of such notice. It may be gratifying to some friends to see that a book is published, before we may have had time to examine its contents, so as to give our opinion.]

EVANGELICAL ALLIANCE PRIZE ESSAY ON INFIDELITY. Its aspects, causes, and agencies. By the Rev. THOMAS PEARSON.

We have read this work with great satisfaction; and think it scarcely possible to over-estimate its value. Now that the abettors of Infidel principles are endeavouring to recast the arguments of sceptics of past ages, and to undermine the authority of the Oracles of God, by a system which they have denominated Secularism, it is truly gratifying to see such a work as the one before us issuing from the press; a work which is lucid and candid in describing the erroneous systems to which it is antagonistic, and in our view triumphant in its arguments in favour of vital Christianity. It is as unsparing in its denunciations of the formalism and sectarianism which are often found sheltered under the name of christianity, as it is thorough in exposing the baseness of the various systems of unbelief. It uncovers the causes of infidelity without any hesitancy, although in so doing it throws blame on certain classes of professing christians. It is quite catholic in the spirit it breathes towards all the true disciples of Christ; whilst it is also kindly in spirit in refuting the mistaken notions of the sceptical. It admits that difficulties exist in the attempt to reconcile all the declarations of the Scriptures to the dictates of reason in man's present imperfect state, but argues that those difficulties are not insuperable; whilst it shews that a denial of the truths contained in the volume of Inspiration, would involve much greater difficulties. The sceptic will find no disposition to misrepresent his opinions, the easier to refute them; but he will find arguments in support of christianity which will defy all his attempts fairly to answer.

It is a work, we think, eminently calculated to assist those who may have been assailed with doubts respecting the certainty of the christian religion, as well as to reclaim thoughtful, candid unbelievers.

The EVANGELICAL ALLIANCE

which called forth the work by offering a prize of One Hundred Pounds, THOMAS FARMER, Esq. who supplied the cash, and MESSRS. PARTRIDGE, OAKLEY & Co., the enterprising Publishers who have brought out this cheap Edition,* may well congratulate each other on their successful attempt; and MR. PEARSON'S name will probably be handed down to posterity as one of those who have been "valiant for the truth."

If nothing more had been done by the EVANGELICAL ALLIANCE but the calling forth this admirable work, in our opinion it would have been worth all the labour and expense incurred in its formation and extensive operations. We know that this truly catholic confederation has occasioned the expenditure of thousands of pounds, and the travelling of many thousands of miles; but such is our opinion of the adaption of the Prize Essay on Infidelity to stem the torrents of scepticism which are rushing on through our land, and the continents of Europe and America, that we think it will more than compensate for all.

We are aware that parties have stood aloof from the Evangelical Alliance under the plea that it was an Association that produced no practical results; but whilst the greater manifestation of the existing christian union, is itself a practical result of incalculable importance, it is another beneficial trait in the features of this love-promoting confederation, that in the present divided state of the church of Christ, it brings a very much larger number of learned, talented, and devout men, to act harmoniously in encountering Infidelity and Roman Catholicism, than any merely denominational organization can possibly do. If it could bring out a weekly, illustrated, popular, Penny Periodical, which should out-

* The work was originally published at half-a-guinea; but this Edition is sold for one shilling and sixpence; or twenty copies may be obtained direct from the Publishers, for one Pound! —The work can be procured through our Book Room,

strip all its compeers in cheapness, thoroughly christian principles, and devotional spirit, as well as general utility, that would circulate among all classes to the extent of a quarter of a million, or even twice that number, weekly; it would afford scope for the exercise of much latent literary talent possessed by truly Religious men, and in due time, with the Divine blessing, contribute largely to the regeneration of the masses of our countrymen, and perhaps be beneficial to our cousins on the other side of the Atlantic also.

As scepticism in so many forms, is so boldly parading its opinions in many cheap, widely circulated publications, we advise heads of families, librarians, and all serious christians, at once to procure copies of the work, and make the best possible use of them, either in lending or giving them to any whose views may be sceptical.

We give the following extracts from the work before us. The first is on the tendency of atheism.—

What has been too truly called the Reign of Terror, in France, was avowedly the reign of the most absolute atheism. Infidelity then assumed its boldest front and lifted up its loudest voice, and it found an echo in some parts of our own land. "I frankly confess that I am an atheist," said one of the members of the French convention in a deliberative assembly of his countrymen; and though the declaration started multitudes by its daring, yet voices were not wanting in that assembly to cry out, "You are an honest man." The Revolutionary leaders, in the height of their impiety, not only sought to destroy every vestige of Christianity by abolishing the Sabbath, altering the calendar, plundering and shutting up, or converting into warehouses, the various churches; but in the climax of their guilt, they brought the convention to yield to the cry, that the era had come when men should cease to fear the Eternal, and, in the person of a strumpet, enthroned with heathen orgies the goddess of Reason as the object of national worship. France thus presented to the world the singular and appalling spectacle of a refined and civilized nation openly declaring that there is no God, proscribing all the acts of religious homage, and inscribing

on the entrance to the sepulchre that death is an eternal sleep. "This," as Robert Hall remarks, "is the first attempt which has ever been witnessed, on an extensive scale, to establish the principles of atheism; the first effort which history has recorded to disannul and extinguish the belief of all superior powers." It had been a matter of dispute in former ages whether a community leavened throughout with atheistical principles could possibly subsist. No great powers of reasoning were requisite to show that, abstractedly considered, the thing is impossible. It is not necessary to see the ocean shifting its bed or rapidly advancing beyond its ancient limits, to feel persuaded that were it to do so, it would carry a sweeping devastation into the towns and villages that skirt the shore. Let the throne in the heavens be declared vacant, and proclamation be made throughout the land that there is no God, and society is left of all its safeguards, crime is committed without dread of punishment, and the vilest passions of the vilest men rush onward without restraint. For how utterly feeble is the check imposed by human laws when, by denying the Divine existence, they have succeeded in exploding the law of God. But the bad pre-eminence was reserved for modern France, to teach in a palpable form the awful lesson, that when the Ruler among the nations is openly disowned, the foundations of the earth are out of course, the bonds of society are dissolved, human life is accounted cheap and wantonly sacrificed, and the most horrid deeds are perpetrated under the sacred name of liberty. It was "a grand experiment of human nature." Atheism had never been tried on such an extensive scale before. And it was seen and felt that nations, like individuals, cannot be prosperous and safe, enjoy liberty and be at peace, without acknowledging the living and true God. France was like a troubled sea, a sea of blood, under the reign of atheism. The people at last recoiled from the impious and horrid system. And that same convention which had publicly disowned the Most High and proclaimed death to be an eternal sleep, was constrained to recognise by enactment the existence of God and the immortality of the soul, and, by an impious festival, professedly to restore the Eternal to the nation's faith and homage. "Vengeance belongeth unto me, I will recompense, saith the Lord." "The republic

of these men without a God," remarks Lamartine, "was quickly stranded." Europe has never witnessed the reign of such a bold and undisguised atheism since, and in all probability never will.

In its refutation it is remarked :

The argument then for the being of a God is neither exclusively *a posteriori*, nor exclusively *a priori*, but partakes of both. Man cannot declare that there is no God, without being guilty of the most tremendous presumption. He is a fool who hazards the assertion, because it involves an amount of intelligence which no creature can possess, the very attribute of omniscience, while He, in whom alone the attribute resides, is denied. And not only so, but there is an intellectual necessity for a Being, uncaused, and the cause of all. The mind cannot be satisfied without it. It refuses to pass along a dependent series of causes and effects, without rooting in something that is first and independent. That there must be a first cause, is a primitive belief, a proposition that lies beyond the pale of demonstration,—a principle with which we start in our reasoning upwards, and to the full conviction of which we surrender ourselves at the height of the argument. The good old way in which men have reasoned from the beginning, is upwards from the evidences of design to a designer, upwards from the goodly collocations of matter that meet our view, and the mental phenomena that come under our consciousness, to the great Parent Source of all the orderly relations of matter and mind. And this simple way is the best still. Finite effects, indeed, can never, of themselves, give us an infinite cause. The *a posteriori* argument, strictly speaking, cannot, unaided, carry us up to the throne in the heavens, and prove that beyond the circle of natural causes and effects is the great First Cause of all. But it leads us very far onward in that path. And then, by a soft and imperceptible step, transfers us to the natural conviction that there is an independent existence who is the Alpha and the Omega, the beginning and the ending, the First and the Last. To the height of this great argument we rise from the evidences furnished both by matter and mind. The material universe is full of indications of the natural attributes of the Creator. And our mental constitution is no less full of evidences of his moral nature. We weaken our argument against atheism, if we refuse to

avail ourselves of the contributions in the way of proof which are furnished by either department. Both lie within the domain of the inductive philosophy. And with the evidences gathered from both, we logically infer that our Maker possesses transcendent attributes; that he is of great power, and wisdom, and goodness, one who loveth righteousness, and hateth iniquity. From the great we pass, by a different link, to the infinite; from transcendent attributes we pass to absolute perfections. And that link is supplied by the mind itself. The transition, in most cases, is made imperceptibly; but it is done. We have a certain primitive conviction that there is a Being of necessary and unchanging existence, the Maker of all things, and in whom centres, in an infinite degree, every perfection that is found in His works. It is thus that we, apart from the scriptural revelation, rise with a firm step from nature up to nature's God.

The testimony of the Bible now comes and crowns the theistic argument. It authenticates the deductions of enlightened reason, and confirms those primitive judgments, whereby we repose in the belief that God is, and that He is what He is. The very first sublime utterance of inspiration, *In the beginning God created the heavens and the earth*, sets its seal that our reasoning upwards from matter and mind to the Infinite creating Mind, is true. The Bible presupposes the Divine existence, and never formally attempts to prove it. It appeals to that very experimental evidence, which is patent to the eyes of all men, as a witness against irreligion and idolatry, and for the only living and true God, while it throws a lustre, peculiar to itself, around his moral character, and his relations to man and the world. In the beneficial collocations of matter, in the orderly relations of this goodly universe, and in the constitution of the mind, with its intellectual powers and moral sentiments, there is a vast amount of clear evidence which points upwards to an infinitely perfect Mind. But it is when we reach the Bible itself, "that wondrous monument of past ages, with its firm place in history, and its telling power on men's hearts," that we stand on an elevation, whence, like the angel in the sun, we see in the clearest and most impressive light the glory of Him who created and controls all things. "God never wrought a miracle," says Bacon, "to convince atheism, because his ordinary works convince

i." The material phenomena that lie around us, and the mental phenomena that arise within us, give the lie to it. And if men will not believe on the ground of this evidence and the super-added evidence of revealed truth, neither would they believe though the Eternal uttered his voice from the rent heavens, and declared what he has done in His word; "I am God, and besides me there is none else."

Thus far the proof has been dogmatic. But after all, to use the weighty words of Dr. Arnold,* "the real proof is the practical one; that is, let a man live on the hypothesis of its falsehood, the practical result will be bad; that is, a man's besetting and constitutional faults will not be checked; and some of his noblest feelings will be unexercised, so that if he be right in his opinions, truth and goodness are at variance with one another, and falsehood is more favourable to our moral perfection than truth! which seems the most monstrous conclusion which the human mind can possibly arrive at."

On the subject of human depravity our Author remarks:—

"The doctrine of depravity as stated in Scripture or implied in the atonement, is not a whit more aggravated and mysterious than the *actual condition of man*. The Bible doctrine, on this subject, has been denounced as dark and perplexing; but it is not more so than the palpable facts that come under observation and experience. To hear some men speak about the dark and mysterious doctrines of Scripture, you would imagine, that, without the pale of Christianity, difficulty and darkness were unknown, that all was unclouded sunshine, comprehensible and plain. Whereas, it is just because there are mysteries in nature, that there are mysteries in revelation. No one disputes the existence of sin in the world. The mountain stands before us, however different may be the estimates formed of its origin and size. But some would represent its existence in nature, and account for its presence in the human soul in such a way as to set the natural religion over against the revealed. The conflict takes place at two points. The Bible teaches that sin is an element of positive evil in the heart, consisting in the corruption of the will, and that, as a depraved force, it affects all the mental powers, and manifests itself in the outward conduct. Opponents consider

sin as a negative thing, consisting rather in the defect of a positive good than in the presence of a positive evil. The Bible traces all human transgression up to the inward depraved principle, which is strengthened and developed by outward circumstances. The objectors, maintaining the original goodness of the heart, regard sin as an accident, and the product of external forces acting upon man's constitution. *There it is*, however, in the heart of humanity, account for it as you will.

The first thing we affirm respecting it is, that it is not represented more darkly in Scripture than it exists actually in the world. There is not a darker picture of depravity in the Bible, than that which is drawn by Paul in his epistle to the Romans. He there proves, by an induction of evidence, that mankind are deeply and universally depraved. And the testimonies of historians, who were by no means friendly to Christianity, may be appealed to in proof that the apostolic description is not darker than the outward reality. Experience and observation are in perfect harmony with scriptural representations on this point. The book declares that all have sinned, and the world sets its seal to the statement as true. The book declares that the heart is deceitful, and what man of self-reflection will deny it? The plague raged not less fearfully in the city, than Daniel Defoe describes it. The desert is not less arid and cheerless, than it appears in the pages of the traveller. And the actual state of the moral nature of man, before better influences come down upon it, is no less dark and depraved, than it is represented in scriptural statements, or implied in the doctrine of atonement.

But we assert, further, that the Bible account of the origin of sin, however mysterious, is more in accordance with fact than the view given in the opposite argument. The doctrine of Scripture is, that all men have been involved in the fall of their common parent, and that, in consequence of the first sin of the first man, they have inherited a depraved nature. Not that men actually sin without the concurrence of their own will, but that the principles of depravity are inherent within them. This we hold to be more philosophically true than the explanation that sin is an accident, the result of external agencies, a thing not proceeding from the soul within but coming to it from without. It is true that we cannot detect deprav-

* Life of Arnold, vol. ii. p. 1.

ity till some time after the birth of an individual, but neither can we detect reason or the rudiments of a moral nature. The child, in process of time, however, gives signs of the existence of the reasoning faculty, and of the moral constitution, and contemporaneously therewith, does it manifest tendencies to evil. Now, as has been often remarked, we never ascribe the existence of reason and the moral sense to education or to any external influences. They may develop them, but they do not produce them. Men, in all circumstances, manifest reason and a moral nature; and this is to us a proof that they are inherent in the human constitution. Men, in all circumstances, manifest depraved affections. These circumstances may call them forth, strengthen them, or even counteract them, but they do not originate them, and this we take to be a proof of the existence of an original depraved propensity. The uniform occurrence of moral actions is not a stronger evidence of a moral nature, than the uniform occurrence of wrong moral actions is an evidence of a corrupt moral nature.

It is somewhat strange, that certain reforming projectors, who persist in maintaining that inherent depravity is to be found nowhere but in the "dark creed" of the Gospel, and that all the evils which afflict man are to be traced to external circumstances operating on his mental and physical constitution, should, on the supposition of their theory being true, never have succeeded,—in those genial climes whither they have removed, and amid those favourable circumstances by which they were surrounded,—in rearing up plants without spot or wrinkle or any such thing. They have had their Utopias, their Icarias, and Harmony Halls. But old Adam has always proved too strong for young Melancthon. The power of inward evil has sported with all their fondly-cherished schemes to subdue it, and shown such schemes to be visionary and vain. And, it is not less strange, (on the supposition of the truth of the theories of Parker and Newman,) that, notwithstanding the alleged virtue of the "absolute religion," and the "spiritual faculty," which are said to render the Gospel unnecessary, men, uninfluenced by that Gospel, should have everywhere continued corrupt and corrupters. But, it is not strange, on the belief of the Scripture doctrine that man is radically depraved, that the principle of evil is within, and

that out of the heart comes the things which defile the man. This doctrine, as we have admitted, is dark and mysterious, standing boldly forth as it does on the Bible page. But it is not a whit more so than the actual condition of man in the world. The account of the astounding phenomenon as given in the inspired volume, is, however, vastly more in accordance with observation and experience, than any opposite theory. And we ask, when are men of philosophical pretensions to cease assuming, or how long is the world to tolerate their assumption, that darkness and mystery belong only to the theology of the Gospel which they disown, and that these horrible things have no place in the theology of nature of which they profess themselves the disciples and friends?

We close with an Extract on the "Atonement."

It was one of the unworthy expedients of the old deistical writers, and the same is not unfrequently resorted to in more modern times, to misrepresent and disfigure the atonement, and then hold it up to the execration of mankind. The following is a specimen from Bolingbroke: "Let us suppose a great prince, governing a wicked and rebellious people, he has it in his power to punish but thinks fit to pardon them. But he orders his only and well-beloved son to be put to death, to expiate their sins, and satisfy his royal vengeance. Would this proceeding (asks the writer) appear to the eye of reason, and in the unprejudiced light of nature, wise, or just, or good? No man dares to say that it would except it be a divine."* No person deserving the name of a divine but would cry out on the monstrous injustice as loudly as the philosopher himself. But is such a case parallel to the Christian atonement? Far from it. It fails in two things, and failing in these, the whole is vitiated. In the first place, the highest injustice would have been done to the substitute, in the case supposed; whereas, no injury whatever was done to Christ, for with a perfect knowledge of what he would have to endure, his undertaking was entirely voluntary. He is represented in the ancient oracle as saying, when about to enter on the work of mediation, "Lo! I come, I delight to do thy will, O my God;" and, on earth he declared, "no man taketh my life from

* Leland's Deistical Writers.

me. I have power to lay it down and I have power to take it again." In the second place, no sentiment is more derogatory to the Divine character, and more opposed to the declarations of Scripture, than that which represents God as naturally implacable towards the human race, and as being appeased by the interposition of his beloved Son. The sacred penmen, and the adherents of the doctrine of redemption, always speak of the mission and death of Christ, not as the cause, but as the effect of the Father's love, not as rendering Him merciful towards us, but as the divinely appointed way of manifesting his self-moved benignity to the guilty. What can be plainer than the golden passage in John, "God so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The paternal theory, as we have seen, embraces only one aspect of the twofold relation in which the Supreme Being stands to men; it separates the glories that blend in the Divine character, and overlooks one of them as if it had no existence. Whereas, it is the pre-eminent excellence of the Christian doctrine of atonement, that it is comprehensive of the whole. In it, we see at once the righteous Governor of the world maintaining the integrity of his just and good laws, and the benignant Parent, in perfect consistency with the holiness of his character and the honour of his administration, extending mercy to his rebellious children. We behold in the theory of the atonement, what we fail to perceive in the paternal theory, a high regard to the cause of moral right and to the general interests of the universe, and an altogether extraordinary manifestation of Divine benevolence to guilty man. It speaks loudly in behalf of its truthfulness, that it harmonizes so wondrously the Divine relations of sovereign and parent; exhibiting, in the world's great exigency, righteousness inviolable and uncompromising to be the girdle of God's throne, and love, unexampled and ineffable, going forth from his heart. The angels embraced the blended glories of king and father, when they sung over the plains of Bethlehem,

"Glory to God in the highest, and on earth peace, good-will toward men."

But this is mysterious doctrine! As if, by crying up mystery as a bugbear, men are to be scared away from it. We reply to the taunt by saying, there is a mystery no less inscrutable and astounding before your eyes, a mystery which has called this other forth—the mystery of moral evil. Solve that mystery, or deny it, before you urge mystery as an objection against the Divine provision that has been made to meet it. It is the mystery of man's fall that has occasioned the mystery of man's redemption. "Without controversy, great is the mystery of godliness; God was manifested in the flesh." But, "herein he hath abounded toward us in all wisdom and prudence."

MISSIONARY VOICES TO BRITISH CHURCHES.—*London—W. Tweedie.*

A neat Penny Tract, containing correspondence of Missionaries, shewing the benefits of Total Abstinence from all Intoxicating Drinks.

SENTIMENTS OF THE LATE ARCHDEACON JEFFREYS: with a brief Memoir, by his Brother, JULIUS JEFFREYS, Esq.

Another neat Penny Tract containing weighty arguments in favour of Total Abstinence, from one who stood high as an advocate of this good cause.

The extensive circulation of these Tracts cannot fail to benefit the cause of Temperance.

JESUITS AND JESUITISM; confession and confessional. An extract for the Times, from "Luther," by the Rev. R. MONTGOMERY, M.A.—*London—Harry Woodbridge.*

A Four-penny Pamphlet in blank verse, which contains some smart hits at the soul-destroying systems referred to in the title; but it would be more effectual if couched in plainer language. True, the vile practices attributed to the Confessional, are so revolting, that a plain description would be a violent outrage on decency. When shall it be shamed out of the Church of Christ!

RELIGIOUS INTELLIGENCE.

MISSIONARY TEA MEETING.

To the Editor.
Dear Brother.

Perhaps the following brief

account of a Tea meeting held at St. Agnes, Scilly Islands, June 21st, 1854, in behalf of the Missionary society,

will be interesting to your numerous readers.

St. Agnes is the most southwesterly Island of the group that is habitable. It is about three miles in circumference; its cliffs are granite, and it is well for the inhabitants that they are; for the great western ocean rolls in here in a most fearful manner, threatening to carry all before it. Many vessels have been dashed to pieces against them, and their crews and passengers all perished in the waters. Many, very many bodies will arise from among Agnes rocks, when the morning of the resurrection shall come, and the great trumpet shall be blown, and the sea give up the dead that is in it.

The principal produce of the Island is potatoes, barley, and oats. Here stands an excellent light-house, about 105 feet above high water, with 30 lamps, and large silver reflectors, which revolve once in three minutes, and reflect their light over the whole Island, and to a distance of 20 miles at sea. Here is also a parish church and burial ground, and Bible Christian chapel. The inhabitants, numbering about 200, are a plain warmhearted, and kind people; 46 of whom meet in church fellowship with us.

It was thought desirable to have a social Tea meeting, and that the profits should be devoted to missionary cause. This was the first that was ever held on the Island for that purpose. We proposed having it in the open air; but the weather proving rather unfavourable, we held it in the chapel, when about 50 people sat down to as good and comfortable a Tea as I was ever at: all seemed to enjoy themselves. After the tea was over we held a public meeting. The writer opened it with singing and prayer, which was attended with a holy and powerful influence from on high, and the blessings of God came down as the dew on Hermon. Br. Jonathan Hicks addressed the meeting first, and referred to the dark and benighted state of of the inhabitants, previous to the Bible Christian Missionaries visiting the Island, and to the great change that had been wrought by the preaching of the gospel. Mr. Yealland, chief boat man of the coast guards, next addressed the meeting, and gave us a pleasing account of a missionary meeting he once attended, that proved to be the means in the hands of God of awakening him to a sense of his danger, as a sinner, and of leading him to the fountain that

is open in the house of David for sin and for uncleanness.

Br. Pool then gave us an interesting speech, on the great law of association, God had given to animated nature. The Fish travel in shoals, the birds in coveys, the sheep in flocks, the cattle in herds, &c. and man as Lord over the inferior creation, has this law planted in his nature, which leads him to associate with his fellow man; and as he is a being of higher order, capable of thinking and exchanging thoughts, so his enjoyments and responsibilities are greater.

The writer next addressed the audience, and endeavoured to show that the great law of the gospel of Christ was powerful to draw men together, and to bind them together in one; "and I, if I be lifted up, I will draw all men unto me." Here is the centre of attraction around which all holy souls revolve. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself." It was this great principle of love that drew together the multitude of the primitive believers, who were "of one heart and of one soul." This is the great bond that binds man to man, and man to God; for "he that dwelleth in love, dwelleth in God, and God in him." In proportion as this law prevails in the earth so will the works of the flesh vanish away; "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. War would also cease, and nation would no more lift up sword against nation. If all had this law written in their hearts, our world would be turned to paradise; heaven would come down to earth; and the tabernacle of God would be with men, and he would dwell among them. Haste happy day, when the Lord Jesus Christ shall reign in every heart, through righteousness unto eternal life.

Br. Pool closed the meeting with prayer. A heavenly influence prevailed throughout the meeting. Thus closed one of the most interesting meetings, I have attended for a long time.

W. DENNIS.

O B I T U A R Y.

5. **DIED**, in the Township of Dummer, Canada West, February 7th, 1854, of Scrofula, **MARY PAYNE**, in the fifty-sixth year of her age. She was born in Westminster, London, England. Her father, being a soldier, was sent to Egypt when she was quite a child, and her mother going with him, she was left to the care of her grandfather, who lived in the County of Wilts. She was married in the twentieth year of her age to **JEREMIAH PAYNE**, of Longbridge Diverel, Wilts, England. Her maiden name was Collins. She lived without God and without hope in the world, until the thirtieth year of her age. She was brought to a knowledge of the truth under the preaching of Mr. Thresher, Baptist, since deceased. She, with her family, emigrated to this country in 1831, and settled on the English line, Dummer. She joined the Bible Christian Church during the first labours of Br. Eynon in this Township, and remained steadfast until death. She was the subject of great trials and severe afflictions. The family were among the first settlers. They were poor, and had scarcely anything but their land, and this, when cleared, proved to be very stony. Mr. Payne was a weaver, and of course knew but little about farming business; and as he took but little interest in it, the management of out door concerns devolved principally upon her. Two of her children were deaf and dumb—a son and daughter; and her dumb daughter was much afflicted at times with the same disease of which she died. Notwithstanding all their difficulties, the Lord prospered and blessed them, and enabled them “to provide things honest in the sight of all men,” and also a little to give to him that needeth. She suffered very severely in body for some months previous to her death. For some time she hoped to recover, and appeared strongly to desire it on account of her children, especially the deaf and dumb: but after several partial recoveries and relapses, she began to think all hope of recovery vain. I visited her a great many times during her last illness. She observed on one occasion, “I must go home. I had thought to recover, but I begin to feel that my poor tabernacle is crumbling down; but my hope is in the blessed Redeemer.” At times she was quite cast down, and her mind

was much beclouded, but towards the close of life her mind grew clear and calm. A few hours before her death she spoke in terms of great confidence of the crown of righteousness which was laid up for her in heaven. Her last words were, “Come Lord Jesus, receive my Spirit!” So saying, she fell asleep. She left an aged husband and six children. Her funeral was largely attended, and the writer delivered an address to the multitude from 2 Tim. iv. 8, “I have fought the good fight,” &c.

W. HOOPER.

8. **DIED** of Scarlet fever, in the Township of Dummer, Canada West **GENVITT**, wife of **WILLIAM JORY**, eldest daughter of **THOMAS** and **MARY BARRIE**, in the 22nd year of her age. She was gentle and moral from youth up, but never experienced a change of heart until about 14 months before her death, in a protracted meeting. Death overtook her quite unexpectedly. She was quite well, and attended the services of God's house on the Sabbath before her death; on the following Friday her friends thought nothing ailed her but a violent cold, until a short time previous to her death. She expressed a desire to see her class-leader, Br. D. Paige. He visited her, and found her somewhat distressed in mind: she had lost her evidence. When asked how she lost it, she replied, “By the neglect of secret prayer.” She earnestly desired an interest in the prayers of the faithful. She was unable to speak, the disease being principally in her throat, before she obtained her evidence; but the expression of her countenance satisfied all who saw her, that the Lord did reveal himself to her as a pardoning God. I improved her death from, “Let your loins be girt, and your lamps burning.”

W. HOOPER.

8. **DIED**, at Middlecott, in the Parish of Blacktorrington, in the Shebbear Circuit, March 31st, 1854, in the 86th year of her age, **WILLMOTT WHITE**.

Sister White united herself to the Bible Christians soon after the formation of the Connexion, and continued faithful until death terminated her mortal existence. She was not one of those that drew back; but, having made choice of religion, at a time when the true disciples of Christ in the

neighbourhood were much persecuted, she was determined that nothing finite should deprive her of her portion in God. In running a long race, she met her difficulties willingly; bowed to her sufferings submissively, and passed out of

time in peace, and in the faith of the gospel. She has left a small legacy towards the liquidation of the debt on Rowden chapel, the sanctuary in which she worshipped until she removed to Middlecott.

J. SNELL.

P O E T R Y .

THE MISSIONARY'S FAREWELL.

My Mission! Ah its greatness is immense;
Immense indeed; immeasurably great!
Were lofty angels from the courts of heaven,
Whose garments never have been stained with blood,
Whose tongues have never utter'd ought obscene,
Whose hands have ne'er engaged in doing wrong,
And in whose breasts unchaste impure desires
Have never found a place:—were they commissioned
By their God supreme to leave their seats
Of glory and delight—To throw aside
Their robes of dazzling brightness and descend
On wings of God-like love to this sin-burdened
World, laden with gospel news to man
Proud Man—Man who hath sold himself for nought,
And careless stands upon hell's horrid brink,
Regardless of the fate which doth await him—'t would even
Do them honour. And were they greater still;
Were their condition raised tenfold degrees
Above their present high exalted state,
Their being thus engaged would higher far exalt them.
My God! and can it be that I, a worm,
One who has deeply fallen, and only has
Been rais'd by grace divine! can I, who but
A few years since was Satan's willing slave
And lifted high my puny arm against
Thy gracious will! can I so mightily
Exalted be! and am I now to leave
My native shores the gospel to proclaim!
Tremble my soul; and down in deep abasement sink
And yet 'tis true! A fire within me burns;
My bones seem all ignited by the flame,
A voice, a well known voice, bids me begone.
I dare not disobey. "The love of Christ
Constraineth me," and souls lie near my heart.
I feel that for them I could die;
But that would be in vain. One greater far,
Himself has died and paid the ransom due.
And, now, my Mission is his goodness to
Proclaim: to tell poor sinners of their ruined state
And point them to his blood. To "cry aloud,"
My warning voice lift up, and publish Christ
Their friend, while he shall lend me breath.
My mission! Its greatness bows me down,
But then, I look to him who says "Ask and
Receive," This promise cheers my heart; and though
I of myself am nought, yet, "I can all
Things do, through Christ who strengthens me."
On him alone I lean; his arm my succour is,
With him I am safe, supported well, nor can

Ought do me harm. No, if he but go
 With me, my victory is sure.—
 I go then. Yes, my native land I'll leave
 Its ties of strong affection bind my heart,
 To break them seems like tearing limb from limb,
 But go I must.—Let water be my drink,
 And bread alone my sole subsistence be;
 Let the wild wood, where sturdy oaks their waving
 Branches bend; or let the mountain top,
 Where roars the storm, be my abiding place:
 Let devils rage or men upon me frown,—
 It seems to matter not. Salvation, yes,
 Salvation for my fellow men is the
 Absorbing theme, my object, and delight.
 Let this be wrought, and I have gain'd my end.
 Though earthly comforts be my lot, and friends
 In kindness smile, my bliss is not complete,
 Nor can I rest, while souls, immortal souls,
 Are sinking into hell. But tear from me
 My every earthly joy, let me but their
 Salvation see, I've that which makes me glad,
 I then can smile amid the storm, and glory
 In oppression.—

I go then. Bear me on
 Thou gallant bark, and ye winds fill her sails;
 Ye waves may lift your milk-white heads on high,
 And threaten my destruction, but at your rage
 I'll smile. Secure I am. You're but the servants of
 My God, and whose I likewise am. He'll keep
 Me safe, and bring me joyfully through.

My Mission! its nature cheers my soul;
 It is to save my fellow men I go.
 To snatch them from a burning hell, and point
 Them up to heaven.—My parents fare ye well.
 Your love to me I never shall forget,
 And though the ocean us will soon divide,
 My heart will with you stay. I shall not have
 A mother's hand to sooth me when distress'd,
 Nor should affliction seize me, will it wipe
 The cold sweat from my brow, as it has often done;
 But one above my Father is, and with
 A Mother's fondness he will meet my every want.
 Farewell my brothers, sisters too. Your hearts
 Unto your Saviour give. Then, if we faithful prove
 Till death, we meet again in heaven. Farewell
 My friends in Christ. Mind, keep the prize
 In view. In prayer be constant, faithful, and
 Sincere. Australia! let thy shores my vision soon
 Behold. Waft, waft, me on ye gales. My speed
 Make swift, and land me quickly there. I go,
 My native land, my parents dear, my brothers,
 Sisters, friends, and all the charms which in
 This clime do my fond spirits bind, Farewell.

T. E. KEEN.

MISSIONARY CHRONICLE.

October, 1854.

SOUTH AUSTRALIA.

Under date of May 4th, 1854, we have received an interesting communication from Br. SAMUEL KEEN, in which he states that he has written

us twice before ; but unhappily these communications have not yet reached us. How this has occurred we cannot say, but just the same thing happened in the case of a very important communication from Br. WAY, shortly after his arrival, and which has never reached us.

We give the following extracts from Br. Keen's communication ;—

You must not estimate the cause here, by our success in money matters. Cheering as this may be, you are aware that the water is often deepest where its motion is hardly perceptible.

We began the last year with three additional Missionaries, and had only five places where we had preaching ; yet God has helped us so far as to enable us to meet our expenditure, and to place nearly £100 at the disposal of the parent Society. Now we have twenty-five preaching places, and had we had the men last year, I have no doubt we should have had fifty in connexion with us as a people. This is enough to make us thankful, though I am aware the Committee and friends are more anxious about success in saving souls, than in getting money.

At the Burra some good has been done last winter, and Br. Rowe informs me that the cause there keeps up well ; and they are about to visit some of the northern villages.

At Kapunda ; four or five souls have been converted, and they are holding on their way. The cause here has suffered much for want of a preacher ; but still, thank God, the morning is dawning ; four have joined us last month, the congregation is improving, a gracious influence is felt, and we are hoping great things. Our chapel here is a good building, capable of seating above two hundred persons, and we are about to build a mission house, which will be a means of saving, as rents are so high.

At Edgcomb's we have a rising cause ; if an increasing congregation, deeply interested, largely participating in Divine influence, and a society dwelling in peace, be taken as evidences of prosperity. We are erecting a chapel here, 28 feet by 18 in the clear, and 14 feet high, which we hope will be completed in July. O ! that God's presence may always be felt by those who may assemble there to worship him.

At Allen's Creek we are building a chapel 26 feet by 16, and 12 feet high. The little room we now occupy there is generally full.

At Mount Torrens we are building a chapel 31 feet by 18, and 11 feet high.

The cause here must suffer till we have a preacher in that district.

At Enterprise we are building a chapel 24 feet by 10, and 16 feet high. Here we have a society that gets on best when we have a hurricane of feeling. There the steam must always be at high pressure. May they be taught the way of faith more clearly. We work and hope.

At Bethel, God is with the few who are united in church-fellowship. I never met with a little society which gave me greater satisfaction. The settlers in this neighbourhood are but few, so that we cannot greatly enlarge.

At Peachey-belt we have preached for twelvemonths, with little apparent fruit. We have an acre of land and between £70 and £80 promised towards a chapel.

Auburn, Saddleworth, and Watervale, are promising Townships in which we have a good beginning ; and I believe most of the places in connexion with Adelaide are looking up. We have collected and promised towards the four chapels in course of erection, about £350, which we hope will be made £500 with the opening services. They will cost £1,000, leaving £500 in debt, which, if the Lord continues his blessing, will all be paid off in two years.

The places on Kapunda plain extend over a space of 70 miles. On Sunday next, I shall, if spared, have 30 miles through the bush ; and as my horse is lame, I must tramp it, which I shall do with all pleasure, stimulated by the remembrance how often the brethren in the early days of our history accomplished such journeys on foot in order to publish the gospel of Christ. Still we could not do our work without horses as we have 21 and sometimes 28 miles to go on the Sabbath, and preach three times. In my regular work I have to travel about a hundred miles per week. On the whole our prospects in this colony are good, although Br. Culver's desisting has a discouraging effect ; but we are pledged to the settlers, we have collected several hundreds of pounds, have commenced several chapels, and we "cannot go back." Nay, by the blessing and power of God,

we will not. Whilst from the north, the south, and the east, we hear the plaintive cry "Come over and help us," we can only reply, "As soon as we can get more help from home."

If I dread any one thing more than another, it is being unfaithful to God, and the brethren whose confidence placed me here. I desire to "war a good warfare," so as to secure the smile of God, and the approbation of my brethren should I be spared ever to visit my Fatherland. Assure my Brethren that my heart is with them; and whilst we have our trials we know that they have their trials also, and deeply sympathise with them.

REMARKS ON THE COLONY.

On the whole the Scenery is both beautiful and sublime. We are looking as you do at home in the month of May, green and lovely, with this difference, you are looking forward to summer, we to winter. Some of the hills rise above the clouds and are of course very barren; but the valleys make up in their richness for the barrenness of the hills. The soil is generally eight or nine feet deep, as black as soot, and always retains a moistness, so that potatoes are grown to great perfection, and as you will see in the list of prices, to great advantage. Some of the plains are vast. Gawler plains are fourteen miles by sixteen. Then on the other side of a small river, the Adelaide plains are twenty miles by twelve; so that you may say this plain is thirty-four miles by sixteen, and there are many in this colony as large as this. The soil is light, generally sandy, but it will average 22 bushels of [wheat?] to the acre and bears good grass. The vine flourishes beautifully. The Peach tree grows in four years, as none would believe unless they saw it. Indeed every kind of fruit will grow in perfection here in half the time it does at home. The other day I was in a garden where were two apple trees, with apples enough to bring the owner £100 or £120.—You must not forget he will make 1s. 2d. per pound. Rather dear work to indulge in an apple-pie. My conviction is that the soil of this Colony will grow anything you please to put in to it.

The climate is very changeable. This makes it good for colds. Some days the thermometer is up to 100 in the shade, then before night it falls to 85. We have had very hot days this summer; the hot winds are terrible things. One day it was so hot I was forced to

shut both mouth and eyes.—And by the way these winds are very bad things for the eyes. Yet the very hot days are not above ten or fifteen in the year; but for three months we have it much hotter than at home. So far as the colony is concerned I can truly say I am very much pleased with it. As to its prospects; a child is subject to many vicissitudes, so may this colony; but it does appear that there are many years of prosperity before it. Should the gold of Victoria be sufficiently remunerative to attract the multitude, then will Victoria be a market for all the superabundance of South Australia, and the present prices will not only be kept up, but we fear they will be enhanced. The following is a list of prices as quoted last week. They are not the highest, or lowest.

[As it may be gratifying to some of our readers we also give the said list.]

	£	s.	d.
Flour, per ton	33	0	0
Wheat, per bushel	0	12	0
Grinding ditto	0	3	0
Brand, per 20lb	0	5	6
Bread, 2lb Loaf	0	0	8
Flour, per lb.	0	0	4½
Mutton, ditto	0	0	7
Beef, ditto	0	0	8
Veal, ditto	0	0	11
Pork, ditto	0	0	11
Butter, ditto	0	2	8
Eggs, per dozen	0	3	3
Cheese per lb.	0	1	6
Milk, per quart	0	0	7
Colonial Bacon, per lb.	0	1	6
Hams, ditto	0	1	6
Lard ditto	0	1	9
Fowls per couple	0	0	0
Ducks ditto	0	10	6
Pigeons ditto	0	3	6
Geese each	0	11	0
Turkeys ditto	0	16	0
Potatoes, per lb.	0	0	3½
Ditto, per ton	24	0	0
French Beans, per lb.	0	0	9
Scarlet ditto	0	0	9
Cucumbers, each	0	0	4
Apples, per lb.	0	1	2
Pears, ditto	0	1	6
Oranges, each	0	2	8
Horse Raddish, per root	0	1	2
Cabbage	0	0	4
Peaches, per dozen	0	1	6
Plums, per lb.	0	1	6
Currants, ditto	0	1	6
Raisins, ditto	0	0	8
Every other thing in proportion.			

LABOUR.

Day Labourers	0	10	0
Carpenters	0	16	0
Masons	1	0	0
Blacksmiths	0	18	0
Tailors	0	14	0
Shoemakers	0	14	0
Printers per 1000*	0	1	8
Tanners	0	18	0

Other wages in proportion.

* I am not quite sure whether I am right, but printers may get eight or nine pounds a week by making over time. There is a great need of hands.

You will better judge when I say 150 plans cost £1 10s. 0d.

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D I V I N I T Y .

THE SABBATH MADE FOR MAN.*

BY THE REV. JOHN EDGAR, D. D., BELFAST.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath."—Mark ii. 27.

I.—DIVINE APPOINTMENT.

GOD made the Sabbath, and gave it in love to man. At creation, he enjoined its observance on the whole human race—excluded from it, business and pleasure, and consecrated it to His own service. When sending manna to Israel, He gave His own day a sacred distinction, (Exod. xvi.); when amidst glory and terror, He twice wrote His law upon stone, the Sabbath was there; and in that law it was, too, which He gave as Israel's King, for in both he said, "Remember the Sabbath day to keep it holy.—The seventh day is the Sabbath of the Lord thy God." By the strongest sanctions of threatening and promise, He preserved its sacredness through the whole prophetic age; by Jewish priest and people; and by Christ, the great High Priest, it was observed as sacred; and amidst the light, and zeal, and love of primitive Christianity, assemblies of worship, preaching the Gospel, the abundant outpourings of the Holy Spirit's influences, eminently distinguished THE LORD'S DAY.

Scripture testifies that one seventh part of time was, from the beginning, blessed and hallowed—that is, set apart, for all mankind, for religious ends. Under the Mosaic economy, it was recognized and enforced, as it afterwards was by Christ and His apostles; while, under both dispensations, it was an emblem of the rest that remaineth for the people of God, Heb. iv.

The Christian fathers declare, that the Sabbath was kept holy in their day; and so soon as the Roman empire became Christian, laws were enacted, which, under Theodosius, and many after him, were made more explicit for securing its observance.

Christ plainly declared, that He came, not to destroy the law, but to fulfil. So long, therefore, as the ten commandments are

* From Drummond's *Stirling Tracts*. No. 78.—Ed.

unrepealed, the obligation of the Sabbath remains, for the fourth commandment is both moral and positive. Standing at the close of the first table, it guards the honour of God's name, and perpetuates his worship; while its place, in the front of the second table, proclaims mercy and love to man, and fits him for social duties, by social, public, harmonizing worship, in the sanctuary of the God of love, Exod. xx. 10.

II—NATURE AND INTENT OF THE SABBATH.

The Sabbath was made for man, for the obedience and good of all; God blessed it, set it apart from common uses, and stamped it with holiness. Holiness, therefore, it must ever retain. It was instituted, to commemorate creation, to perpetuate true religion, by keeping up a weekly memorial that God, the Creator of the world, is the only object of religious worship; and to afford to man the best refreshing rest.

God's will is clearly revealed regarding this venerable and blessed institution. The Sabbath is a day of rest, suited to man, and appointed, even in Eden, for his good: but, oh, how needful now to the care-worn sons of toil. It is a sanctified day, for holy uses and ends—a day of "holy convocation"—of public assembling for religious instruction and the worship of God—a day for benevolence—a day for commemorating in thought and act, creation and redemption; and all this in a spirit which makes the honest dedication to religion of a seventh of our time happy and joyful.

III—THE SABBATH A TEMPORAL BLESSING.

God's chief end in blessing the Sabbath is the promotion of His glory, but the promotion of his glory promotes his creatures' good.

Man's body and mind require a seventh day's rest. The wearied body requires the sleep of each night after the work of each day; the exhausted frame would run down, were it not wound up, after the toil of each week, by the rest of the Sabbath; and even the immortal mind requires to be nourished and refreshed by its healthful change.

A Committee of the Pennsylvania Legislature, in 1839, report that—"The petitioners assert, from their own experience, that both man and beast can do more work, by resting one day in seven, than by working the whole seven; and your Committee feel free to confess, that their experience, as farmers, business men, or legislators, corresponds with the assertion."

Our own country has furnished an illustration of the same truth, the proprietor of a posting establishment, by far the largest in Ireland, declining to run his horses on the Sabbath, because he knows that a horse can travel sixty miles weekly, resting on the Sabbath, better than fifty-six without the Sabbath rest. Dr. Beecher states, that those families travelling to the

American far west, who rest on the Sabbath, make better journeys with more ease to themselves and their cattle, than those who journey every day. When infidel France abolished the Sabbath, and rested one day in ten, the amount of productive labour was diminished by the change. All such facts confirm eminent medical opinion, that the Sabbatical rest is a gracious provision for compensating the inadequate restorative power of sleep, to prevent body and mind from sinking. The Creator of man is the author of the Sabbath rest; and seeing the necessity of a seventh day's repose, he kindly appointed it for all, especially, in overflowing generosity, as a gift to the poor.

IV.—THE SABBATH A SPIRITUAL BLESSING.

Great as is man's need of the Sabbath as a child of weakness and toil, he needs it more as an immortal being, ignorant and sinful, and hastening to his Judge. Without true religion, man cannot be holy or happy. Pure morality springs from pure religious principle, and pure religious principle cannot exist without a knowledge of the true God. Ignorant of duty, men must be vicious; virtue is conformity of heart and life to moral truth; therefore, without knowledge there is no virtue. Man in ignorance, is superstitious, idolatrous, savage, enslaved, vicious, vile, wretched; man, enlightened by the knowledge of God, is civilized, merciful, benevolent, peaceful, ennobled, happy—a blessing to his race, an honour to his God, an heir of immortal glory.

How is this knowledge taught? Force cannot do it—philosophy cannot—the study of creation cannot. God has given a revelation, and appointed religious teachers for a religious education. But, in a world of employments so varied and pressing—of opinions so conflicting—of avarice and power so crushing—how shall religious teachers fix a time, and pupils find opportunity for instruction? God has done it for them; he has appointed a Sabbath. He who knows that religion and morality are essential to well-being, has given gracious opportunity for obtaining that knowledge on which religion and morals rest. To the master, the parent, the sabbath-school teacher, the minister of the gospel, the holy Sabbath brings peaceful opportunity, from God, with which no power on earth should interfere. Considering the multitudes excluded from instruction, except on the Sabbath—the large share of time, during life, in which it affords opportunity for learning—and the inestimable worth of the knowledge conveyed, the Sabbath may truly be called the sun of the firmament of mind, shedding Heaven's own light on a dark world.

The Sabbath is Heaven's court-day for the publication of Heaven's law, the day of teaching and of learning duty, and of doing duty too. Man, a social being, enjoys on the Sabbath a

blessed season for social worship. Withdrawn, on the Sabbath, from the distracting cares, and oppressive, degrading burdens of the week, he is excited, by its high and holy associations, to the adoration, gratitude, and confidence which Divine power and goodness inspire. Sabbath rest is every man's right: Sabbath labour is degradation and slavery; in proportion to disregard of the Sabbath is the amount of misery and crime.

The Sabbath tests every man's character. They who would rob the poor baker of his Sabbath for the sake of hot bread—they who, for a Sabbath excursion, would rob the poor railway servant of the rest which God so kindly gives—they who, for early news, would grind thousands by ceaseless postal labour—they who would force the bleeding slave to work for food on the Sabbath, or die—the tenants of jails, the frequenters of gambling hells, felons, who, for vilest crimes, are transported or hanged—all these are profaners of the Sabbath; while those most distinguished for benevolence, purity, piety, promoters of religious reformation, circulators of the Bible, friends of Scriptural education, emancipators of the slave, civilizers and evangelizers of pagan lands, Howards, Wilberforces, Careys, brightest ornaments of their race, all such are practical illustrations of the precept—"Remember the Sabbath day to keep it holy."

Such men know, from sweet experience, that the benefits of the Sabbath are not confined to the sanctuary, to the hours of worship, or even to the whole Sabbath day; the knowledge learned on the Sabbath is ever with them; the Christian feelings awakened live and thrive; the whole man, edified, refreshed, and refined, comforted, strengthened, ennobled, goes forth into life, with warmer love to God, and larger loving-kindness to men, holding forth the Word of Life in a purer precept, and a higher and holier example.

It is vitally important that there be preserved among men a sense of religion, a consciousness of their relation to God, Creator and Judge—an abiding conviction of their connection with the pure, the infinite, and immortal—of the bond uniting them to the invisible world, and an eternal destiny!—is it essentially necessary that there be maintained among men a healthy moral tone, a healthy religious feeling?—then, though it were with our last gasp, let us cleave to the Sabbath, its sanctuary, its school, its pulpit, its household influence, its sacred retirement and meditation, its private and social prayer, its public teaching, worship, and sacraments, for these are God's means for the best and noblest ends; and no wonder that even Voltaire gave up, as hopeless, his project of destroying Christianity, when he found that, in spite of his infidelity and eloquence, men would meet for the worship of God on the Sabbath day.

The God of the Sabbath, who sets the solitary in families, assembles His people in useful and happy fellowship on his holy

day. While they mingle their sympathies, prayers, and praises before their common Father and God, they meet on common ground, as made of one blood, the poor rejoicing that they are exalted, and the rich that they are brought low, James i. 9, 10; the subject of their meditation, the truth proclaimed in their ears, the community of their blessings, all exhibit them to each other as under the same benevolent laws, members of the same privileged family, fed by the same hand, protected by the same power, and filled with the same hopes of immortality. Those whom the Sabbath thus assembles, cleanly, and neat, and orderly, to hear the same sanctifying, elevating truth, learn the same heavenly lessons, and engage in the same exercises of confession, petition, and praise, are under the strongest influence to seek each other's good, to dwell in peace, and cultivate kindly sympathies and abiding love.

While thus the Sabbath unites men in holy brotherhood, it largely promotes their improvement. Whether it be the savage from the sand of the desert, or the mechanic from the dust of the mill, who is brought under its influence, mind is cultivated and enlarged, its strength and capabilities increased; a large share of the Sabbath service of the God of knowledge is the imparting and receiving of knowledge, and his spiritual worshippers, "beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory."

The Sabbath, being thus a chief means of opening and emancipating the human mind, should be loved as a friend of liberty. Look to conscientious observers of the Christian Sabbath, and see in their countenance, dress, manners, that they are under emancipating influence. Mark their composure, meekness, benignity; hear their kind enquiries and salutations, as they meet for sacred service, and know that not only is the Sabbath an effectual means of moral improvement and civilization, but that, improving men's minds, releasing them from superstition and priestcraft, and teaching their essential equality before God, it saps the foundation of tyranny, and bids mankind be free.

The friends of liberty in every age have been the Sabbath's friends; the enemies of the Sabbath have been the slave-drivers and scourgers of their race; the men who suffered and died for liberty, and to whom the present generation owe whatever liberty they enjoy, were deeply imbued with the religion of the Sabbath, and wherever, over all the world, the Sabbath has dawned, there, over opening eyes, and throbbing hearts, and uplifted hands, has been the morning of hope—the daybreak of liberty.

V.—THE SABBATH A MEANS OF SALVATION.

That which stamps the highest value on the Christian Sabbath is its connexion with the gospel—the publication and

reception of the glorious gospel of the blessed God. For a ruined world, God's Son has wrought salvation; belief of the news of that salvation is the means of enjoying it; and to give the whole world, rich and poor, bond and free, an opportunity of hearing good tidings of great joy, God has uttered his eternal law—"Remember the Sabbath day to keep it holy." Here, then, to the overburdened poor, to the toilworn slave, to one and all of the human race, is a proclamation of rest, for the best and most merciful ends. Tens of thousands thus hear the message of mercy who would never have heard it; and tens of thousands, too, welcome and enjoy it who never would, had it not been pressed on them continually in every opportunity which the Sabbath affords.

Brethren of the human family, thus meeting, on a good day, in God's house, in God's presence, in delightful social intercourse, bowing together in common adoration, imploring, in the same helplessness, common grace, hearing the offer of a common salvation, and embracing, whether rich or poor, as undone sinners, the proffered mercy, receive pardon of sin, become partakers of God's own holiness and bliss, are prepared for enjoying life, for conquering death, and for a triumphant entrance into Christ's everlasting kingdom.

This then, is the Christian Sabbath, in all the fulness of its holiness, blessedness, and glory. We bow with reverence to the patriarchal Sabbath of creation; we hear with awe and submission the fiery law of Sinai, proclaiming, "Remember the Sabbath day:" but over **THE LORD'S DAY** of Jesus and His apostles, we rejoice, with joy unspeakable and full of glory, not merely because, as a means of mental illumination and growth, it is the sun of our dark world—not because it is the best foundation of sound morals and national prosperity—not because it is the great bulwark of civil and religious liberty; but emphatically and chiefly, because it is so powerful a means of perpetuating religion, and securing eternal life.

Surely, said God to the Israelites, my Sabbaths ye shall keep, for it is a sign between me and you, that ye may know that I am the Lord, Ex. xxxi. 13. The Sabbath is a constantly recurring sign, a standing memorial of the three great facts of true religion—the creation, the deliverance of Israel, and the resurrection of Christ; and so long as, in these three great facts, the Sabbath holds up, from age to age, proof of the Divine origin of the Bible, the religion of the Bible will live.

Where the Sabbath is not, we seek for true religion in vain; the nation disowning the Sabbath is a nation of infidels; like France, when she abolished the Sabbath, they declare that reason alone is God, and that there is nothing beyond the grave.

But where the sacredness of the Sabbath is maintained, there

the wisdom that is from above, and the power of the Holy Ghost, go forth through means and ministry of God's appointment; and experience in the hearts of thousands testifies to the faithfulness of him who hath said—"My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Isai. lv. 11.

The Sabbath is eminently the day of the illumination of dark minds, the melting of hard hearts, the reformation of depraved characters, the shedding down of divine influences, the growth of Christian virtues, the cultivation of holy tempers, fellowship, friendship; the enjoyment of improving retirement, the influence of holy example; and, as on this above all other days, God's glory shines abroad, and effectual fervent prayers, for blessings on the world, go up before God's throne, he who sanctifies it obeys God and befriends man; while every one must be in league with infidelity, and serving the great enemy of God and man, who would rob his brother of the unnumbered, priceless blessings of the Sabbath day.

The obligations, therefore, enforcing the observance of the Sabbath come from the highest sources, and are connected with all that is most abiding, noble, and good. Whatever the obligations are which bind us to promote the present and eternal welfare of ourselves and others, bind us to observe and sustain that holy day, which has, from age to age, been so effective in extending knowledge, cultivating mind, promoting civilization, morality, liberty—in purifying and elevating character—in securing, for individuals and kingdoms, peace and prosperity; and, what is unspeakably better than all, in promoting holiness, in giving to life all that makes life valuable, and to death all that makes it the open door to glory, honour and immortality!

We address, directly and specially, members of the Church, and not the godless multitude, who, regardless of the Divine law, and careless of their own and their neighbour's real good, sacrilegiously invade God's property, by profaning his Sabbath, and rob man of one of his dearest rights—the sacred rest.

Let those who, by business, travelling, pleasure on the Sabbath, openly set God at defiance, prepare to meet the God of the Sabbath, and answer Him at the judgment-day. Our object now is not to denounce those whom Sabbath-breaking, in its grosser forms, excludes from the communion of the church, but kindly bring to the remembrance of those who acknowledge the obligation of the Sabbath their responsibilities and duties on God's holy day.

1. Professing Christians! God's Sabbath is a day of rest—prize it, enjoy it, for it is a rich blessing; let man and beast enjoy it; and while you rejoice in its refreshment, health, and liberty, oh, defend it as a sacred right, for the good of God's poor.

2. Professing Christians ! God's Sabbath is a sacred rest—drive from it all frivolities, and all pleasures inconsistent with holiness and spiritual good. Its rest is not idleness, its pleasures are not sensual. One, suitably exercised on such a day, is serious, his conversation is "always with grace," his conduct the reverse of dissipation. The joys of a well-spent Sabbath are the nearest that earth can show to those of God's own heaven.

3. Professing Christians ! the Sabbath is God's holy day, dedicated to his own worship. Accept the invitation of its quiet to pray to your Father in secret ; engage in family devotion the household which it has brought to the peaceful hearth and home ; let the voice of rejoicing and salvation be in the tabernacle of the righteous ; and, in the assembly of the great congregation, hear God's Word with child-like docility, and unite in fervent supplication and adoring praise.

4. Professing Christians ! the Sabbath is God's privilege-day for teaching you, and for your teaching others. In the history of redemption, it has been greatly distinguished by the efficacy of the Word and ordinances ; on it, above all other days, the Holy Ghost has been given, and with it are associated many of the sweetest remembrances of those who are now in glory. This, therefore, above all others, is the day for "building up yourselves in your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life." Minister, parent, master, Sabbath-school teacher, this is God's golden opportunity for enabling you to do good—for reading the Scriptures, for catechising, for religious instruction and impression, for simple, suitable prayer. What a precious seed time !—what a solemn, gracious pause, amid the world's hurry and noise !—to teach God's words diligently to thy children, to talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Deut. vi. 7.

This is the way to enjoy a blessing yourselves, and to diffuse blessings far abroad. They who keep God's Sabbaths know, according to His promise, that He is the Lord that doth sanctify. Not only does He say, "Blessed is the man that keepeth the Sabbath from polluting it," but "also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer." Is. lvi, 6.

Professing Christians ! the Sabbath is the day God made ; rejoice, and be glad in it. It is a day of joyous remembrances—creation, redemption, the resurrection of Christ. The Lord is risen indeed, our companions cry in certainty, when we meet on

the Sabbath morning. The Lord is risen, indeed, we reply, with exultation and joy. Let every loving Christian rejoice in the Sabbath, for his own Sabbath of light and peace is a Sabbath of light and peace to all the world. It is a day of release from many a heavy load—a day of comfort to many a heavy heart. Souls are full of hope, faces are radiant with smiles. The gracious God of the Sabbath is shining brightly in His own sanctuary, and homes and hearts are partaking abundantly of His mercy and peace. Harken to the voice of wisdom! On this holy day she is scattering her stores—she is teaching the truth that saves. The spirit of devotion is abroad; religion is abroad, with her message of love to the children of sorrow and crime; grace is triumphing in the salvation of sinners; He, who is the resurrection and the life, is shedding light over the darkness of the grave. This is the day of most light, most comfort, most hope, most peace, most communion with God, most of the first-fruit and foretaste of heaven. It is the opening morning of the Sabbath of the world—the golden dawn of the latter-day glory—and one, and another, and still another holy Sabbath, sanctifying God's saints, makes them fully prepared for the purity of heaven, the society of heaven, the praise of heaven, the satisfying rest of heaven, the full and perfect rest that remains for the people of God.

THAT YE SIN NOT.

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." I John, ii. 1, 2.

Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. To write therefore that ye sin not, is the same thing as to write that ye transgress not the law. But of what law is sin a transgression? Of a moral law or of a sacrificial law? Of a law in force or of a repealed or expired law? These two questions assist each other in furnishing an answer to themselves. The sacrificial law, according to the unanimous agreement of all christians, either in theory or in practice, is not in force under the gospel. John himself so regarded it in the text; and in the context he says expressly that the blood of Jesus Christ cleanseth from all sin. Of course the blood of no other sacrifice or sin offering could have been needed. The sacrificial law was not in force; it was not necessary, for the merits of the sacrifice of Christ were complete and perfect. "A woman," says St. Paul—he is treating this very subject—"a woman which has an husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband, so that she is no transgressor though she be married to another mar-

wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another even to him, who is raised from the dead, that we should bring fruit unto God." Here it is plainly the Apostle's meaning, that the body of Christ which was crucified on the cross was the true and real sacrifice for sin and put an end to the typical law; so that a believer in the merits of Christ's death is under no more obligation to offer the legal sacrifices, than a woman to remain a widow by the law under which she was married to her deceased husband. We are at liberty to be married not to the dead body but to him who is raised from the dead. "He was delivered for our offences but rose again for our justification." The sin of a Christian or a believer is therefore a transgression of the moral law; and Jesus Christ the righteous is the propitiation for sin against moral precepts and principles, and not against ceremonial laws which as the Scripture speaks were nailed to the cross. There is no ceremonial law in force under the gospel and therefore no transgression of it. Sinners do not repent because they have not kept up all the form of the law of Moses, they do not repent because they have not been circumcised.

It is remarkable that both St. John and St. Paul use the word *commandment* as if they meant to define by it the moral law. "Wherefore," says the latter, "the law is holy and the commandment holy and just and good, that sin by the commandment might become exceeding sinful, for the law is spiritual; but I am carnal, sold under sin, for I had not known sin except the law had said, Thou shalt not covet." What law said so? The tenth commandment says, Thou shalt not covet. But the law of carnal or fleshly ordinances, of baptisms and sacrifices and offerings and burnt offerings imposed upon the tribes of Israel until the times of reformation, (as one speaks) said nothing about the desires of the heart or truth in the inward parts. Of the commandment which enjoined outward forms, it was never said,—"I have seen an end of all perfection, but thy commandment is exceeding broad." But though the tenth commandment did say, Thou shalt not covet, if it had been repealed, or if it had gone into disuse with the law of types and shadows, from that time forth it could no longer convince of sin. If the ten commandments are repealed by the gospel, they convince no sinner of sin under the preaching of the gospel; but this is contrary to general experience, for the great body of Christians in every age and country have been convinced of sin in the same manner as St. Paul was. The commandment came, and sin revived and they died. They were convinced that the law is spiritual and that they were carnal, sold under sin.

Let us return to St. John. "Hereby we do know that we

know him, if we keep his commandments. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. And ye know that he was manifest to take away our sins; and in him is no sin. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever doth not righteousness is not of God, neither he that loveth not his brother." How can any person who reads this help perceiving, that it all refers to the moral law and what is called its eternal obligation. It is the same as though he had said;—I write unto you that ye transgress not the moral law; and if any man does transgress the moral law we have an advocate with the Father, we may not go to the legal sacrifices but to Jesus Christ the righteous. He is the propitiation for our sins and not they, and not for ours only, but for the sins of the whole world. It would be to contradict the whole of the New Testament to suppose that the text was written, to induce the christians not of Jewish birth to become Jews, to perpetuate the ceremonies of Judaism in the Christian churches. If there ever was a time when the ceremonial law was called the commandment that time ceased with the coming of the Messiah; and since then the services and worship are not in the oldness of the letter but in newness of spirit.

Two errors must have existed in the life-time of the apostles: first that no change in the legal system could be made by the Messiah,—secondly that he would change the law of Moses and not preserve even the moral part of the decalogue. The text clearly points to these opinions and corrects them. Hence perhaps the unusually strong language of the Apostle in this Epistle, as—he that sinneth is of the devil,—the children of the devil,—he is a liar,—the truth is not in him,—and the like. The rule is, when anything is changed or altered in religion it must be for the better or to give the greater facility to its operations. The law made nothing perfect, but the bringing in of a better hope did. In all the points of comparison between the law and the gospel this is very striking, if they are compared as covenants. "Not as the covenant which I made with their fathers, but this is the covenant which I will make with the house of Israel in those days, saith the Lord. I will put my laws into their mind and write them in their heart." The carnal gives place to the spiritual. Supposing then that the moral part of the old dispensation had been subject to the same process of change, could anything better have been substituted in its place? Admitting he had taken away the ten commandments, what better ones could have been given? Take the tenth again as an example, Thou shalt not covet. Can we con-

ceive of any change which would not amount in effect to a permission to covet? But surely that would not be going on to perfection. A commandment that is holy, just, and good, that is exceeding broad, that requireth truth in the inward parts, one would think might answer for the gospel; for it is difficult to conceive of a substitute for it that would be much better or answer a much better purpose. What commandment could require more than that we should love the Lord our God with all our soul and mind and strength, and our neighbour as ourselves? The question then of the continuance of the moral law under the gospel in a distinct form disconnected from the sacrificial and ceremonial law, may be settled upon the maxims or axioms of the text;—"I write unto you that ye sin not, but if any man sin," &c. There must have been a moral law in full force at that time requiring moral righteousness. "Little children, let no man deceive you: he that doeth righteousness is righteous even as he is righteous." All the New Testament was written, that we sin not. All its writers acknowledge and enforce the obligation of moral law. Idolatry and blasphemy and disobedience to parents and theft and murder and lying or perjury and adultery and covetousness find no supporters in theory or practice in this book. Moses and the Prophets cannot complain of Jesus and his Apostles for having made void the law through faith. As far as obedience goes or can go, so far goes the Gospel. There can be no works of supererogation. The Son of God came to prevent the works of the devil as well as to destroy them. I write unto you, saith the Apostle, not to sin, and if any man sin or has sinned, I write unto you that we have an Advocate with the Father. If any man sin we have no longer any need of a legal sacrifice. These sacrifices were not advocates, not paracletes or comforters, nor were they righteous, and even as propitiatory types they were confined to ourselves,—we could not offer them for the world. How striking the difference in these points of view between law and gospel, although they agree in morals, for true morals must agree! The first and greatest commandment and its likeness the second, are without variableness like their author and object Jesus Christ the righteous, who is the righteous sacrifice. The most that could have been said of the legal sacrifices was, that they were innocent of the sins for which they were offered, But Jesus Christ gave himself, the Just for the unjust. He was holy as well as harmless. He fulfilled the law. There was a positive merit in his sufferings and death.

Who himself bore our sins on the tree,
By whose stripes we are healed!

He is the propitiation for our sins. He atones, redeems, appeases, reconciles. We are delivered from wrath through him.

Sin must be accounted for either by the sinner himself or his advocate. God must have a mercy seat or a seat of justice; a throne of grace or a throne of justice. He may be reconciled with the sinner but never with the sin.

Jesus Christ is our advocate with the Father. Though he died for us, he is still our advocate. He ascended into heaven and he lives forever to make intercession for us. The word is *PARACLETE*, *One who has been called to give assistance, a comforter or consoler*. Jesus says,—“I will not leave you comfortless. I go away from you; I will send you another Comforter, the Spirit of Truth.” Here then we have two comforters. But can we have any comfort out of ourselves? Must not all comfort be felt in our hearts? Comfort may be produced directly or indirectly. It is true, we are not conscious of comfort until we are comforted, but ideas may produce comfortable feelings, and ideas may be produced by information. A man may conceive himself to be in the dominion of God his King, and he may be informed that the King’s only begotten Son is his best and firmest friend, and that he is together with his Father taking care of his interests and doing everything to make him happy. Can he hear and believe all this and not feel comfort? It is not necessary that our friends should be always in our presence to make us happy. The high prerogative of mind is to call into its presence persons and things at remote distances. Faith supplies the place of sight, so that its objects are not,—out of sight out of mind. “Whom having not seen ye love; in whom, though now you see him not, yet believing ye rejoice with joy unspeakable and full of glory.”

“Jesus my all to heaven is gone,
He whom I fix my hopes upon.”

The legal sacrifices were incapable of personal goodness; they died at the altar to live no more. They could not offer themselves. They could not pray nor intercede. There were priests to force the unwilling victims to the sacrifice, and to burn the incense in sign of prayer. Now priests could not continue long by reason of death and therefore were many in succession. Not one of all the house of Aaron was supposed to be a priest in heaven or advocate with the Father. All the mediatorship of the law was confined to this world. Until Jesus Christ the righteous ascended up far above all heavens, sinners heard nothing of an advocate or comforter in glory on the right hand of the majesty on high. What did the ministers of the synagogue teach? They taught that if any man sin we have an altar to which we may carry the sacrifice prescribed in the law, and the priest would offer it up as a propitiation for our sin. But the Apostles of this Mediator of the new covenant wrote that the Mediator himself is the propitiation for our sins, and that every sinner must come to God through him,

and that he not only died for Jews but tasted death for every man.

It would perhaps be difficult to express so completely in so few words as those in the text or in any other form the intention or end of written revelation. Every writer who contributed to the contents of the Bible might have said,—I write unto you that ye sin not. And all the ancient prophets saw or anticipated the day of Jesus as well as Abraham and rejoiced. “A prophet,” said Moses, “shall the Lord your God raise up unto you; him shall ye hear.” The law and the prophets prophesied until John, and John cried in the wilderness, “Prepare ye the way of the Lord, make his paths straight. Every preacher and religious writer should preach and write, **THAT YE SIN NOT.** It is the duty of a physician to caution his patients against whatever may injure their health, as well as to give medicine to cure their disease. To leave men to become sick when we can do anything to prevent it in order to cure them, would not be ingenuous nor kind. The gospel was never intended to be the minister of sin. “He that sinneth is of the devil, and not of Jesus Christ.” He came *not* to do the work of the devil—to tempt and deceive men to sin—but to destroy sin. If any man sin, Jesus Christ was not the advocate of the sin or the patron of the sinner. He came not to destroy the law of sacrifice but to fulfil it, to the end of this law for righteousness to every one that believeth. If he had destroyed the moral law he would have made short work of it. When laws are destroyed there is an end of all governments, courts, and judgments; and punishments must all cease to be, and also all the good consequences of government. When the books are destroyed, the debts cannot be demanded nor proved. In the great day of the final judgment the books are to be opened. They have been kept, not destroyed. The decisions in that day will be according to the law and not by *ex post facto* law. They that have done good shall come, and they that have done evil shall go away. All distinctions between right and wrong are founded on moral law. To suppose that the Messiah destroyed the moral law even by fulfilling it, is to suppose in effect that he destroyed all justice and judgment and the final day of judgment. For a righteous God cannot be conceived to govern righteously without laws, because just and equitable government must have respect to the obedience or disobedience of the governed, and they cannot know what is obedience or disobedience without law. The ten commandments have been distinguished as containing two distinct kinds of requirements,—first those pertaining to men—called the two tables of the law. This division is natural. The first table forbids idolatry and profane and idle swearing, and requires that a certain portion of time should be set apart for the worship of God. Let

it be supposed that this table was repealed or that it is not in force under the gospel, and must it not be perceived that obedience of it could not be enforced nor disobedience of it punished? Idolatry and swearing and neglecting all times of worship would not be a transgression of a repealed law. Laws no longer in force are not brought into court. And if they should be, St. Paul's argument would be urged against them, that we are dead to such a law, and of course it is dead to us or null and void to all legal intents and purposes. But if it be argued that the gospel sets aside this first table to make way for another, can the place in the new enactment be pointed out? Where is it written? Will it still be argued as it often has been, that it is in the spirit not in the letter because the letter killeth? Does then the letter, thou shalt have no other Gods before me, kill? Does the letter, thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath or that is in the waters under the earth, kill? Does the letter, thou shalt not bow thyself down to them nor serve them, kill? If so, what does the Spirit do? Not surely give life to these idolaters. St. Paul's comparison is, that the letter which was made glorious had no glory in this respect by reason of the glory that excelleth. So the sun makes the moon glorious by the light it communicates, but the moon hath no glory or light of its own; it only reflects a portion of the light that excelleth, the light of the sun. All this is strictly applicable to the legal types and emblems. But to spiritualize the moral law, the letter of it must be preserved. Thus, it is said that truth is required in the inward parts. The spirit of the law against idolatry forbids it in the heart. God is indeed a spirit, "and they that worship him must worship him in spirit and in truth." But how could the abrogation of the second command or prohibition enable one any more effectually so to worship? Idolatry is an error in itself, it is always so. The law makes the fact known to us. How could the concealing of the fact render devotion more spiritual? If the letter kills it kills the idolater, that is it condemns him for a literal and actual departure from spiritual worship. Is a profane swearer to be told that the Lord will hold him guiltless, or is he to be told that the law is repealed? He must be told the truth. Behold! how the Lord spiritualized the law; I say unto you, swear not at all by any name or thing. The whole spirit or disposition or excitement is wrong. There is not a word about the repeal of the letter, for that would be a giving up of the principle. The principle is expressed in the letter.

In regard to our duty towards men, does not the same mode of reasoning hold good? What is the law of life, of property, of character, of marriage? Is it not, thou shalt not? Is not

the principle of right in in each individual possessor clearly implied? Now if these prohibitions, these "thou shalt not" were removed or taken away by the gospel, what has it given in their place as greater or better security? Will it be said that the gospel precepts are more spiritual and control the heart? Do they then say more or imply more than, Thou shalt not covet any thing that is thy neighbour's? It is a favourite maxim with wise and good men that God does nothing in vain. And would it not be vain to repeal the literal prohibition, thou shalt not covet, in order to re-enact it? In its primitive meaning it is so exceedingly broad that it seems to be impossible to conceive how it could be made broader in any new version, nor have we any evidence that in the New Testament it is more spiritual or heart-searching. "Was then that which is good made death unto me? God forbid; but that sin by the commandment might become exceeding sinful." No two points can be set in greater contrast than the precepts of the moral law and sin. But the moral law has no justifying merit for its transgressors. Most truly it has not, and this is one of the strongest proofs of its distinct nature and office from the sacrificial law and of its not being repealed or repealable. Moral precepts under the gospel would be equally destitute of redeeming merit. The object of redemption is not to get rid of the moral law, but just the reverse. A repeal of a law because it is violated, is in a direct manner to give the advantage or victory to the sinner and to shame and defeat the law principle of government. If any man sin, he is not to go to the law he has transgressed for pardon. Sinners under the Mosaic dispensation did not go to the ten commandments for pardon. It said expressly, that he who sins under the written law shall be judged by it, and they who have sinned without written law shall be judged without it and according as they have been governed by a regard to their consciences. Might it not be as reasonable to suppose that the conscience is repealed by the gospel, as that the moral law is? The law is written on the conscience in so far as the knowledge of sin is by the conscience. The maxim is, let him that is without sin cast the first stone. And they being convicted in their own consciences went away one by one. The gospel brings repentance and pardon to sinners. Repentance is an act of homage to law and conscience. "For we know that the law is holy, but I am carnal, sold under sin. If I do that which I allow not, I consent unto the law that it is good." To be sorry for sin is to extol the law. Sinners when called to account for sin, if they do not blame themselves, must blame the law. Those who will not repent blame the law. But the language of repentance is,—“against thee and thee only have I sinned and done this evil in thy sight, that thou mightest be justified in

thy saying and clear when thou judgest (according to thy law.") To the pardoned sinner the language of the gospel is;—"Sin no more lest a worse thing come upon thee. God hath concluded all under sin that he might provide redemption for all. Under the law of sacrifice, almost every person and case had its peculiar remedy, or modification, or atonement. The victims varied, and the manner of offering them. But Christ is one and his offering is,—One for all, and once for all. Take away the name of Jesus Christ from anything in religion and it is of no use; hence the cross of Christ is one cross. All other crosses are but Christian's crosses. "Let him take up his cross and follow me,"—has his cross no merit, nothing to glory in. Must there be propitiation for Jews and for the whole world? Jesus Christ the righteous is that propitiation. Does a holy, harmless, and undefiled high priest become necessary for us? He is such an High Priest. Do we need as redeemed sinners an advocate with the Father to make intercession for us? Behold our Paraclete. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we say we have not sinned, we make Him a liar and his word is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The views of human nature which represent it as innocent and impeccable are false in fact. All the covenant relations between God and men presuppose men to be sinners, and treat them and treat with them as sinners. Innocent and holy creatures require no Mediator between them and their Creator. No breach of relation having taken place, no reconciliation is needed. John is the plainest of all writers. "My little children I write unto you that ye sin not." What can be plainer? But this is not enough. What if a man has sinned? Why in that case,—I write unto you, that the law of sacrifices, to which we used to have recourse before we became believers in cases of trespasses against the moral law, is superseded by the sacrificial death of Christ. I write unto you, that we have an advocate with the Father. The same Saviour that raised us up if we fall must restore us again. As backsliders, we are not to expect that Jesus must be crucified for us again, or that any new atoning merit will be necessary to the restoration of the lost comforts of religion. As we were at first justified freely through the redemption that is in Christ Jesus, the ground of our future faith and comfort must be Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins, of the whole world.

SNETHEN.

BIOGRAPHY.

MEMOIR OF CHARLOTTE HORBOLL.

"O thought! O memory! gems for ever heaping
 High in the illumined chambers of the mind;
 And thou divine imagination, keeping
 Thy lamp's lone star mid shadowy host enshrined;
 How in one moment rent, and disentrined
 At fever's fiery touch, apart they fall,
 Your glorious combinations broken all,
 As the sand pillars by the desert's wind,
 Scatterd to whirling dust! oh soon uncrown'd.
 Well may your parting swift, your strange return,
 Subdue the soul to lowliness profound,
 Guiding its charter'd vision to discern,
 How by meek faith heaven's portals must be pass'd,
 Ere it can hold your gifts inalienably fast."

MRS. HEMANS.

The grace of our Lord Jesus Christ, wherever it is enjoyed, softens the heart,—softens the affections into a new channel—makes old things pass away, and all things become new. It finds men in darkness; but makes them light in the Lord. It finds them slaves of the worst kind; but gives them the greatest, the highest freedom. It finds them in the deepest misery; but brings them to the sweetest, purest joy. It gives to the desponding a hope blooming with immortality, and opens the kingdom of heaven to all believers. It supplies strength to perform the duties of life, and prepares its possessor to meet death safely, and calmly, however suddenly it may overtake them. To all such persons, sudden death, is sudden glory. "Absent from the body, present with the Lord."

CHARLOTTE HORBOLL, the subject of this short account, was the daughter of BENJAMIN and GRACE SHEARS, of Wincanton, Somerset. In her youth she was ignorant of the power and sweetness of religion; but was not without the strivings of the Holy Spirit. She had to leave her parent's house for service, when very young; but being naturally reserved, and often the subject of convictions, she could not take delight in worldly pleasure, and as the result was kept from many evils into which she otherwise might have fallen.

She was led, in earnest to seek salvation, by a sermon preached at Holton, by Br. W. Richards, about 20 or 21 years ago: and while Mrs. Palmer was engaged in prayer on her behalf, her soul was set at liberty. She at once united with the Bible Christian Society, and continued a consistent member to the time of her death. Shortly after her conversion she became much concerned for her relatives, and prayed for them both in public and private. While she was praying for her brother in a prayer meeting, he became so concerned as led him to seek the Lord; and after living some time in the enjoyment of religion he died in the faith of the gospel. In the year 1832 she was married to JOHN HORBOLL, who is now left with a long family to lament his loss.

One cannot but grieve that so large a portion of the population of our rural districts, should be so stinted in the means of providing for their families. Still we have a hope that the day is hastening when our agricultural labourers, particularly those of the western

counties, will be better remunerated for their toil, or have some other means of providing for their wants. The Lord has certainly a controversy with many, who even bear the Christian name, for amassing such an amount of wealth, while their labourers are pinched and pining under their hard labours and scanty fare. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten.—Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth." James i. 4. Who can blame the husband and father when placed in such circumstances, for trying to better his situation either by emigration to other countries, or by removing to our large towns? Poverty pinches! Want is a hideous monster! Yet how little is known by the country labourer of the difficulties to be endured on board an emigrant ship; or the straits to which he may be reduced when landing on a foreign soil without a home or a friend. But his situation is scarcely less trying, to take his family from his quiet country home, (where they can breathe the pure air, and sit on the green grass, enjoying the clear light of heaven; and are comparatively free from bad example) to our large towns, or cities, where of necessity, by high rents, and other things which necessarily increase his outgoings, he must go to a thickly populated part, where perhaps two or three families are found in one house—his sons as they grow up enticed by the most abandoned characters, and the virtue of his daughters tested to the utmost; or else they pine and die for the want of the pure air and exercise which they previously enjoyed.

A few years ago Br. and Sr. Horroll finding their earnings in the country not sufficient to meet the wants of their increasing family, were induced to come to this city, with a hope of bettering their condition. They at once united with our little society here, and although our departed Sister had many trials in her new situation, through divine help she was enabled to hold on her way. Her leader, and the members with whom she met in class, speak favourably of her piety and christian character.

It seems for some time the Lord had been preparing her for her sudden change. A few months before her death she went to Wincanton to see her mother. While on her journey the Saviour's love was delightfully manifested to her heart; she had not enjoyed such happiness for a long time before. She was constrained to speak of it to her friends, not thinking, perhaps, that her end was so near. Her husband says she was a woman of much prayer; that she frequently prayed for the church and the world; but particularly for her family, and especially for one son who had left home. The instructions of parents are often neglected, and their prayers seem as if unheeded, but an answer is sometimes sent when the parent is in heaven. So it was with this son, who, if we may judge from his letters has begun to think about salvation. Two or three extracts I shall here take the liberty to insert.

"Marlborough College, Nov. 24th, 1853.

"My dearest Mother.

"I write these few lines hoping they will find you in good

health, as thank God they leave me—except being a little weak through a plenty work, which I shall have now until the collegians leave for the holidays.

“I have sent you a new gown-piece, and trimmings, which I have bought, with a few shillings I have laid aside for that purpose; and the only request I make is that I may see it on you when I come home, if my life should be spared.

“It is my dear Mother but a poor return for all the kindness you have shown me, although I have not treated you and Father with all that love and respect which I ought to have done, yet believe me, when I have had time for reflection, it has cost me many a pang; more perhaps than you may be aware of. No one has known my feelings but myself; but by God’s help I will endeavour that my future conduct shall in some measure compensate for the past. . . . Now, my dearest Mother, I must conclude. I have sent the coat for Edwin or John, which wants it most. Give my dearest love to all the family.

I remain, Your ever affectionate Son,

A. HORROLL.”

Just after this letter was received, with the parcel referred to, I was called upon to visit Sister Horroll. It was truly affecting to see the family surrounding the bed of their dying mother, apparently anxious for the return of consciousness, if it were only for a short time, to communicate the intelligence of the kind letter and parcel from the son for whom she had so often prayed. But their efforts to arouse her were quite unheeded. She was about, we hope, to be clothed with more durable raiment—robes of unsullied brightness, in that world where there is “fulness of joy and pleasures for evermore.”

The painful intelligence of the mother’s death, which took place two days after the above letter was received, was immediately conveyed to the son; and in reply to which the following was sent.—

“The College, Nov. 29th, 1853.

“My dear Father.

“It is with the deepest anguish I hear of the death of my dearest Mother. Little did I think when packing up her dress that she was so near her end. I had entertained the most sanguine hopes of enjoying the approaching season with her. My anguish of mind is almost more than I can bear, when I think I am never again to see that dear face that once beamed so lovingly on me. I have begged as if pleading for my life, for three day’s absence; but I cannot get it. The fact is, my situation is one of great trust; I have hundreds of pounds worth of goods in my immediate charge, and therefore they will not hire a stranger even for a few days: and every servant has his work. We have commenced packing for the holidays, so there is half as much work again to do as before; and if I were determined to leave now, I might perhaps go altogether; and now, above all times, I have need to keep my place. But although I can never see my beloved mother again in this world, I hope by her death my thoughts will be more entirely directed to that Saviour whom she loved, and who has now called her to his glory. And what a blessing it is to know that her heart was right with God! That she knew in whom

she had believed, and was ready for death come when it might. She is gone :—

“Far from a world of grief and sin,
With Christ eternally shut in.”

“My prayer shall be that we all may follow her, as she followed Christ, that when death comes, we also may be prepared to meet it. While reading the account of her death, thousands of her acts of kindness to me came before my mind; and when I think of the past my heart is ready to break. How I do my work I can hardly tell! Little did I think I was never to see my dear Mother again. I am truly sorry on your account, being left with so young a family, but I hope Mary will act as a mother to them. I know she will. May God bless her, and keep her in his love. I will write her as soon as I have time.

I am dear Father &c.

“The College, December 10th, 1853.

“My dearest Father,

“With the deepest grief I read the account of my dearest Mother’s funeral. I am very sorry that I was not there; but was obliged to remain at my work, and now while “packing up” is going on it is difficult to find time even to write, much less to come home. But although I could not see my Mother again in this world, I will endeavour to meet her in a brighter and happier world, where pain and sorrow are never known, where the weary for ever find rest. God grant that we may all meet her on Canaan’s happy shore, never to part again. There is not the slightest doubt on my mind of her love to the Saviour; and my comfort is that I may go to her if I choose.

On earth she sought her Saviour’s grace;
On earth she lov’d his name;
So now she sees that blessed face,
And stands before the Lamb,
Singing Glory, Glory, Glory.

“I am thankful so many of her friends were present at the funeral; it showed some regard for her.

“With kindest love to yourself, to Mary, James, poor little Elisha, and all my brothers and sisters.

I remain,

Dearest Father,

Your affectionate son,

A. HORROLL.”

From the spirit and love of the above extracts, we entertain a hope that although our departed sister had not the happiness of seeing her prayers answered in the conversion of her son, she will have the happiness of meeting him in heaven.

Though not without her failings, she had many excellencies. As a wife, and a mother, she was kind, attentive, industrious, and frugal; and as a member of the church of Christ, she was pious, steady, and persevering. Her call was very sudden. She was taken with apoplexy, on Friday morning, November the 23rd, and remained without speech or consciousness until Monday morning the 26th of the same month,

when she died. Although from the nature of her disease we were not favoured with her dying testimony, we have no doubt of her eternal happiness.

Her sudden exit is certainly a call to watchfulness. "Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh." May her surviving partner, and family, be sustained in their bereavement, and may they, with writer and the readers, meet in heaven.

Bristol.

R. BLACKMORE.

MEMOIR OF MARY STANDLEY.

To the Editor.

Dear Brother.—You will oblige by inserting the following lines, written in memory of a pious, and deeply interested member of the Bible Christian Society.
J. MOXLEY.

MARY, the wife of THOMAS STANDLEY, of the Parish of St. Erth, Cornwall, departed this life on the fourteenth day of April, 1854. She joined the Wesleyan Society at Goldsithney, with whom she continued to meet until she joined in marriage with Thomas Standley, when she left her situation in service, and removed into the Village of St. Erth, where she united in Society with the Bible Christians, and proved herself to be a worthy pattern of Christian holiness. Her conversion to God, was preceded by deep and bitter anguish of soul for sin; but distressing as was the sorrow through which she passed, her enslaved spirit was set at liberty by faith in the world's atoning sacrifice. She did indeed receive the mind which was in Christ Jesus, which was fully manifested in the subsequent part of her life from her ardent love to God's cause, to his house, and to his servants. Sacred communion with Jehovah, and waiting upon him in the public and social means of grace, appeared to be one of her greatest luxuries. It may be truly said, she was a follower of the Lamb. She was of a delicate constitution, and for a few years previous to her death, strong symptoms of decline became evident, accompanied by a distressing cough and great expectoration, till she felt herself sinking very fast, and her medical attendant gave no hopes of her recovery.

On Sunday, the 9th April, she seemed more cheerful than usual, and her husband wished to know if she would go with him to class-meeting; but knowing that her strength was not adequate to the task, she declined going. During the whole of the day, she seemed pretty cheerful, and nothing particularly indicative of her speedy removal from earth, was observable; but upon the return of her husband from the evening service, he found her retired to bed. When he entered her room, she said she felt very hungry, and requested him to supply her with a piece of barley bread, which she very eagerly devoured, and at the same time remarked to her husband. "This is a token for something, Thomas." After they had been sleeping for sometime she suddenly started up; and a blood vessel burst, which discharged a quantity of blood. Her husband procured assistance with all speed. I was called from my bed, about midnight; when I arrived, I found her almost exhausted. I asked her if she felt the Lord precious, when she replied, "Praise his name, I feel

he is with me. Bless the Lord, I am not afraid, I know he will not leave me. I feel my mind is at peace. I have been very much exercised of late, on account of my Husband doing so slightly at the mine; but I have been enabled to look to God, and he has generally kept my mind in peace." I then advised her to keep as quiet as possible, and reclining her head upon the pillow, a friend asked, "can I do any thing for you Mary?" She said, "Pray for me." And after we had sat in silence for some time, finding that she seemed somewhat rallied, we engaged in prayer. During the service, she seemed deeply engaged in devotion, and received from the Lord a very powerful token of his approbation, so that she shouted aloud for joy, saying, "I have not served the Lord for nought, I feel the bottom, and it is good, praise the Lord for ever, and ever, and ever." All in the room were led to say, "Lo! God is here." On my leaving the room for a short time, and while sitting below stairs, I heard her exhorting her friends to prepare to meet her in heaven.

My second visit to her sick bed was between eight and nine o'clock. when I again inquired how she felt; she said, "All is well! Please to sing." I said, "What shall I sing?" She said,

"O! what are all my sufferings here,
If Lord thou count me meet,
With that enraptured host to appear,
And worship at thy feet."

She joined in the singing, and said to her husband and a neighbour, "Sing Thomas, sing Sally. Don't cry Thomas, you will hurt me if you do cry. I am going home to heaven. Heaven is my home." During the time of prayer, she was powerfully blest from above; glory beamed in her face; she clapped her hands, and said, "Lord, if thou shouldst take me now, I should be in heaven this night. Glory, glory, glory! O that I had wings like a Dove." I bid her farewell, and it was the last time I saw her alive. She lingered on, but most of the time she was very happy until the following Friday, except on the Wednesday, when she had a most awful conflict with the enemy of her soul. On Thursday morning she told Br. Simmons she was passing through a great conflict, and hoped he and all friends would pray for her. She also complained of hardness of heart, but while her husband and others were praying and talking with her, the cloud was removed, and the glory appeared, her soul was filled with God's love, and she exclaimed, "Satan is gone, satan is gone, Thomas!" while the tears flowed as rivers over her cheeks. From that time she was filled with peace, and many friends visited her, and felt the Lord present to bless. During the night she said but little, and about two o'clock, she asked for tea, and while her husband was procuring it, she got out of the bed to pray, and then speedily lying down again, before he could return, her spirit took its flight to a happier world, April 4th, 1854.

MEMOIR OF SARAH WALTERS.

To the Editor.

DEAR BROTHER,

I am sorry the following remarks have been so long neglected; and it may now appear to some to be too late for anything of this kind to appear in the Magazine; but by the express request of her surviving friends, I have penned the

following, judging it to be better late than never. It is not what it ought to be, owing in part to the want of more accurate information, but such as it is, you have it, to do as you think proper with.

JOSEPH DIX.

"How truly blest are all the dead,
That do in Jesus die;
From every sorrow they are freed,
And soar above the sky."

Far out of reach of the sceptic's quibblings, we feel we may with propriety sing the above lines, as suited to our departed sister, while we feel assured she is now singing with the heavenly host,—

"Far from a world of grief and sin,
With God eternally shut in."

Where,—

"Her happy spirit ne'er shall tire;
But in perpetual joyful strains,
Redeeming love admire."

SARAH WALTERS, the subject of this memoir, who was the daughter of JOHN and SARAH STEVENS, was born in Hartland parish, Devonshire, England, about the year 1779. Shortly after her birth, her parents removed to Bradworthy, where she remained until her removal to America.

Her parents were strict attendants at the Church of England, and brought up their children in all its customs and usages. From her childhood, Sarah was naturally of an open, free, generous, kind, and forgiving disposition; generally in high spirits. She was cheerful and gay, and at most times ready to take part in the commonly called simple amusing pleasures of time, calculated, as she fondly thought, to make life happy. Such being her turn of mind, it drew around her many gay associates, and she won the good will of all who were acquainted with her; for while the gay sported with, the pious prayed for her. Being brought up thus in the midst of worldly enchantments, she was early trained in the practice of many delusive charms. Card playing was a customary amusement in the family, and one which she dearly loved, and to which she devoted many a precious hour. Her youthful days thus passed away in the sunshine of deceiving pleasures, while her soul's affection was absorbed in the allurements of earth, and heedless she ran the giddy round of merriment, verging on the brink of an awful eternity. When she was about 26 years of age she became the affectionate wife of MR. CHARLES WALTERS, with whom she lived about 19 years, when he was removed by death. She was truly a kind and faithful wife; and as a mother she discharged her duties beyond many. Her affection was peculiar, her care constant, her watchful eye intently guarding the infants in her charge, and her heart sharing in all their afflictions, whilst no pains were spared to meet their every want.

In the midst of all her care, God took away her second child while an infant; which she felt to be a very heavy stroke; but her sorrow on the occasion was not that which "worketh repentance unto life:" she did not seek God. She was in the habit of attending at times to hear the Bible Christians, and one day while sitting under the word, the LORD in mercy poured his Spirit upon her; light shone

into her dark mind, and revealed to her a sight of her depraved heart; she saw and felt she was a sinner. She said she thought some person must have told the preacher what a wicked life she had lived, he so clearly pointed out her case. She was now brought to seek God, in bitter cries and tears; and the more she saw of herself the more she became alarmed. Thus she passed several weeks, burdened by day and distressed by night.

"No peace her troubled soul could find,
Or comfort she could know."

Her husband often reproached her; said she was melancholy, getting mazed,* losing her senses; and wished her to keep away from the noisy meetings, and she would soon be well enough; but she continued still to seek the Lord in earnest. One evening it occurred to her mind that some persons had been blessed in going to God's word for promises of comfort. She thought she would do so too. She lifted her heart to the Lord while she opened the Bible, and without choosing, happened to place her finger on these soul-cheering words, "Son, be of good cheer, thy sins be forgiven thee." She thought to herself it was as free for daughters as for sons, and she would receive it as spoken to her. She went out to the cattle shed and spent some time in pleading with God, and on her return into the house as she ascended the stairs to her chamber, every step she took, her load of sin diminished, and when she reached the last step she could clearly say, "My sins which are many are all forgiven me. My soul is freed; my Redeemer liveth; and I am justified through faith in the blood of the Lamb." She then walked in the light of God's reconciled countenance, while the song of her heart was,—

"How happy every child of grace,
Who knows his sins forgiven."

She was now desirous of uniting with the Bible Christians; but in this she met with opposition; they were too noisy to please her husband, and he was not willing she should unite with them. To meet that difficulty, she proposed joining the Wesleyan Methodists, (as they suited him better) on the condition she would go with him to church one Sabbath, and that he would go with her to her meeting the next. To this he consented; and the Lord opened her way, so that she went on to enjoy many happy seasons. After the death of her husband she had great trials from her eldest son, who became quite an enemy to true piety. However the Lord removed him by death, and he was also made truly happy before he departed.

In the year 1837, she, with her youngest child, emigrated to Canada West, and took up her residence near the town of Goderich. After she arrived here, she found that her privileges were not such as they were in England. Her stay in one place was but short, as she lived among her children, which rendered it difficult for her to attend the means of grace regularly. To be deprived of attending the means of grace regularly, she severely felt; for she was a diligent attendant when practicable.

* A provincialism expressive of mental derangement.—ED.

After some time Br. P. James visited Colborne, and with joy of heart she welcomed him among them, and hope kindled up that she should yet see better days. When Br. James formed a society she was one of the first to unite, and gladly enrolled her name with the few who composed the first Bible Christian church in Colborne; and remained united with it until the day of her death.

About two years previous to her decease, she had a stroke of palsy, which often prevented her from getting out to the means of grace; but to accommodate her, the meeting was occasionally held where she resided, which always gave her great satisfaction. As her end drew nigh, she suffered much at times; but in all her sufferings God was with her. Her hope was "as an anchor—cast within the vail," and she bore her affliction with great patience, meekly submitting all to the will of God. Her last fit of sickness continued about two weeks, which terminated her pilgrimage in a world of affliction, and her happy spirit took its flight, May the 2nd, 1852. As neither of the Bible Christian preachers were then near her, her death was improved by an Episcopal Methodist Minister, and her remains were interred in the Town of Goderich, where they will sleep till the resurrection morn.

She left a numerous connexion to mourn their loss, for as a daughter, a sister, a wife, a mother, a friend, and a christian, she was much respected and esteemed. The personal acquaintance I had with her, caused me also to have a great regard for her. May the relatives, the writer, and the reader, strive to meet her at last in heaven, where,—

"Far from the narrow scenes of night,
Unbounded glories rise,
And realms of infinite delight,
Unknown to mortal eyes."

M I S C E L L A N E O U S .

REVIVAL OF RELIGION IN ONE OF THE LEEDS CHURCHES.

(*Abridged from the Wesleyan Methodist Magazine.*)

In the year 1845, a church of great architectural beauty, of which Dr. Pusey was the founder and patron, was erected in an exceedingly destitute and depraved part of Leeds. The church, which is dedicated to the Saviour, has been from the beginning notorious for the practice of those semi-Popish ceremonies which are now, alas! too common in various parts of the country. Over the principal door of entrance is written in old-English characters, "Ye that enter this holy place, pray for the soul of the sinner that built it." Everything that could be done to render worship attractive has been here attempted. The building itself, of

Gothic style, and in its way the very *beau ideal* of a Christian temple, has no distinctions for rich and poor, offering the plain, uncushioned free-seat to all. The "dim religious light," exquisitely-painted windows, an elaborately-carved screen, morning and evening prayers, intoned services, reverential bowings, well-selected and well-sung psalmodies, surpliced choristers, a full staff of officiating clergy, an "altar" whose sacred enclosure, as seen from the body of the church, is well fitted to inspire beholders with some mysterious dread,—all these have combined to make the ceremonial of worship imposing in a high degree;

and in a bygone age would, doubtless, have produced a much greater effect than they do in the present day. From this church several Clergymen have gone over to Rome; and, perhaps, no congregation in the land has been more thoroughly taught and trained in Romanising principles and practices.

But the Lord has suddenly and unexpectedly come to St. Saviour's. We hear of no special longings for His presence, no united prayers, no earnest converse, no joyous anticipations, no extraordinary religious feeling, as giving signal of His approach. The same formal service and the same constrained decorum were observed, until God passed them by to work in His own way. The instrument by which He has been pleased to manifest His power is a clergyman from a remote part of the country, whose name is not unknown to many of our readers, and whose zeal in his own neighbourhood for the salvation of his parishioners is worthy of all imitation.

This Minister preached in some of the Leeds churches several times, during the month of June, with great power and unction; and a remarkable effect accompanied his proclamation of truth. Many were pricked to the heart, and inquired, "What must we do to be saved?" Public prayer-meetings were held, all who were present being at liberty to take part in the exercise. Sinners were directed to Christ; penitents were encouraged to believe in Him. Earnest cries for mercy from the broken-hearted, and loud intercessions with God on their behalf, were heard. And, at various times, a large number of persons professed to receive the pardon of their sins, and gave clear evidence of their adoption into the family of God. At one of these prayer-meetings, held on a Sunday evening in the lecture-room of St. James's, after a powerful sermon on "Who shall roll us away the stone?" (Mark xvi. 3,) the Preacher gave an interesting account of the work of God in his own parish. The room was densely crowded, and several Clergymen

were present. One of the cases which he named was the following:—A farmer, who had long resisted the Spirit, having heard that "the grace" which "bringeth salvation" had "appeared" to many of the sinners in the neighbourhood, came into one of the prayer-meetings, and was about to kneel down. The Clergyman, knowing the man well, and understanding his case, approached him and said, "This is no place for *you*. You must retire to one of your barns, lock yourself in, and not leave the place until God has had mercy on your soul."* The man, awe struck, left the meeting, and went homewards. But, presently returning, he said, "It is no use my going home. God has given me up. My heart is as hard as a stone." "Never mind your heart," was the reply: "go to your barn, and lock yourself in." He went to his wife, told her what he was about to do, took the keys, and shut himself up. For seven hours he wrestled with God. Day-break found him still on his knees. But just as the early dawn began to steal through the niches of his granary, this follower of Jacob cried out "If I perish, I perish at Thy feet." The word was enough. The man had power with

* It will be understood that our correspondent is simply reporting what happened. Wise and holy men may detect traces of mistake and infirmity on the part of human agency; but the wisest and holiest will not be among those most eager to deal out censures. A serious question, truly, arises at this point; and we confess to the strongest feeling of revulsion from anything and everything which goes to encumber the plan of salvation. Why a conscience-stricken sinner should be sent away to his barn, and directed to lock himself in, is not apparent to us. To give such counsel is to exceed the limit of scriptural exhortation. Nothing like it occurs in the Acts of the Apostles. Yet the result in this case appears to have been so blessed, that we should hesitate to supplement the narrative even with a cautionary note, if we did not know how readily a single seed of error springs up and effloresces into wild and noxious luxuriance.—EDITORS W. M. MAG.

God and prevailed, and went on his way rejoicing.

It may be imagined what sort of effect the relation of incidents like this, followed up by suitable exhortations and warnings, would have upon a people who were comparatively strangers to experimental religion, but who were now expressly gathered together for prayer and supplication. Sobs and cries were heard throughout the place. Many began to feel after Christ, and not a few rejoiced in a sense of sins forgiven. Among others was a respectable man who had long been in bondage, and who, some time before, had all but become a convert to Popery. Burdened with his sins and groaning for deliverance, he wept and prayed, and strove to exercise faith in the Redeemer, but in vain. A mountain of unbelief oppressed him, and kept his soul in prison. At length light poured into his mind, and he was enabled to lay hold on Christ by faith. Rising in an instant, his face bright with ecstatic joy, with that sharp shout of triumph with which the conqueror who has been engaged in fierce conflict proclaims his victory over the foe, he clapped his hands, and sang loud hallelujahs to his Saviour-God, who had redeemed him with His blood. His grateful looks and heart-felt praises it was impossible to misunderstand. He had passed from darkness into light, and from the kingdom of Satan into the kingdom of God.

This was a remarkable season. Such a manifest outpouring of the Spirit has seldom been witnessed of late years. Yet it is the opinion of a clergyman, well known in Leeds, and of many devout and godly people, that at the prayer-meeting which took place in the same room two nights before, there was a still richer display of the Divine presence. The attendance was not so numerous, there were fewer strangers, less of noise and outcry; but there was a deeper religious feeling, marked by a more general subduing, and the unction of the Holy One seemed

to rest upon the entire assembly. "From that meeting," said the clergyman to whom reference has been made, "I believe not one person departed in an unconverted state."

This is a most hopeful and encouraging testimony; yet, it is believed, not an exaggerated one. It is certain that upon many, the converting grace has come down, as those who have almost daily intercourse with them can testify. And it is not in one class of worshippers only that its effects appear. Several Ministers of the Church of England, with their families, have been among the most earnest inquirers after salvation, and have given their countenance to public meetings for extemporaneous prayer. A lady, the sister of one of these gentlemen, who looked upon all such things as sad proofs of indecorum and disorder, filled with grief at her brother's conduct, and fearing lest his delusion might lead to worse results, flew to her friends for advice and help, but failed. She then thought of leaving Leeds, and prepared to go. But God would not have it so. In the meantime she was awakened to seek salvation for herself. To be told that *she*—who was so staunch an advocate of her church, and who had hitherto been looked upon by all as truly religious—that *she* needed salvation, and must cry to God for mercy like the vilest and most wicked sinner,—this was more than she for a season knew how to bear. At length she resolved to attend one of the prayer-meetings, that she might witness what took place, and be prepared with further reasons, if necessary, for opposing them. There the Holy Spirit met with her. While one and another prayed, and the tears and groans of penitents showed how deeply they were smitten, she became conscious of her own need of Christ; and, hurrying from the meeting to her chamber, she cried to God through the night until about three o'clock the next morning, when it pleased the Sun of Righteousness to rise with healing in his wings, and give her wounded spirit peace. Then

this new-born child of Heaven, unable to keep her joy to herself, called up her brother and the whole family, that they might give thanks to God on her behalf.

Many similar cases, reported by eye and ear witnesses, might be quoted to show the character and genuineness of this work. A pamphlet has been recently published on "Renewal, or Conversion," by the Rev. Richard Collins, one of the officiating Ministers of St. Saviours; the testimony of which is so valuable, (and the more valuable because within every one's reach,) that we hasten to extract from it certain passages which will demonstrate how real and decided is that change of heart of which he himself has become the subject.

"With regard to my past experience," Mr. Collins writes, "I am free to confess at once, that before my conversion, or, to use another term, the renewal vouchsafed to me by God's Holy Spirit, I am not aware that ever a single soul was brought to God through anything I ever said or did." "Zeal for God, I conscientiously believe, was my motive in the work to which I set my hands in the parish where it was my lot to serve. [But] inasmuch as it was not the zeal which is the fruit of God's Spirit within a man's heart, it could do nothing. It was sometimes hot, often cold; a zeal which never seemed to gain anything to feed upon, and burnt itself out by feeding upon itself. It was a zeal which longed to save souls and to work for God's glory, and yet knew not how." "I was in darkness, and, being in darkness, was wholly unable to guide others to the light. It used to sicken me, the little impression that seemed to be made on the minds of the dying when I spoke to them on the necessity of repentance. The words never appeared to go below the surface of the heart; and it was quite a puzzle to me in what state they were dying. I hoped for the best, but could not say that I had any ground for confidence. I was unable to place before their minds, in the striking

and real way which they who enjoy it alone can do, the blessedness of those who seek and find peace in the blood of the Lamb; and that whosoever he be, whether a sinner of the blackest dye, or of the most moral character, he must come in this way to be saved; and that if he only come to Jesus Christ, and cast himself down at the foot of the cross, he will be assured that there is salvation for him also."

Before his conversion, Mr. Collins was of opinion that they who spoke of the assurance of personal salvation were uttering the language of excited feeling, or of presumption. "Before it pleased Almighty God in His goodness, at the beginning of this year, to call me out of darkness into His marvellous light, it was with the greatest unwillingness that I listened to anything that was said to me about the necessity of every believer being in this state of mind." "Now I know, by experience, that at renewal there is a direct agency of the Holy Spirit on the heart of the believer, which is caused, not by previous feelings, but by faith in the atonement. The feelings of joy that arise, do not precede, but follow upon, the act of faith. And then it is that the believer has given him that sense of acceptance with God, in which you find him rejoicing."

These are no uncertain words. In them may be recognised the language of a man who is "taught of God." And if the terms are not so full and precise as some would use, they are, nevertheless, sufficient to indicate that the writer has "tasted of the heavenly gift," and "the powers of the world to come."

Here, then, are some of the effects which have been wrought in Leeds. Several Anglican Clergymen, and a considerable number of their flocks, have been made new creatures in Christ Jesus, and are "walking in the comfort of the Holy Ghost." No truly Christian man can know these things without thankfulness to God for the manifestations of His grace. But th-

are opposers. And opposition has been so strong and decided in some quarters, that it is greatly to be feared many of the effects of this revival will be negatived, and much of the fruit lost. We cannot learn how frequently or regularly prayer-meetings are now held; nor, perhaps, would any one prompted by curiosity to attend the services of St. Saviour's discover those signs of spiritual life and energy which such statements as the foregoing might lead him to expect. Report accounts for the present state of things by referring to letters of remonstrance and rebuke. But on this point it behoves us to speak with caution. That some authority has been exercised in suppressing the movement so auspiciously begun, cannot be denied. And by none is it more sincerely deplored than by those excellent Clergymen to whom allusion has been already made.

It is gratifying to know that, coincident with this religious awakening at Leeds, there are similar movements in the Established Church in various parts of the country. In Cornwall they have existed for some time. Some of the students and members of the University of Oxford have been lately convinced of sin, and converted to God. And tidings reach us from other places, in which by various instrumentalities, similar good has been effected. Mr. Collins, in his "Letter," supplies an interesting fact which came under his own observation while visiting in another diocese:—"A clergyman, who had been violently opposed to the necessity and reality of conversion, or conscious renewal, was mercifully drawn to seek for peace in the very way which he had formerly despised and disbelieved, but in that way in which alone it can be found. After his conversion, his first prayer was for one who was very dear to him, who soon found peace with God. His next cry was for the young people whom he was preparing for confirmation. I was with him at the time, and witnessed what I am relating. It was a day or two

after this, when the Evening Service had been sung in the church, he told them of the great salvation which he had received, and invited them, if they desired to find Jesus, as he had found Him, to come to the parsonage. They all came, and he began to speak to them of the love of God, telling them that if they would only give Him their hearts, and cry for mercy, He was ready at once to accept and forgive them. While he continued talking thus to them, they sobbed aloud. We knelt down. They all, unbidden, knelt with us, and gave up their hearts to God, earnestly crying for mercy unto Him to whom that cry was never uttered in vain. In a short time, He who bindeth up the broken-hearted imparted the gift of faith and the Spirit of comfort: they believed to the saving of their souls, and the Holy Spirit filled their hearts with joy and gladness."*

PERSECUTIONS OF THE COVENANTERS. II.

ONE of the most renowned of those worthies who persisted in preaching the gospel in the wilds of his native land, at the constant hazard of his life, was the venerable Peden, whose history is familiar in almost every cottage in Scotland. Every incident of importance in the life of this good man has already been collected, so that scarcely anything new can now be added. Still there is to be found a stray anecdote of him here and there in the remote parts of the country, and which for his sake may be deemed worthy of record. Few persons possessed a more

* The "Birmingham Journal" of Saturday, August 26th, announces that during the preceding week, there was a remarkable movement at St. James's church, Wednesbury. A great impression was made by a sermon on conversion; and, after service was over in the church, the parsonage-house was crowded with penitents,—several Clergymen being present. This meeting did not break up until nearly eleven o'clock.

saintly character than did this man of God. He was full of faith and of the Holy Ghost. Entirely devoted to his Master's service, he counted not his own life dear unto him, that he might maintain the cause of truth in the face of the abounding iniquity of a degenerate age. His solitary wanderings, his destitution, his painful perseverance in preaching the gospel, the peril in which he lived, his prayerful spirit, and the homeliness of his manners, greatly endeared him to the people among whom he sojourned. He had no home, and therefore he spent much time in the fields. The caves by the mountain stream, the dense hazel wood in the deep glens, the feathery braken on the hill, the green corn when it was tall enough to screen him from observation, afforded him by turns, when necessary, a retreat from his pursuers and a place for communing with his God.

Among the many hiding-places to which this man, of whom the world was not worthy, occasionally retreated, was the solitude of Glendyne, about three miles to the east of Sanquhar. A more entire seclusion than this is rarely to be found. Glendyne stretches eastward, winding among the hills for nearly three miles. The width of the glen at the bottom is in many places little more than five or six times the breadth of the brawling torrent that rushes through it. Dark precipitous mountains, frowning on either side, rise from the level of the valley to an immense height. On the eastern extremity of the glen a cluster of hills gather to a point, and form an eminence of great altitude, from which a noble prospect of a vast extent of country is obtained. Near the lower end of this defile, which in ancient times was thickly covered with wood, and where it terminates its sinuous course with one majestic sweep, reaching forward to the bleak moorlands beneath, our revered worthy had selected for himself a place of refuge. This spot, deeply concealed by the dark mantling of the forest, was known

only to a few who made the cause of these sufferers their own. It happened on one occasion that this honoured servant of Christ, having emerged from his covert, stood by the margin of the forest, on the beautiful slope of the mountain above. It was the balmy month of May, and nature had just put on her loveliest attire. The forest was vocal with the sweetest music. The blackbird and the thrush were piping their richest notes on the "green-wood tree;" the gentle cooing of the wood-dove issued with delicious sweetness from the grove; and the joyous lark, high in the air, was pouring a flood of melody upon the wilderness. The wild bees were humming among the honeyed blossoms of the hawthorn; the scented wind, breathing over the fragrant heath, was playing with the rustling foliage; the brook was murmuring in the ravine below; the lambskins were gambolling on the verdant lea, and the sheep were grazing quietly by their side, while on the distant hill the shepherd was seen, wrapped in his plaid, with his sportive dog at his foot, slowly wending his way up the steep ascent. The good man's heart beat high with rapture,—his delighted eye roamed over the charming variety of hill and dale,—he contemplated the glorious sun and all the splendid scenery of the sky,—he felt as if he were standing on holy ground, in the midst of the great temple of nature,—he experienced an unusual elevation of mind, and all the freshness and buoyancy of youth seemed once more to take possession of his aged frame. Full of devout sentiment he uncovered his head, the silvery hairs of which were streaming on his shoulders, and lifting up his hands he 'praised and honoured and extolled the King of heaven, all whose works are truth and whose ways are judgment.' He had fixed his eye on a cottage far off in the waste, in which lived a godly man with whom he had frequent intercourse; and there being nothing within view calculated to excite alarm, he resolved to pay his friend a visit. With his staff

in his hand he wended his way to the low grounds to gain the track which led to the house. He reached it in safety, was hospitably entertained by the kind landlord, and spent the time with the household in pious conversation and prayer till sunset. Not daring to remain all night, he left them to return to his dreary cave. As he was trudging along the soft foot-path, and suspecting no harm, all at once several mosstroopers appeared coming over the bent and advancing directly upon him. He fled across the moor, and when about to pass the torrent that issues from Glendyne, he accidentally perceived a cavity underneath its bank, that had been scooped out by the running stream, into which he instinctively crept, and stretching himself at full length, lay hidden beneath the grassy coverlet waiting the result. In a short time the dragoons came up, and having followed close in his track, reached the brook at the very spot where he was ensconced. As the heavy horses came thundering over the smooth turf, on the edge of the rivulet, the foot of one of them sank quite through the hollow covering under which the object of their pursuit lay. The hoof of the animal grazed his head and pressed his bonnet deep into the soft clay at his pillow, but left him entirely uninjured. His persecutors having no suspicion that the poor fugitive was so near them, crossed the stream with all speed and bounded away in quest of him whom God had thus hidden as in his pavilion, and in the secret of his tabernacle. A man like Peden, who read the hand of God in every thing, could not fail to see and to acknowledge that divine goodness which was so eminently displayed in this instance, and we may easily conceive with what feelings he would return to his retreat in the wood, and with what cordiality he would send up the voice of thanksgiving and praise to the God of his life.

It is recorded in the Scots Worthies, that he was favoured with a memorable deliverance from the enemy, who were pursuing him and

a small company with him, somewhere in Galloway, after he came out of Ireland. When their hope of escape was nearly cut off, he knelt down among the heather and prayed, "Twine them about the hill, Lord, and cast the lap of thy cloak over old Sandy and thir poor things, and we will keep it in remembrance and tell it to the commendation of thy goodness, pity, and compassion, what thou didst for us at such a time." Thus he prayed, and his supplication was recorded in heaven, for he had no sooner risen from his knees than dense volumes of snow-white mist came rolling down from the summit of the mountains, and shrouded them from the sight of their pursuers, who, like the men of Sodom, when they were smitten with blindness, could not grope their way after them. Auchengrough hill, in the vicinity of Glendyne, was the scene of a similar incident. Truly they are a blessed people whose God is the Lord, for in the time of their calamity he is their help and their shield, and 'they need not be afraid of ten thousands of people who have set themselves against them round about, for salvation belongeth unto the Lord, and his blessing is upon his people.'

There is a story told of a woman who resided at a place called Inglestone, in the parish of Glencairn, about eighteen miles to the south of Sanquhar, whose remarkable preservation in the very presence of her enemies, who were eagerly seeking her life, is no less illustrative of the watchful providence of God than the anecdote which has now been related, and which confirms the truth of the adage, that "Every man his immortal till his day come." This woman whose name is not mentioned, was 'a mother in Israel.' Her truly religious character and her refusal to attend the ministry of the curate, did not escape the notice of the dominant party, who, in those times of oppression, sought 'to wear out the saints of the Most High.' The name of the Master whom she served was too conspicuously imprinted on her forehead to admit of

concealment. A party of horsemen were one day despatched to the place of her residence in search of her. They were near the house before they were observed, and the worthy woman, guessing their errand, ran for refuge to the barn, in which a female servant was busily employed at her work. "The dragoons, the dragoons," cried the fugitive, "where shall I hide?" "Run to that dark corner," said the servant, "and I will cover you with the straw." The soldiers rushed into the barn, expecting instantly to seize their prey; and seeing nobody but the servant, who refused to give them any satisfactory information, in their rage and disappointment they began to kick among the straw; and drawing their long swords they thrust them at full length, with all their force, through the heaps with which the barn floor was covered, stabbing vengeance in every corner where they thought there was any likelihood of concealment. The nook, however, into which the object of their search had crept had either been missed by them, or their swords had not hit on the precise spot where she lay; for, notwithstanding the closeness of the search, she remained undiscovered and unscathed. In this astonishing manner, then, did the Lord preserve another of his saints who trusted in him, throwing over her the shield of his effectual protection in circumstances in which, to human view, there was no probability of escape.

But the rage of persecuting malignity was not confined in its object merely to the humbler orders of the land, who had neither power nor influence to protect them; it vented itself with equal violence on those who occupied a higher and more commanding station in society,—like the desolating storm which descends indiscriminately on the lofty mountains and on the lowly valleys. The attachment of the house of Craigdarach in Glencairn, to the principles of the covenanters, is well known, and many an outcast, in the days of our forefathers, took refuge under its shel-

tering wings. The master of Craigdarach was therefore a marked man, and his enemies were determined to show him no favour. It happened on a fine summer morning when, after a heavy rain which fell during the preceding night, the rivers and burns were greatly swollen, that the laird, as he was termed, was under the necessity of travelling a short distance from home. Orders had been issued to a party of dragoons to watch his movements, and to embrace the first opportunity of seizing his person. As he was ambling along on a fine, spirited horse, he was all at once confronted with a company of troopers. The place where they met was at the opening of a stone dyke, through which the road passed. The commander of the party, who seemed to know the laird, cried, "Guard the gap." "I'll guard the gap," replied the laird, who at the same time turning the head of his swift and powerful steed, galloped off at his utmost speed. The horsemen pursued, and Craigdarach seeing there was but little hope of escape, directed his course to the river Cairn, which at the time was in full flood, and dashed into its foaming torrent, choosing rather to risk his life in the tumultuous waters, than be captured by a savage soldiery. He reached the opposite side of the bank, upon which the noble animal landed him with a bound. By the sudden spring two of the nine girths by which his saddle is said to have been secured, were ruptured. The dragoons having noticed the circumstance, bawled out that now he was their prisoner. "Not yet," vociferated our hero, now on the safe side of the stream, "for though two of the bands be broken there yet remain seven stout and firm; and now I dare you to the pursuit; throw yourselves into that roaring tide and follow me." This, however, was a challenge which none of them were inclined to accept, for the conviction that they are engaged in a bad cause, generally makes men cowards. In this way this worthy man, under the conduct of a gracious providence, was rescued

from the ruthless hands of those who would have shown him no mercy. It is reported that the identical saddle on which the honoured ancestor of the house of Craigdarach sat on this occasion, is still preserved by the family.

It was Craigdarach house in which John Stevenson, the Ayrshire covenanter, lodged in secrecy in some of the hottest days of persecution. His wife, who was nurse to Craigdarach's child, was greatly esteemed by the lady of the mansion, and for her sake the husband was admitted under hiding, into a private apartment of the house. His abode there was known to none, not even to the laird himself; but the household was blessed for

his sake, for his prayers were heard for them in the day of their distress. The Lord never allows any to be losers for his people's sake; even 'a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward.' And it is worthy of remark, that those who, in the time of the church's tribulation, aided the suffering followers of Christ in any way, and especially those who did so at the risk of losing their worldly property or their life, were afterwards prosperous in temporal things; for our Lord takes a special notice of every act of kindness done to his people for his sake: 'Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.'

O B I T U A R Y.

1. DIED, in the Township of Darlington, Canada West, Sep. 14th, 1852, MARY JENNINGS, the daughter of JOHN and MARY DIX. She was born in Huntingdonshire, England; and while but a child was brought by her parents to Canada; who finally settled in Mariposa, Canada West. While quite young she was the subject of Divine impressions, and when about fifteen years of age, she became the happy partaker of converting grace, and united with the Episcopal Methodists, with which denomination her parents were members.

The change she had experienced became very manifest, and as long as I retain the use of my memory, I shall not forget the time when her soul was blessed with God's pardoning love. She was indeed a "new creature" in Christ Jesus, and became an example to many, for sobriety, sincerity, watchfulness, and prayer. For some time she walked in the fear of God, rejoicing in his favour from day to day; bearing testimony to all around that she was born again. But oh! how soon she found she was surrounded by a world of foes, and found by experience that the world was no "friend to grace." The enemy of souls got into the church and sowed the seeds of discord, which produced the usual results. Mary's mind was much tried, and after some considerable time had elapsed, matters getting still worse, she

and her parents withdrew from the church. As is commonly the case, Mary by degrees drifted into the world; neglected the means of grace, and one duty after another, until all her joys departed, and she lost her intercourse with God; although she was still moral in her deportment. After some time, the Bible Christians came and preached in our neighbourhood, and the Lord blessed them with a glorious revival. Mary was again restored to the favour of God, and with most of our family joined the Bible Christians, with whom she remained until removed from time. From the time she last set out to serve the Lord, till her death, her life was marked with an even, straight-forward, meek, and lowly walk. Her profession was never great; she was always cautious that her conduct might ever give full proof of the reality of her profession. I have thought she was too backward, and through extreme cautiousness deprived herself of many blessings.

She had been married but about fourteen months before she was called to bid adieu to all below, leaving a lovely babe only three days old.

Her death was improved by Brother Green; and in compliance with her request, her remains were carried to Mariposa and interred by the side of her mother.

As a daughter she was dutiful; as a sister, she was affectionate; and as a

wife, she was kind. Oh may we all at last meet her in glory, to part no more.

J. DIX.

2. DIED, at Perranzabuloe, in the Truro Circuit, April 7th, 1854, RICHARD HARRIS, aged 62 years.

Brother Harris was a follower of Christ for many years. He was an

honest, upright man, and generally respected by all who knew him. For the last twelve months prior to his death, he was confined to his habitation through affliction; but his confidence in Christ was strong, and we doubt not but that he is gone to be with Christ, which is "far better."

JOHN BROWN.

MISSIONARY CHRONICLE.

November, 1854.

AUSTRALIA.—CHAPEL OPENING.

Dear Brother,

It is both pleasant and profitable to trace the leadings of Providence in the progress and establishment of the cause of God in the earth, and there are seasons in the history of the church, when we are especially called on to mark these leadings. Such we believe to be the case at present, in connection with the Bible Christian society at Clarendon.

Clarendon is a very picturesque township on the river Onkaparinga, about seventeen miles south of Adelaide. I am informed that some nine or ten years ago, the only habitation in the neighbourhood was a shepherd's hut; but a township being laid out there, in a very fertile gully, the richness of its soil was a strong inducement for people to purchase allotments, and settle down. And though the Township at present is more like a scattered village, than a compact town, yet the neighbourhood around is pretty thickly inhabited for an agricultural District. There and within a few miles of the Township, the Brethren, Biddle, Stilwell, Balton, Piggott, and Windibank, from the Farnham Mission, located themselves; all of whom have manifested strong and unwavering attachments to the Bible Christians, under whose instrumentality they were brought from darkness to light. My first tour in the bush on my arrival in the colony, after my return from the Burra Burra, was therefore at Clarendon; and I assure you I had a very hearty reception by the above named friends and their families, all of whom cheerfully received me as their minister, and at once united together in church fellowship. For some time however, our prospects here were by no means flattering, and many have been the seasons when I have sought to en-

courage the friends to look up and hold on, when I really needed encouragement myself. These have been the seasons when I have felt severely the loss of that friendly aid which I have been wont to receive from my brethren under similar circumstances, in the days that are past, in my native land, and when I have been necessitated to follow the example of the king of Israel when it was said, "But David encouraged himself in the Lord his God." The claims of other parts of the colony prevented me from devoting that portion of my time to this neighbourhood which was really desirable and absolutely necessary to extend and establish the cause; and for some months in 1852, through my severe and protracted illness, together with the blighting influence of the discovery of the Victoria Gold Fields, we were necessitated to discontinue the means of grace. On my restoration to health, and the friends returning from Victoria we again commenced our labours in Clarendon, but were unable to give it the necessary attention until March 1853; on the arrival of the Brethren, Keen and Culver, and Brother Fursman's coming out in the ministry among us. Arrangements were then made for the more efficient working of the neighbourhood; from which period our borders have gradually enlarged, and our prospects have assumed a different aspect. We soon found on devoting more labour to the neighbourhood, that the great desideratum was the erection of a good Chapel. Prior to this period a piece of land about the middle of the township, had been given for the purpose, by Mr. Henry Bond, member of the Baptist Church; but it was not secured, for we had not been able to see our way clear to build. We now secured the land on our Trust Deed, and

one week evening after preaching in Br. Piggot's house we commenced a subscription, when about one hundred pounds were at once promised. Our friends set heartily at work in making the necessary preparations for the undertaking; and on Tuesday the 18th of October, (and not on the Sabbath as is reported in your Magazine for March,) the foundation stone of our noble edifice was laid. We fondly hoped when the chapel was commenced that it would be ready for opening in February or March, but unfortunately the person employed to build the walls, though a good workman, was not a teetotaler, through which circumstance instead of opening it about the time we expected, we were driven on to mid-winter, the worst season in the year for such purposes in Australia, because of the heavy rains and the bad state of the roads. But this winter we have had little or no rain, comparatively, so that the roads up to the chapel opening remained in a very passable state.

The chapel is a very good one, 35 feet by 24, and 15 high, with a porch covered with slate. It is built in the Gothic style, with 8 windows, cut stone in the front, and has a very noble appearance; is fitted up inside with rising seats. A stone on which is engraved "Bible Christian Chapel" and the date, is fixed in the front of the porch. This was the work of our ever to be remembered old friend, G. COLE, and it is thought received from his hand the finishing stroke late on the Saturday night that he suddenly expired the following morning, whilst conducting Divine service at Adelaide.

Great praise is due to Messrs. Threadgold, Piggott, J. and S. Hart, who were chosen from among the Trustees as an acting Committee, to superintend the affairs of the building in its progress, for their unwearied attention to the subject.

By referring to the Mission Book, I see there were thirty members returned here, last Quarter, and their contribution to the Quarter Board was £10 14s. 6d. The Quarterly Meeting was held there the second day of the opening services. I regard the collections connected with the opening services, when the place and circumstances of the people are considered, by far the best we have yet had in South Australia. My prayer is, that the friends who have come forward so liberally with their contributions in aid of this

noble edifice, may speedily realize the great object of their desire, a revival of pure religion.

I shall now close my remarks by presenting you with the statement of the opening services which appeared in the 'Register,' a daily paper published in Adelaide, and the 'Observer,' a weekly paper, out of which I have cut the account.

JAMES WAY.

"CLARENDON.—A new, very neat, and substantially-built Chapel for the use of the Bible Christians at Clarendon, was opened for Divine service on Sunday, July 2nd. Sermons were preached on the occasion by Messrs. Hocken and Way. The attendance was good, and the services highly satisfactory. On the following day, Monday the 3rd, upwards of 200 persons sat down to tea in the Chapel, and cheerfully partook of the repast, for which ample provision was gratuitously made by the ladies. A very interesting meeting was held in the evening, when the Chapel was filled to overflowing. Mr. Way presided, and introduced the business of the meeting by a brief review of the circumstances which led to his first commencing his labours in the township, and the varied scenes through which he and his friends had been brought during a period of three years. He touchingly referred to past difficulties and discouraging circumstances, and to the pleasure they felt now that the ark which, during the previous fifteen months, had been moved from house to house, had at length found a resting-place in a building which far surpassed what they had at first contemplated. He thought, therefore, that they had much cause to thank God and take courage. The Secretary, Mr. John Hart, then read a statement of the accounts, from which it appeared that the cost of the building was £650, and that prior to the opening services £185 8s. had been received in cash, or equivalent labour, in aid of the undertaking. Mr. John Ridcliff, who was then called on, delivered an interesting speech on the advantages resulting from the erection of suitable places of worship. He expressed his gratitude that the ark of temperance as well as the ark of the gospel, would there find a resting-place, and that at length in Clarendon a suitable place was open for the advocacy of teetotal principles. Mr. Culver followed with a truly catholic speech, expressing his sincere desire for an

increase of union among the different denominations, and declaring that all Christians lived in his affections. Mr. Hocken, who next addressed the meeting, referred to several circumstances which had come under his own observation, confirmatory of the success of the gospel, and giving assurance of the ultimate triumph of the Redeemer's kingdom. He closed with a powerful

appeal on behalf of the trust-funds, which was heartily responded to by a good collection. The entire proceeds of the opening services amounted to the handsome sum of £125 1s. 6d., and promises of additional contributions amounting to more than £50, are likely to be realised within a short period."

PRINCE EDWARD ISLAND.

The following interesting communications from this part of the Mission field, have been unintentionally delayed.

Dear Brother in Christ.

* * * * *

Prince Edward Island was discovered by John and Sebastian Cabot, about A.D. 1498, and was called St. John's Isle. It is about 130 miles in length, by 30 in breadth, and lies in Lat. 46 deg., 20 min., to the north of Nova Scotia and New Brunswick, in the Gulf of St. Lawrence. The appearance of the Island is generally level, with some few eminences, which gradually slope to level meads. The coasts are indented with excellent harbours, and several noble rivers, which run many miles inland, and are navigable to ships of many hundred tons burthen. It is divided into three Counties, and these into three Royalties, and nine Districts, each of which sends two Representatives to the House of Assembly. Population sixty-five thousand. Charlotte Town is the Capital, delightfully situated on the Hillsborough, is about three miles in circumference, and is one of the best laid out towns in North America. It contains some splendid buildings, of which may be mentioned the Colonial Building, in which the Legislature holds its annual Sessions, and all public business of importance is transacted. The Temperance Hall, built by the "sons;" and St. Andrews College, one mile from the town. The places of worship are, the Roman Catholic, the Episcopalian, Presbyterian, Baptist, and Wesleyan. The population is about 4,000, 1,000 of whom, it is said, never attend any place of worship whatever. Why, I would ask, do we not give them the word of life? We ought to have had a chapel there years ago; for we are losing members every year by their settling in the town. When I enter it I feel I have no home. Brethren, better late than never; we are able, let us then make the trial,

and get a home for our friends in the capital of our Island.

Georgetown is the second place of importance. It lies to the east of Three Rivers Harbour, has a court house, market house, jail, Roman Catholic chapel, Episcopalian, and Bible Christian chapels, and Free Church; and some Dry Goods establishments.

Princeton, St. Eleanor's, Green's Shore, and Travellers Rest, are villages of some note, located in the West of the Island.

The majority of the people are from the Three Kingdoms; some hundreds of French, a few Dutch, and about 300 Micmac Indians. In general, they are open in their manners, kind in their dispositions, and a more generous and hospitable people is not easily to be found. With regard to the condition of the people, it is improving; the forest is yielding to the woodman's axe, and rapidly disappearing; and thus "the wilderness begins to blossom as the rose." The round log cabins are giving place to frame houses, which Englishmen know very little about, neatly finished. Chimneys are getting into disrepute, and stoves of all shapes and forms taking their places. Many who came here a few years ago, without any capital, are now in comfortable circumstances, having their horses, gigs, sleighs, and other conveniences.

At present the Island is in a flourishing condition; great activity is displayed in our shipyards. Wages are good, men getting £5, £6, or £7, and some good hands £8 a month, and many more could obtain employment if we had them. The social condition of the people is also improving. Through the untiring efforts of the friends of Temperance, much good has been effected. The Maine Liquor Law

was passed by the Lower House ; what reception it may meet in Council we know not as yet.

Much has been said about our climate, and some look upon it as second to none but Greenland, and not much unlike the regions round the North Pole ; and hence many are emigrating elsewhere, who probably would come here. One thing we can tell them, there is no fever, nor ague, nor yellow fever, nor has ever an epidemic disease visited our shores, with the exception of Dysentery, for a short time, which proved mostly fatal to young children. Cholera Morbus has never visited our land, as far as I have ever been able to learn. Our Islanders are usually strong, healthy, and robust, and capable of engaging in their various avocations. Winter begins about the first of December, and ends about the first of April. During that time we have some very cold weather, but the roads are good, that is generally, and when we are in our jaunting sleighs, with fur caps, fur coats, and buffalo skins, we do not feel much of the cold, excepting on particular occasions ; and we (Preachers) know most about it. During the summer, the weather is delightful, usually a clear sky, warm, but salubrious ; a gentle, cooling breeze usually blowing, and a more genial and pleasant clime than this, during the summer months, I never visit. Some perhaps will say, "because you know no other ;" but I have been in England, Ireland, Scotland, Nova Scotia, New Brunswick, Canada—East and West,—and at one place in the States of America. Prince Edward Island has its disadvantages like other places, but in my opinion, there are more worse spots, than there are better.

I will now conclude by taking a passing glance at the Bible Christian Societies in the Island.

IN MURRAY HARBOUR, we have a chapel 37 feet long by 26 broad, with end gallery : congregation about 200, and society about 60. Local Preachers none.

IN VERNON RIVER, one chapel, 4 other preaching places ; congregations I should suppose about 280, members about 60, Local Preachers 3, and a Mission house.

THREE RIVERS, two chapels, congregations about 150, society 69, Local Preachers 2, Mission House in course of erection.

BAY FORTUNE, one chapel in course

of erection, society 18, congregations about 100.

UNION, 4 chapels, 7 other preaching places, congregations about 500, members 100, Local Preachers 10. A Revival is now in progress at Princetown Road, and about 20 have professed faith in Jesus. Praise the Lord.

With regard to NEW LONDON and WEST CAPE, I know very little, never having been on those stations. On the whole we are in a better condition than ever we were before ; and the way to place us in independent circumstances, is at once to build a chapel in Charlotte Town, and station a preacher there ; for Union Circuit to be enlarged, and two preachers on it ; and another to be sent to the West Cape, and I have no doubt if we heartily set about it, and lay our claims before the people, that means will be placed in our hands sufficient for the accomplishment of so desirable an end. That such may speedily be the case, is the prayer of your unworthy brother in bonds of love,

ROBERT WILSON.

Princetown Road, May 1st, 1854.

West Cape, Prince Edward Island, July 14th. 1854.

Dear Brother.

Availing myself of a short respite from travelling, I send you the following scraps from my journal, for insertion in the Magazine.

Having been appointed by the District meeting to this Circuit, to labour in unison with Br. Calloway, I left Vernon River, June 12th, and returned to the Union Station to prepare for removing. On the following Sabbath, preached at Princetown twice and met the Society. On Wednesday, parted with my friends and went to Fredericton, and preached for Br. Metherall. This is a large, and thickly settled place, and the majority of the people believe our doctrines. Br. James, I understand, preached here, and once there was some good done ; but through the perfidiousness of a professed friend, assisted by a minister, preaching the same doctrine, the work received a death blow. Br. Metherall again took it on the plan, and visits it once a fortnight, week-nights, and that is all the spiritual help they obtain.

22nd. Parted with Br. M. and took the post for the west. The sun shone brilliantly, and our carriage being

commodious, we were quite comfortable. Among the passengers, was Mr. Cotton; A young French Gentleman recently from France, who has lately abjured the errors of Popery; and an elderly man, going in search of a home in the wilds of America. After traveling five miles we came to Springfield, a place once on our plan, but no longer so, although some wish us to return again. They have a pretty little Episcopal Church, and sometimes a minister, which is all the religious instruction they are favoured with.

We now entered upon the New London Mission, and passed through "Zoar." There a few members reside and the frame of a chapel was put up, but as preaching is discontinued, it is hardly probable that it will ever be finished.

Ten miles farther on, we came to Richmond Villa, a very pleasant little place, surrounded by large, well improved farms. Br. Cotton resides here, and good congregations attend on his ministry: the people being mostly Protestants. Five miles from thence is St. Eleanor's, a very handsome village, containing in and about it some 300 or 400 souls, having an Episcopal Church, and what I never wish to see again, a *deserted Bible Christian Chapel*, with windows broken. Once there was a Society and congregation, now there is neither; still I do not imagine that it is irrecoverably lost. Parted with my fellow travellers, and took the mail for Bideford, passed through Lot 16, once a preaching place, crossed the ferry at Grand River, came to Port Hill, and stopped all night. I had now entered Ebenezer Circuit.

23rd. Arrived at Bideford, met Br. Calloway, and went to visit some of the friends; went to chapel, and preached on the "great Salvation." A goodly number attended, and I trust some good was done, for God was there. This is a good settlement, pleasantly situated, having Tevus river on one side, Ellis river on the other, and fronting on Richmond Bay, in which is Indian Island, with a large Roman Chapel, for their use. Here we have a good Chapel, which will hold about 200 persons, a good many attend the meetings, when the Itinerant Preachers attend. We remained here some time holding some special services. Good was done, some few souls were hopefully converted to God, and we were encouraged to proceed in hope

that God would bless through the Station. One night as Br. Calloway was praying, one of the "baser sort," sent a stone through the window, which fell not far from me, and a piece of glass struck me on the head. Thank God, we had a glorious time after that; our souls caught the holy flame, and we went home rejoicing in God.

July 6th. Left for Lot 11. Passed through a large fire that was on each side of the road, and arrived in time for meeting. Here there is an Episcopal Church, and a Presbyterian one began, but as the population is considerable, we have room to hope that another will be beneficial.

7th. Went to Mr. Hughes', Foreley river, preached from Tim. i. 29.

8th. Parted with Br. Calloway, crossed a river, walked on the sand some distance, crossed Lot 10 river, walked about six miles, came to Mr. Nicholls', Lot 10; a small settlement in the Bush.

9th. Preached to them at 10½, thence 9 miles to Cascumpeque, thence 4 miles to Guard's shop. Cascumpeque is situate in Holland Bay, settled mostly by French, who have a large chapel. A Bible Christian Chapel is in contemplation. We have some kind friends in this place, to whom we preach on two Sabbaths in three.

10th. Crossed the river to Br. Meggison's, recrossed to Br. Sweet's, and made some arrangements respecting our preaching house in Kildare. Here the majority are Presbyterians, who have a large church, but no minister. Some are very kind, but others are prejudiced against our doctrine. There are a few who call themselves Bible Christians, and perhaps though "Jacob is small," he may "arise." We continued our journey onwards some miles through the woods, crossed Kildare river, and arrived at the "Capea." Having turned our horse to graze, we walked to the shore, and taking our stand on a projecting ledge of rock, surveyed the scene with admiration. To the east, lay the Molpeque Bay, and the East Point; to the north, North Cape; and before us, far as the eye could reach, nothing but the open sea. Here about three years ago, about 150 American fishermen were lost during a storm, and their lifeless bodies strown upon the sand. The thought was saddening, especially when reflecting upon their reported wickedness. Leaving the shore, went to see the

Episcopal church which is begun, but probably will never be finished. Br. Caloway preached from Matt. xviii. 37.

11th. Started for Tignish, a settlement swarming with French Catholics, the descendants of those who peopled it when the Island was ceded to Britain by France. Visited the Roman Catholic chapel. Above the altar was a full length portrait of the Saviour; on the walls hung a great many saints in frames; around the altar, a great many French children were praying, counting their beads, crossing themselves, and performing other duties enjoined on them by the rules of "The Holy Apostolic Church." We left the chapel, and went to Capt. Hubbard's, where I preached at 7 P. M. A church is begun in this place, and some wish to have it free for all denominations: but our friend Capt. Hubbard says it must be made to the Bible Christian Connexion, and if they will not help on that ground, he will build it himself. It is to be 30 feet by 26, and 17 high.

12th. Left Tignish for Miminegash; called at Mr. Hubbard's fishing establishment, and then proceeded on our way through a road which defies description. I have seen bad roads before, but this one is without dispute the worst. After travelling at a slow

rate for ten miles on this road, we came to Miminegash, a small settlement on the gulf shore, mostly "Manse people." We had a meeting among them, and stayed all night.

14th. Left for Lot No. 7, West Cape. Our road to day lay along the shore. On the one hand were the almost perpendicular rocks, which as a mighty rampart, resist the surging billows, on the other, the sea, in all the loveliness of a calm day, while here and there in the distance, a sail was to be seen, tending to some desired haven. We came to Lot 7, to Br. Kindley's, and preached in the evening at the chapel. This is a large farming district, with a fishery on the coast. From here the New Brunswick coast is clearly visible for a long distance.

Having now almost completed our journey, and the mail soon about to start, I draw to a conclusion, observing *en passant*, that we have travelled nearly 200 miles, and thus, Mr. Editor, you see that our circuit is as large as Murray Harbour, Vernon River, and Three Rivers circuits put together.

Hoping that you will remember us in your approaches to the throne of grace,

I remain,
Your unworthy, Brother in Christ,
ROBERT WILSON.

DEPARTURE OF MISSIONARIES.

The Brethren, JAMES ROBERTS and T. E. KEEN, with their MINISTERS WIVES and Br. Roberts's children, were on board the "Fortitude," which was lying in Plymouth harbour, expecting to sail every hour, on October the 21st. May that God who ruleth the winds and the waves, graciously condescend to give those elements command concerning them; and may they be speedily and safely wafted to their desired haven, to join the overworked brethren now labouring in the interesting colony of AUSTRALIA.

The wives of our Brethren are both preachers. May their labours be as eminently owned of God in Australia, as those of their sisters have been in England, in the conversion of many precious souls.

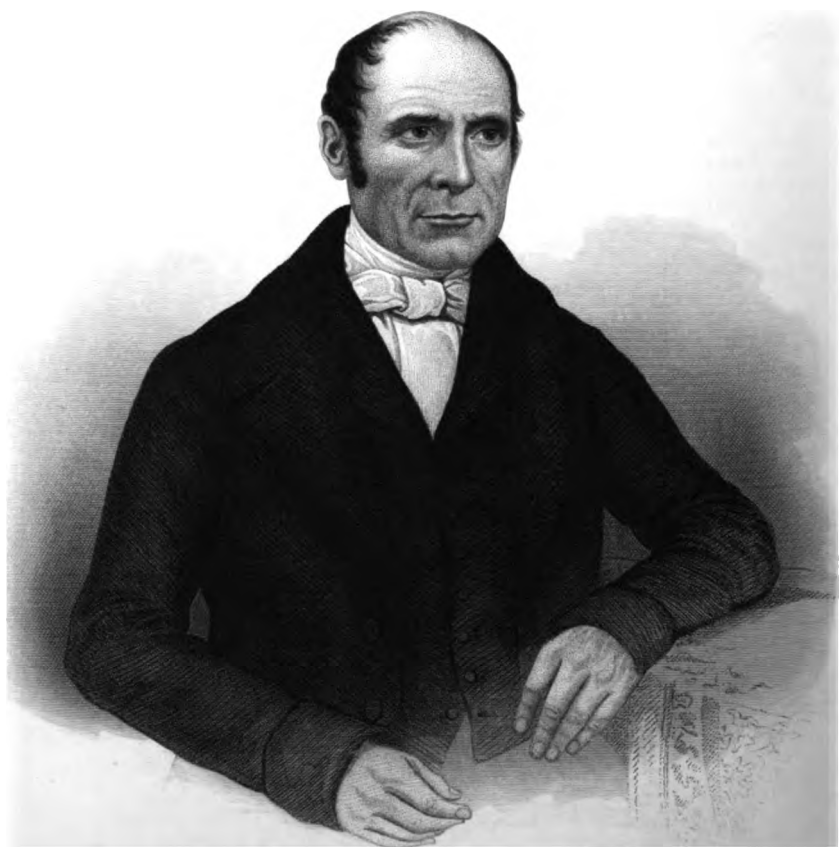
In a brief communication from Br. Roberts, he says:—

"We are pleased with our ship and cabin so far. We are all well, and in good spirits for our journey. We all give our kind love to you and Mrs. Thorne, believing we shall have an interest in your prayers.

"In haste, I remain, yours affectionately,
"JAMES ROBERTS."

"P.S. We have had an interesting farewell service, an account of which you will receive from Br. PRIOR."

We commend them all, and those who sail with them, to the prayers of the faithful.



Paul Robins
President of the Eccl^l Christian Conference.

1845.

BIBLE CHRISTIAN MAGAZINE.

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DIVINITY.

ANSWERS TO PRAYER. *

FROM THE WORD OF GOD.

"I cried unto the Lord with my voice, and he answered me out of his holy hill."—Ps. iii. 4.

ALTHOUGH every individual of the human race is solemnly called upon, continually and earnestly, to engage in prayer to God, yet there is no duty so *universally* neglected, and, it is to be feared, in our day, by far too much depreciated, even by the Lord's own people. With a view to stir up to, and encourage perseverance in this blessed exercise, especially at a time so full of peril to the Church of Christ, and to this country, the following prayers and answers are collected from the Word of God, bearing most emphatic testimony to the value and success of real prayer, when addressed through the one Mediator, by the help of the Holy Spirit, to Him who declares—"I said not unto the seed of Jacob, seek ye me in vain," Isa. xlv. 19; and "Ask, and it shall be given you; seek, and ye shall find," &c., Mat. vii. 7, 8.

1. SUBJECT AND PRAYER—*Abraham's servant and Rebekah.* "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master," Gen. xxiv. 12—14.

ANSWER—*Rebekah appears.* "And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's

* From No. 140 Drummond's Stirling Tracts.—Ed.

brother, with her pitcher upon her shoulder," &c., Genesis xxiv. 15.

2. SUBJECT AND PRAYER—*Jacob and the angel.* "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me," Gen. xxxii. 24-26.

ANSWER—*Jacob prevails with the angel—Esau's mind is wonderfully changed towards Jacob.* "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed," Gen. xxxii. 27, 28. "And Esau ran to meet him (his brother Jacob) and embraced him, and kissed him: and they wept," Gen. xxxii. 4.

3. SUBJECT AND PRAYER—*The Israelites in Egypt.* "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage," Exod. ii. 23.

ANSWER—"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and Jacob. And God looked upon the children of Israel, and God had respect unto them," Exod. ii. 24, 25; see also chap. iii. 7, 8.

4. SUBJECT AND PRAYER—*Moses and the Israelites at the Red Sea.* "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward," Exod. xiv. 15.

ANSWER—*The Sea is divided.* "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea, dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left," Ex. xiv. 21.

5. SUBJECT AND PRAYER—*Moses at Marah with the Israelites.* "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses saying, What shall we drink? And he cried unto the Lord," Exod. xv. 23-25.

ANSWER—"And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet," Exod. xv. 25.

6. SUBJECT AND PRAYER—*Moses at Rephidim—want of water.* "And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me," Exod. xvii. 4.

ANSWER—*Waters brought out of the rock.* “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” Exod. xvii. 6.

7. SUBJECT AND PRAYER—*Moses at Rephidim—war with Amalek.* “Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out to fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill,” Exod. 8-10.

ANSWER—*Discomfiture of Amalek.* “And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. And Joshua discomfited Amalek and his people with the edge of the sword,” Exod. xvii. 11. 13.

8. SUBJECT AND PRAYER—*Joshua and the Israelites at Ai.* “And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.” &c., Josh. vii. 6.

ANSWER—*Achan is discovered.* “And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of Gold of sixty shekels’ weight, then I coveted them, and took them, and, behold, they are hid in the earth in the midst of my tent, and the silver under it,” Josh. vii. 20, 21.

9. SUBJECT AND PRAYER—*The sun and moon.* “Then spake Joshua to the Lord in the day when the Lord delivered the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon,” Josh. x. 12.

ANSWER—“And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of Heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel,” Josh. x. 13, 14.

10. SUBJECT AND PRAYER—*Hannah prays for a son.* “And she was in bitterness of soul, and prayed unto the Lord, and wept sore,” &c. 1 Sam. i. 10.

ANSWER—*Samuel is born.* She bore a son and called his name Samuel, saying, Because I have asked him of the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him,” 1 Sam. i. 20, 27.

11. SUBJECT AND PRAYER—*Samuel and the Philistines.* And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord.” 1 Sam. vii. 9.

ANSWER—“And the Lord heard him. . . . The Lord thundered with a great thunder on that day on the Philistines, and discomfited them; and they were smitten before Israel,” 1 Sam. vii. 9, 10.

12. SUBJECT AND PRAYER—*Ahithophel's conspiracy.* “And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness,” 2 Sam. xv. 31.

ANSWER—*Ahithophel's counsel not followed—he hangs himself.* “And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself,” 2 Sam. xvii. 23.

13. SUBJECT AND PRAYER—*Solomon prayeth for wisdom.* “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this, thy so great a people?” 1 Kings iii. 9.

ANSWER—“Behold, I have done according to thy word: lo, I have given thee a wise and understanding heart,” &c., 1 Kings iii. 12.

14. SUBJECT AND PRAYER—*The Prophet and Jeroboam.* “And the King answered and said unto the man of God, entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again,” 1 Kings xiii. 6.

ANSWER—“And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before,” 1 Kings xiii. 6.

15. SUBJECT AND PRAYER—*Elijah the prophet and the drought of three years.* “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word,” 1 Kings xvii. 1. See also James v. and 17.

ANSWER—“And it came to pass after a while, that the brook dried up, because there had been no rain in the land,” 1 Kings xvii. 7.

16. SUBJECT AND PRAYER—*The son of the widow of Zarephath.* “And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the woman with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.” 1 Kings xvii. 20, 21.

ANSWER—“And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.” 1 Kings xvii. 22.

17. SUBJECT AND PRAYER—*Elisha and false prophets*. "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again," 1 Kings xviii. 37.

ANSWER—*Fire from heaven*. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench," 1 Kings xviii. 38.

18. SUBJECT AND PRAYER—*Elijah cries for rain*. "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees," &c. 1 Kings xviii. 41, 42.

ANSWER—And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain," 1 Kings xviii. 45.

19. SUBJECT AND PRAYER—*The dividing of Jordan*. "And he took the mantle of Elijah that fell from him and smote the waters, and said, Where is the Lord God of Elijah?" 2 Kings ii. 14.

ANSWER—"And when he also had smitten the waters, they parted hither and thither: and Elisha went over," 2 Kings ii. 14.

20. SUBJECT AND PRAYER—*Elisha and the Shunammite's son*. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord," 2 Kings iv. 32, 33.

ANSWER—*The Child restored to life*. "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes," 2 Kings iv. 34, 35.

21. SUBJECT AND PRAYER—*Elisha and the Syrians*. "And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness," 2 Kings vi. 18.

ANSWER—"And he smote them with blindness, according to the word of Elisha, 2 Kings vi. 18.

22. SUBJECT AND PRAYER—*Jehoahaz oppressed by Hazael*. "And Jehoahaz besought the Lord," 2 Kings xiii. 4.

ANSWER—"And the Lord hearkened unto him," 2 Kings xiii. 4.

23. SUBJECT AND PRAYER—*Destruction of Sennacherib*. "And Hezekiah prayed before the Lord, and said, O Lord God of

Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only," 2 Kings xix. 15, 19.

ANSWER—*Sennacherib and 185,000 Assyrians slain.* "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."—(Sennacherib slain also), 2 Kings xix. 35.

24. SUBJECT AND PRAYER—*Hezekiah sick unto death.* "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore," 2 Kings xx. 1-3.

ANSWER—*Hezekiah's life lengthened.* "And it came to pass, afore Isaiah was gone into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years," 2 Kings xx. 4-6.

25. SUBJECT AND PRAYER—*The shadow and the sun-dial.* "And Isaiah the prophet cried unto the Lord," 2 Kings xx. 11.

ANSWER—"And he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz," 2 Kings xx. 11.

26. SUBJECT AND PRAYER—*King Asa and the Ethiopians.* "And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee," 2 Chron. xiv. 11.

ANSWER—*The defeat.* "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled," 2 Chron. xiv. 12.

27. SUBJECT AND PRAYER—*Jehoshaphat and his foes.* "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine

hand is there not power and might, so that none is able to withstand thee?" 2 Chron. xx. 5, 6.

ANSWER—*The overthrow.* "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold they were dead bodies fallen to the earth, and none escaped," 2 Chron. xx. 22, 24.

28. SUBJECT AND PRAYER—*Manasseh afflicted.* "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him," 2 Chron. xxxiii. 12.

ANSWER—"And he was entreated of him and heard his supplication," 2 Chron. xxxiii. 13.

29. SUBJECT AND PRAYER—*Ezra at the river Ahava.* "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this," Ezra viii. 21—23.

ANSWER—"And he was entreated of us," Ezra viii. 23.

30. SUBJECT AND PRAYER—*Nehemiah and Artaxerxes the king.* "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven," &c., Neh. ii. 4.

ANSWER—"And the king granted me, according to the good hand of my God upon me," Neh. ii. 8.

31. SUBJECT AND PRAYER—*Daniel and Nebuchadnezzar's dream.* "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon," Dan. ii 17, 18.

ANSWER—The dream is revealed. "Then was the secret revealed unto Daniel in a night vision," Dan. ii. 19.

32. SUBJECT AND PRAYER.—*Daniel and the lions' den.* "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime," Dan. vi. 10.

ANSWER—The lions are muzzled and Daniel unhurt. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency

was found in me; and also before thee, O king, have I done no hurt," Dan. vi. 22.

33. SUBJECT AND PRAYER—*Jonah and the fish*. "Then Jonah prayed unto the Lord his God out of the fish's belly," Jonah ii. 1.

ANSWER—"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land," Jonah ii. 10.

34. SUBJECT AND PRAYER—*Christ and a blind man*. "And he cried, saying, Jesus, thou son of David, have mercy on me," Luke xviii. 38.

ANSWER—He receives his sight. "And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight," Luke xviii. 42, 43.

35. SUBJECT AND PRAYER—*The thief on the cross*. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom," Luke xxiii. 42.

ANSWER—"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise," Luke xxiii. 43.

36. SUBJECT AND PRAYER—*The promise of the Holy Ghost*. Jesus commanded his disciples, "that they should not depart from Jerusalem, but wait for the *promise of the Father*, which saith he, ye have heard of me;" "but the Comforter, which is the Holy Ghost, whom the Father will send in my name," &c., Acts i. 4. "These all continued with one accord in prayer and supplication," (Acts i. 14), "until the day of Pentecost," Acts ii. 1.

ANSWER—The Apostles endowed with the Holy Ghost. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," &c., Acts ii. 4.

37. SUBJECT AND PRAYER—*Cornelius and Peter*. "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing," Acts x. 30.

ANSWER—"Thy prayer is heard, and thine alms are had in remembrance in the sight of God," Acts x. 31.

38. SUBJECT AND PRAYER—*Peter imprisoned*. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him," Acts xii. 1—5.

ANSWER—*Peter delivered*. "And when Herod would have

brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands," Acts xii. 6, 7.

39. SUBJECT AND PRAYER—*Paul and Silas imprisoned.* "They caught Paul and Silas, and drew them into the market-place unto the rulers. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them," Acts xvi. 19, 23, 24, 25.

ANSWER—*Their release.* "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed," Acts xvi. 26.

DIFFERENCE BETWEEN NOMINAL AND REAL CHRISTIANS.

BESIDES the distinction between the nominal and the real Christian, which results from the impressions produced on them respectively by the eternal duration of heavenly things, there is another grounded on their nature, no less marked, nor less important. They are stated in Scripture, not only as entitling themselves to the notice of the true Christian from considerations of interest, but as approving themselves to his judgment from a conviction of their excellence, and yet further, as recommending themselves to his feelings by their being suited to the renewed dispositions of his heart. Indeed, were the case otherwise,—did not their qualities correspond with his inclinations, however he might endure them on principles of duty, and be coldly conscious of their superior worth,—he could not lend himself to them with cordial complacency, much less look on them as the surest source of pleasure. But this is the light in which they are habitually regarded by the true Christian. He walks in the ways of religion, not by constraint, but willingly; they are to him not only safe but comfortable; "ways of pleasantness as well as of peace." Not but that here also he is from experience aware of the necessity of constant support and continual watchfulness; without these, his old estimate of things is apt to return on him, and the former objects of his affections to resume their influence. With earnest prayers, therefore, for the divine help, with jealous circumspection, and resolute self-denial, he guards against whatever might be likely again to darken his enlightened judgment, or to vitiate his reformed taste; thus making it his unwearied endeavour to grow

in the knowledge and love of heavenly things, and to obtain a warmer admiration and a more cordial relish of their excellence.

That this is a just representation of the habitual judgment and of the leading dispositions of true Christians, will be abundantly evident, if, endeavouring to form ourselves after our proper model, we consult the sacred Scripture. But in vain are Christians there represented as having set their affections on things above, as cordially rejoicing in the service, and delighting in the worship of God. Pleasure and religion are contradictory terms with the bulk of nominal Christians. They may look back indeed on their religious offices with something of a secret satisfaction, and even feel it during the performance of them, from the idea of being engaged in the discharge of a duty; but this is altogether different from the pleasure which attends an employment in itself acceptable and grateful to us. We are not condemning a deficiency merely in the warmth and vehemence of religious affections: we are not asking, whether the service and worship of God, are delightful and pleasant to such persons: but, do they diffuse over the soul anything of that calm complacency, that mild and grateful composure, which bespeaks a mind in good humour with itself and all around it, and engaged in a service suited to its taste, and congenial with its feelings?

Let us appeal to that day which is especially devoted to the offices of religion. Do they joyfully avail themselves of this blessed opportunity of withdrawing from the business and cares of life; when without being disquieted by any doubt whether they are neglecting the duties of their proper callings, they may be allowed to detach their minds from earthly things, that, by a fuller knowledge of heavenly objects, and a more habitual acquaintance with them, their hope may grow more full of immortality?" Is the day cheerfully devoted to these holy exercises for which it was appointed? Do they indeed "come into the courts of God with gladness?" And how are they employed when not engaged in the public services of the day? Are they busied in studying the word of God, in meditating on his perfections, in tracing his providential dispensations, in admiring his works, in revolving his mercies, (above all, the transcendent mercies of redeeming love,) in singing his praises, "and speaking good of his name?" Do their secret retirements witness the earnestness of their prayers and the warmth of their thanksgivings, their diligence and impartiality in the necessary work of self-examination, their mindfulness of the benevolent duty of intercession? Is the kind purpose of the institution of a Sabbath answered by them, in its being made to their servants and dependants a season of rest and comfort? Does the instruction of their families, or of the more poor and ignorant of their neighbours, possess its due share of their time?

If blessed with talents or with affluence, are they sedulously employing a part of this interval of leisure in relieving the indigent, and visiting the sick, and comforting the sorrowful, in forming plans for the good of their fellow-creatures, in considering how they may promote both the temporal and spiritual benefit of their friends and acquaintance: or, if theirs be a larger sphere, in devising measures whereby, through the divine blessing, they may become the honoured instruments of the more extended diffusion of religious truth? In the hours of domestic or social intercourse, does their conversation manifest the subject of which their hearts are full? Do their language and demeanour show them to be more than commonly gentle, and kind, and friendly; free from rough and irritating passions?

Surely an entire day should not seem long amidst those various employments. It might well be deemed a privilege thus to spend it, in the more immediate presence of our heavenly Father, in the exercises of humble admiration and grateful homage; of the benevolent, and domestic, and social feelings, and of all the best affections of our nature, prompted by their true motives, conversant about their proper objects, and directed to their noblest end; all sorrows mitigated, all cares suspended, all fears redressed, every angry emotion softened, every envious, or revengeful, or malignant passion expelled; and the bosom, thus quieted, purified, enlarged, ennobled, partaking almost of a measure of the heavenly happiness, and become for a while the seat of love, and joy, and confidence, and harmony.

The nature, and uses, and proper employment of a Christian Sabbath, have been pointed out more particularly, not only because the day will be found, when thus employed, eminently conducive, through the divine blessing, to the maintenance of religious principle in activity and vigour; but also because we all must have had occasion often to remark, that many persons, of the graver and more decent sort, seem not seldom to be nearly destitute of religious resources. The Sunday is with them, to say the best of it, a heavy day; and that larger part of it, which is not claimed by the public offices of the church, dully draws on in comfortless vacuity, or, without improvement, is trifled away in vain and unprofitable discourse. Not to speak of those who, by their more daring profanation of this sacred season, openly violate the laws, and insult the religion, of their country, how little do many seem to enter into the spirit of the institution, who are not wholly inattentive to its exterior decorums! How glad are they to qualify the rigour of their religious labours! How hardly do they plead against being compelled to devote the whole of the day to religion, claiming to themselves no small merit for giving up to it a part, and purchasing therefore, as they hope, a right to spend the remainder more agreeably! How dexterously do they avail themselves of any plausible plea

for introducing some week-day employment into the Sunday, whilst they have not the propensity to introduce any of the Sunday's peculiar employment into the rest of the week ! How often do they find excuses for taking journeys, writing letters, balancing accounts ; or, in short, doing something, which, by a little management, might probably have been anticipated, or which, without any material inconvenience, might be postponed ! Even business itself is recreation, compared with religion ; and from the drudgery of this day of sacred rest they fly for relief to their ordinary occupations.

Others, again, who would consider business as a profanation, and who still hold out against the encroachments of the card-table, get over much of the day, and gladly seek for an innocent resource in the social circle, or in family visits, where it is not even pretended that the conversation turns on such topics as might render it in any way conducive to religious instruction or improvement. Their families meanwhile are neglected, their servants robbed of Christian privileges, and their example quoted by others, who cannot see that they are themselves less religiously employed, while playing an innocent game at cards, or relaxing in the concert room.

But all these several artifices, whatever they may be, to unhal-low the Sunday, and to change its character, (it might be almost said, "to mitigate its horrors,") prove but too plainly, that religion, however glad we may be to take refuge in it, when driven to it by the loss of every other comfort, and to retain as it were, a reversionary interest in an asylum, which may receive us when we are forced from the transitory enjoyments of our present state, wears to us in itself a gloomy and forbidding aspect, and not a face of consolation and joy ; that the worship of God is with us a constrained, and not a willing service, which we are glad therefore to abridge, though we dare not omit it.

Some indeed there are, who, with concern and grief, will confess this to be their uncomfortable and melancholy state ; who humbly pray, and diligently endeavour, for an imagination less distracted at devotional seasons, for a heart more capable of relishing the excellence of divine things ; and who carefully guard against whatever has a tendency to chain down their affections to earthly enjoyments : Let not such be discouraged. It is not they whom we are condemning, but such as knowing and acknowledging this to be their case, yet proceed in a way directly contrary ; who, scarcely seeming to suspect that anything is wrong with them, voluntarily acquiesce in a state of mind which is directly contrary to the positive commands of God, which forms a perfect contrast to the representations given us in Scripture of the Christian character, and accords but too faithfully in one leading feature in the character of those, who are stated to be the objects of Divine displeasure in this life, and of Divine punishment in the next.—*Wilberforce's Practical View.*

LIVE IN VIEW OF ETERNITY.

Live with eternity in your view. The world you now inhabit is doomed to dissolution, "God will destroy this place." "The earth, and the works that are therein, shall be burned up." But "the invisible things of God,"—the things which are not seen, "are eternal." Heaven is "a better, and an enduring substance." And to that world of realities, you are hourly hastening: your present life is but as a vapour, that appeareth for a little time, and then vanisheth away. Eternity is just before you, an eternity of blessedness; now is your salvation nearer than when you first believed. O let the things which God hath revealed to you of the heavenly state, be ever present to your minds. Read of them in your Bibles; meditate on them in your secret retirements; converse concerning them with your christian companions. Sequester yourselves occasionally from "this world of noise and show," this region of dreams and shadows, that your souls, by devout aspirations, may plume their pinions, stretch their upward flight, and settle in eternity. Never forget your high destination, you are born from above; your hope is already laid up for you in heaven: your treasure and your affections are there: thither your forerunner, who is gone to prepare a place for you, has long since entered: and, inspired by his Spirit, attracted by his example, and directed by his word, countless myriads of our ransomed race, from all the climes and kindreds of the earth, have followed him in the regeneration, and are now sitting down with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God: and soon you will be admitted into their society, participate in their triumphs, feast at their table, and drink the living streams of bliss, without satiety and without end. And can you contemplate this celestial state of boundless blessedness with a cool, dispassionate, ice-like apathy? Do not your hearts glow with gratitude, and kindle into rapture at the thought, that you are already in possession of the earnest of your eternal inheritance; and that, ere long, the new Jerusalem, in all its glory and magnificence, and with all "its scenes of permanent delight, full above measure, lasting beyond bound," shall burst upon your view? When earth shall be exchanged for heaven, and the conflicts and sorrows of time for the triumphs and the ecstasies of eternity. And with such expectations, so divinely inspired, so gloriously elevated, so immovably founded, and so nearly to be realized, what manner of persons ought ye to be, in all holy conversation and godliness? How harmless, child-like, and patient in your dispositions! How spiritual, heavenly, and divine in your affections! How sober, serious, and self-denying in your deportment! And how evangelically consistent in your whole conduct! Thus prepared, death will be disarmed of its sting, and the grave divested of its terror; and whenever your change comes, and your flesh and your heart fail, God

will be the strength of your heart and your portion for ever.
Amen.—*Treffry on Perfection.*

B I O G R A P H Y.

MEMOIR OF MRS. GRACE SANDERS.

BY J. H. PRIOR.

"Gather the rose-buds while ye may,
Old time is still a flying;
And that same flower that blooms to-day,
To-morrow may be dying."

HERRICK.

"MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." This beautifully poetical, and strikingly truthful portraiture of human life, drawn by Job under Divine inspiration, has had few more literal, affecting, and impressive illustrations, than in the family of our highly esteemed friend, MR. W. ALLIN, of Thuborough; who within the last few years has lost three daughters in the bloom of life. To those who knew that cheerful, happy, promising family, four years ago, and know it now, the change is painful;—there are the parents still pious, hopeful, and resigned: but where are their children?—children who were then so healthy, active, and engaging. Alas! three out of the five

"Lie buried in the tomb."

As Mr. Allin, feelingly, and expressively remarked to a friend, "My family is *wasting* away." Wasting indeed! And yet, sorrow as we may, those who knew their deaths, cannot sorrow at them, as they do at the deaths of others; since as the following Memoir will show, our loss, is their exceeding and eternal gain. For though their lives were short, they answered the end of living, and, no doubt, are now enjoying their reward in heaven. It was but their exhausted lifeless bodies, that were committed to the grave, and these in the hope of their redemption.—

"Grave, the guardian of their dust!
Grave, the treasury of the skies!
Every atom of thy trust,
Rests in hope again to rise;

Hark! the Judgment trumpet calls;
Soul rebuild thy house of clay—
Immortality thy walls,
And eternity thy day!"

"MRS. SANDERS, was the eldest daughter of MR. and MRS. W. ALLIN. She was born in Sutcombe, in the County of Devon, October 1st, 1825. Her parents were among the first members of the Bible Christian Denomination. They saw the value of their own souls, and strove to bring her up in the way she should go. From her cradle, she had good examples before her, and was blessed with

religious instruction. The bosom on which she was nursed, heaved with anxious solicitude for her eternal welfare; and as she fondled around her father's knees, his prayers ascended for her salvation. She was reared in a house of prayer; a house that had a family altar which was regularly and promptly surrounded by a praying family. Almost every thing she saw and heard in that house, went to impress her religiously, and form her for the service of God. And great care was taken that she should not mix with those who would corrupt her. She was an amiable, and affectionate child; ever dutiful and submissive to her parents. Affectionate and winning, full of kindness, and ever ready to make affectionate returns. One who warmly loved, and was loved in return. A father's darling, and a mother's joy.

Her conversion, which took place when she was about ten years of age, seems to have been thorough and effectual. She sought God in earnest—sought him until she found him; was made a new creature in Christ Jesus, and was so abundantly filled with the love of God, that she rejoiced exceedingly. Her hope of heaven, and her delight in God, were such as to light up her countenance with smiles;—those smiles which the sunshine of God on the heart spreads upon the countenance. And now she was more than ever amiable, and more than ever beloved.

Being in Christ, not only was her heart renewed, but as the result, her life was consistent. She loved God and enjoyed communion with him. It was her meat and drink to do his will; for she loved his ways and his cause; and earnestly longed for the salvation of sinners. In the revival of religion, with which the neighbourhood was blessed soon after her conversion, though but a child, she felt a deep interest; and among those of her own age she was very active. In one of the meetings, whilst listening to a sermon, she was so happy, being so filled with God, that she was constrained to shout aloud his praise. Some who did not understand her feelings were annoyed; but others felt deeply, and many professed to be converted to God. Not long before her death, she said, in reference to this memorable meeting, that for a long time afterwards she could not refrain from singing—for the words suited her thoughts and expressed her feelings,—

“ My soul's full of glory,
Which inspires my tongue,
Could I meet with angels,
I'd sing them a song;
I'd sing of my Jesus,
And tell of his charms;
And beg them to bear me
To his loving arms.

O Jesus! O Jesus!
Thou balm of my soul,
'Twas thou, my dear Saviour,
That mad'st my heart whole:
O! bring me to view thee,
Thou precious sweet King,
In oceans of glory
Thy praises to sing.”

Thus with Christ in her heart, and heaven in her view, loving God,

and striving to serve him, she went on her way "with songs,"—"rejoicing in hope of the glory of God."

For many years, our friends have had a flourishing and useful Sunday School at Sutcombe. The deceased became a scholar at its commencement; and ever afterwards felt a deep interest in its welfare. Whilst a scholar, she was remarkable for regular and punctual attendance, for good behaviour, teachableness, application, and diligence. She made considerable progress in religious knowledge and piety; and after being a scholar for some years, she became a teacher.

As a teacher she was pious; and her piety caused her to value and care for the souls of the scholars; she therefore tried to make them understand their lessons; often kindly and earnestly talked to them on the nature and necessity of conversion; and while thus engaged, such was her deep concern for their spiritual welfare, that while urging them in the most melting and affectionate language to seek God, her eyes would be drenched in tears, and her whole aspect indicative of her heart-longings for their salvation. Not only did she feel her dependence on God's blessing, but also felt an earnest desire to be fed and blessed herself;—feeling as every one should,—

"Grant, O God! that while I feed,
My own poor spirit may be fed;
And while another's steps I lead,
My own may into truth be led."

Nor did she labour in vain; her scholars saw and felt that she was in earnest. They loved her, and she had the happiness of seeing not a few of them converted to God; some of whom have since died, leaving their friends a blessed testimony that they are gone to be for ever with the Lord. And now they have met in heaven; God in his mercy having taken—

"Teacher and taught to endless rest."

She was a deeply pious member of the church of Christ, one whose life accorded with the requirements of the gospel; and loving God sincerely, it was her delight to do his will. She enjoyed religious life, and diligently attended the means of grace because she delighted in them. Nor was this the case in regard to one description of means merely; no, she attended the class and prayer-meetings as readily as she did the preaching services. The sanctuary was her "banqueting house," the place in which she held communion with God, and her soul was fed and quickened; she therefore went to it with delight, and worshipping with earnestness and confidence, was comforted and religiously improved. She was of an open, cheerful disposition; and being very pious, was lively in her devotions, often praising God with "joyful lips." Services without religious feeling, though instructive, did not satisfy her; she appreciated them in proportion as she was led to God and profited. She was as anxious to do good as to get good, she therefore let her light shine, strove to improve her time and talents, and was earnest and persevering in her endeavours to promote revivals of religion, and the conversion of sinners. When there was a religious movement, she would be delighted—would talk with those who were impressed—encourage the young converts—call the attention of the preacher, or some

leading friend, to any for whom she thought counsel or encouragement necessary—and in public and private, to the utmost of her ability try to build up those who were brought in, and save sinners.

Few families have been more affectionately united than Mr. Allin's. Apart from religion, they had naturally, much of the engaging, the amiable, and the good; and the Sisters were as one—ever striving to promote each other's comfort and welfare. But they were not long permitted thus to act: death—ruthless, insatiate death—having broken in upon them, and removed three out of the five, one after another in rapid succession into eternity. The first who was thus removed was MARGARET. She was born, November 23rd, 1834. She was naturally very kind, affable, and engaging; with a full and lively flow of spirits; and was rather fond of gaiety. She was a scholar in the Sunday school; was fond of religious books; kind to the preachers; and attended the means of grace, although she remained unconverted. Mr. Allin says, "About nine months before she died, we were alarmed at perceiving a swelling in the glands of her neck; and for the benefit of vapour baths and change of air, she was taken to Mrs. Hambly's, at Woolley; but alas! it was done without the wished-for improvement. However, while there; she became much concerned about salvation. Mrs. Hambly, seeing she was unhappy, enquired what was the occasion of her unhappiness. She was unwilling to inform her; but after being pressed, she said, 'My Father and Mother are going to heaven, and I am not!' and bursting into tears, began to cry to God, to have mercy upon her. She was pointed to the Lamb of God and prayed for; but did not then find peace. She wished to return home; when I came for her, Mrs. Hambly stated what had happened; which I heard with delight. In our way home, I conversed with her, on the necessity of a preparation for death; and tried to find out the state of her mind; but although she seemed to feel much, she said but little. She had however begun to pray, and was anxiously desiring salvation. Growing worse in health, she continued seeking God, until February, when she was converted. At that time I was confined to my bed; she however requested her sister to inform me that she could believe in Christ; was happy in God; and not afraid to die. From that time she was resigned and cheerful; and with manifest delight talked about dying. She was anxious to be able to go to Class-meeting, to tell the people of God, what he had done for her soul, before she died; and she got so much better as to be enabled to attend two or three times, when all present seemed to be delighted and astonished while she related with clearness, confidence, and much feeling, the dealings of God with her soul. Some of the friends, have since remarked, that they shall never forget the feelings that they experienced at those meetings. On one occasion, I asked her whether she had any misgivings or fears, she replied 'no.' I said, 'How is that?' She answered, 'Because I am always believing.' A day or two before she died, calling her sister to her, she clasped her in her arms, and said, her face being covered with a heavenly smile, 'You will have to follow me soon to my grave; will you meet me in heaven?' She was now sinking fast. On one occasion while we were weeping around her bed, she was so happy, that she broke out singing;—

'There we shall shine, and shout, and sing,
 And make the heavenly arches ring,
 When all the saints get home;
 Come on, come on, my brethren dear,
 We soon shall meet together there,
 For Jesus bids us come.'

"The day before she died, some of the Sunday scholars called to see her, to whom she exclaimed, 'My dear school-mates, prepare to meet me in heaven.' She often talked about dying,—about the pleasures of heaven; and said that her sufferings would not be long. Not long before she died, she said to her sister, 'Grace, I am sleepy.' Her sister replied, 'My dear, all is well, I hope.' 'Yes,' she replied; which were the last words she uttered before mortality was swallowed up of life; June 23rd, 1851, in the 27th year of her age."

The writer improved her death; the congregation was large; and the impression apparently, deep and powerful.

Grace was much affected by her sister Margaret's death. But the wounds occasioned by it, were not healed, before they were caused to bleed anew by the death of her sister Elizabeth, who was not only her sister, but her friend, her confidant, and companion. **ELIZABETH ALLIN**, was born April 4th, 1827. From a child, she had a kind, affectionate heart; was very dutiful and obedient to her parents; and being very active and industrious, was of great service to them in their business. She was of a teachable disposition, and anxious to learn. This, to her parents and other instructors, made duty a delight; for they not only saw her willing to learn, but beheld her proficiency in knowledge,—especially in religious knowledge. She was the subject of deep religious impressions, while a scholar in the Sutcombe Bible Christian Sunday school. After being a scholar, she became a teacher, in the same school, and was zealous and useful. Having for years seen and felt the necessity of a change of heart, in the revival of religion, 1845, which was experienced in the neighbourhood, she was converted to God; and became pious, exemplary, and useful. She had a good voice, and after her conversion, delighted in singing. "She says, "when I was a child, after being put to bed with my sisters, hearing my Father sing his favourite solemn hymns, I have often been so affected as to weep." And it has been remarked by the friends, that in revivals, when dullness has come over the meetings, "that Elizabeth's singing, and Grace's prayers, would generally remove it, and infuse fresh life." For some time she was a promising young christian; but in the year 1849, she fell from grace, and became the wife of Mr. Daniel Allin, who at that time, was not converted. He soon after gave his heart to God, and became a member of the Bible Christian Society. He says, "For some time after we were married, my dear wife did not meet in class: but she was very unhappy. Her penitence was deep, and painful; scores of hours did she 'grieve for having grieved her God:' and she continued to seek him, until he restored to her 'the joys of his salvation.' In March, 1850, she became the mother of a child: and for several weeks was so ill that we had little hopes of her recovery; but God was her salvation, and she was kept from fear. She was so restored as to enjoy a moderate degree of health until March, 1851, when she was taken

with inflammation on the chest and lungs; which after some time brought on consumption and death. But it is pleasing to me, to be able to state, that during her protracted and severe illness, she manifested great affection, patience, and meekness. During her illness a gracious revival of religion was in progress in the chapel, in which many of her friends and relatives,—for whom she had long prayed—were converted; and when the intelligence was brought home from night to night, that this, that, and the other person, whom she dearly loved, had been converted, her joy was so great, that she seemed to forget her pain and suffering. While ill, she was visited by many persons, to all of whom she talked about their souls—and eternity; and not a few were greatly blessed—some of whom attribute their conversion to her instrumentality. She was an obedient child; an affectionate wife; and a faithful, loving mother. During the two years and five months that we were married, I never received an angry look, or an unkind word; it was her constant study to please. Our little girl seemed to be her greatest earthly tie; in the morning—a few hours before she died, she requested her to be brought, which being done, she embraced her with all the affection of a dying mother; and with Christian resignation gave her up. She then turned to me, gave me the last kiss, and said, ‘Lost your wife.’ She was now conscious that she was dying, and was waiting to depart and be with Christ! Her father, who was sitting near her bed, asked her, if all was well, to which, as well as she could articulate, she replied, ‘Yes.’ She died. February 13th, 1852, in the 25th year of her age.”

“The bed of death by Jesus spread,
Is softer than a downy bed,
Or aught that can be found;
For near he stands with out-stretched arms,
In all his soul-enchancing charms,
And angels hover round.”

Her funeral was numerously attended; a revival was in a state of progress;—the writer improved her death with melted feelings, surrounded by a deeply affected congregation; and in the same chapel, on the same evening, had the happiness to see many—chiefly young persons—converted to God.

At this time, Grace was very healthy, and looked likely to live for many years; in fact few persons had a more healthy appearance.

She had a devout and unshaken confidence, in an all-wise, ever-present, all-knowing, merciful, and gracious Providence; to which she willingly and gladly committed all her affairs, in full assurance that all would work together for her good; but while in all her ways she acknowledged God, she did so especially with regard to becoming settled in life. This she regarded as a most important step—one that would be productive of the best or worst consequences—and being aware how often in such cases the affections get the mastery of the judgment, in earnest, ardent, persevering supplication, she sought direction from above, seeking at the same time the valuable counsel and advice of her parents; and awaiting the indications of Providence, to direct her steps. When, therefore, she consented to become a wife, she did so, with the fullest satisfaction, that she was proceeding in the order of Divine Providence. Mr. Sanders, says, “My

acquaintance with my dear partner, was commenced in the year 1851, and was, I believe, under the direction of Almighty God. From my first acquaintance with her, I always found her a person in whom I could repose the greatest confidence. In the spring of 1852, we were united in marriage; and were united in heart and effort. I can truly say, I had a christian wife. She was always active, whether in temporal or spiritual things—allowing due time for both. My welfare appeared to lie near her heart. I shall not forget the kind receptions I always met with on returning home, I was always met with a smile," and those smiles

—'Kindled into fond excess
Of light that speaks, and looks that bless,—
To him who feels such blended power
To hallow eve's domestic hour,
The star of life where'er he roam,
Is she whose ray attracts him home."

Mr. Sanders continues, "She was very diligent and punctual in her attendance on all the means of grace, especially the class-meeting, which she much enjoyed. In the winter of 1853, we had a glorious revival of God's work at Chulmleigh, in which she took an active part, and was made very useful; some who were converted, will, I believe, have to bless God for sending her there. Our friend, Mr. Woof, wishes it to be mentioned that she was the instrument of his conversion.

"She was likewise very active in the Sabbath School. I shall never forget one Sunday afternoon while she was engaged in teaching a class of girls, she beckoned to me to come to her; on approaching her seat, she informed me, that some of them were in distress for salvation; we began to pray, and several of them soon found peace; and O! it was delightful to see the dear girls, how they clung about her, after they were made happy. After this, her opportunities for public usefulness were less, the birth of our dear little boy confined her more at home; but she was always satisfied as long as she believed that she was doing the Lord's will. She appeared to have an impression that her time on earth was short, especially some weeks before her confinement. She often talked to me about it, but I always tried to turn her attention to something else, by saying that perhaps I might be taken before her, or something of that kind; the thought of a separation from such a dear friend, was too painful for me to entertain. But the hour is come, and we are parted; but not for ever! No; glory be to God, I hope to overtake her again; and by-and-by, be with her in those blissful regions where parting is unknown.

"During her sufferings, I never heard her complain; she was resigned and bore her afflictions with christian fortitude. She often inquired of me, if I felt resigned should the Lord see fit to take her; and on my saying that I trusted I should be, she said, 'Well my dear, I am glad of that.'

"She arranged all her affairs many weeks before her death. The week before she died, I asked her if she had anything more that she wished to say to me? She replied, 'No, my dear, only tell my friends at Chulmleigh, to meet me in heaven.' And then added, 'My dear

John, if you think me worthy, I should like Mr. James Thorne, to preach my funeral sermon."

She was remarkably fond of her little boy. He was a fine, healthy looking child, and seemed to be her greatest tie; while caressing him, being much moved, she was heard to say, "You will soon be without a mother;" but it was not so—he was taken ill—pined away—and died about a month before her.

During her affliction she was without fear, cheerful and happy; at the time when the bloodvessel burst, and it was thought that she was dying, when her father came near to her, she said, "Father, all is well; praise the Lord." The day before she died, while she lay panting for life, she said, "Father, I have just fought the good fight of faith. Tell all my friends to meet me in heaven." Thus, resigned to the will of God, with death under her feet, and heaven open to her view, she quitted time for eternity, and earth for heaven, at Thurborough, on Thursday, April 13th, 1854, in the 29th year of her age; being the day of the month, on which two years previously, she was married; dying as soft, and as still, as—

"The rainbow drops upon the distant hill."

A vast concourse of people attended her funeral; and a very gracious season was experienced during the delivery of a funeral sermon in the chapel at Sutcombe-mill, in compliance with her request.—
EDITOR.

MEMOIR OF THOMAS ATHOW.

THOMAS ATHOW, the subject of this memoir, was brought to God among the Bible Christians in the Elham Mission, and was a consistent member of the society about 20 years.

Br. Athow acted like Lydia in the days of Paul; after she had heard the word, and received the truth as it is in Jesus, she constrained the apostles to enter her house. Br. Athow's house was a home for the Bible Christian Preachers, when in that part of the Mission; and he appeared pleased to see them, and to entertain them at his table, from the time he was converted, to the day of his death. He was not like some who get weary with entertaining the servants of God; and the Lord blest him abundantly in his temporal affairs after his conversion. Brother Athow's attachment to the Bible Christian cause was very strong: he was much like Ruth who felt so strongly attached to Naomi and her people; there was no people so dear to him as his own people, and no place of worship pleased him so well as the Bible Christian Chapel. It was there he received his first good; and it was no matter who the preacher was, Mr. Athow was almost sure to be one of the hearers, unless prevented by affliction. He had been afflicted with lameness for some years; but his death was very sudden. He attended the chapel three times the day he died, and appeared more than usually well. He said to his wife on returning from the afternoon service, that he felt so well as to be able to walk without his stick; and he walked to the evening service without it; a thing which he had not done for some years before. At the chapel in the evening, he appeared very cheer-

ful and happy; it was a gracious season. After the service was concluded, the doxology was sung, in which he joined. He left the chapel a few minutes before eight o'clock; went home pleased with the service; and made some remarks on the text and sermon. His wife read the chapter from which the text was taken. He went up stairs, and in his usual way went on his knees to prayer; and was in bed about nine o'clock, and in a few minutes after his wife and he were in bed, his spirit took its flight to join the church triumphant above! O! what a sudden but happy change, to be taken from a world of sorrow and trouble, to that rest where,

"Not a wave of trouble rolls
Across the peaceful breast."

He has left behind him a widow and seven children to lament their loss. He was a kind husband, and an affectionate father. He died, on Sunday, September 11th, 1854, in the 67th year of his age.

On Sunday, September 25th, his death was improved by the writer, from Isaiah lvii., 1, 2. in the Bible Christian chapel, to an attentive congregation,

"O! What a happy change,
Shall Jesu's sufferers know;
While o'er the happy plains they range,
Incapable of woe."

T. BROOK.

MEMOIR OF STEPHEN FULLICK.

Every society which studies the glory of God in the salvation of sinners from spiritual and eternal death, meets with opponents; opponents too, sometimes, from quarters little expected. Just such is the position of the society with which we have the honour of being identified—the Society denominated Bible Christians. This society has had to encounter opposition, both from professor and profane; but, upheld by Divine Omnipotence, it still holds on its way; and arguing from *effects* back to *causes*, our spiritual Zion must have originated with God, because of the effects produced. God has made it instrumental in the conversion of thousands of immortal souls to himself—many on the Farnham Station. Some are still alive, adorning their profession; others are gone to heaven, and among the departed may be numbered with certainty our dear friend STEPHEN FULLICK.

In preparing a short memoir of the deceased, the writer labours under a great disadvantage: he knew but little, personally, of the departed saint of whom he writes. It is true that he was favoured with several interviews with this beloved disciple of Jesus, and that those interviews produced the impression that Br. Fullick had obtained the "root of the matter;" but a more thorough acquaintance than the writer possesses is very desirable in writing his biography. This disadvantage is met to some extent by others. A relative writes,—“Regarding the time of his conversion to God, I am not prepared to say; but I believe he enjoyed the love of God in his heart. He was for many years a regular attendant at the

means of grace; never absenting himself when he was able to attend. He was much pleased to converse on the love of God; deeply grieved at the indifference manifested by others; tender and affectionate to his wife, bestowing every attention on her he could; and when unable through affliction to assist her, he endeavoured to give her as little trouble as possible. He had a large wound in his foot, which discharged very much, and gave him much pain, but he bore it all with patience. Not a murmur was known to escape his lips. I never saw any one more composed in all my life. I saw him the Wednesday before his death; he was very weak in body, but very comfortable in mind; quite resigned to the will of God, willing to suffer. It did not appear that he was harassed much by the devil. He earnestly exhorted all to seek the Lord.

"On the Sunday morning following he was taken much worse, and said he should 'soon be gone.' The son was sent for, who came immediately, to whom the father addressed some touching remarks about preparing to 'meet his God.' Mary Ann, his daughter, and her husband, both visited him according to his request. He was very weak, but happy. He sang, 'Heaven is my home,' and said he should 'soon be there.' He remarked that if he had strength of body he would make the place ring, for 'no tongue could tell what the Lord had done for him that morning.' It was good to be there. Many friends came to see him. Br. Powell came after service and prayed with him, and a blessed influence was realized. He grew weaker through the day, and said but little. He survived the following Monday and Tuesday, but on Wednesday morning, December 20th, 1853, he sweetly fell asleep in Jesus."

According to information received, our dear brother was born at Headley, in the year 1795. He lived 49 years ignorant of scriptural conversion, and only 10 years happy in the Saviour. He died of abscess and rheumatism. His death was improved to an attentive congregation by the writer; God was present, and tears were shed. His widow has joined our church since his departure. May the two, severed by death, meet again in glory.

Br. Gauntlett, who led the class in which Br. Fullick met some time, writes,—“So far as my knowledge of the deceased extended, I believe him to be a good man; one who loved and served his God with his whole heart. In relating his christian experience in the class meetings, he was simple, but always expressed an implicit confidence in God. He knew in whom he had believed, and committed his soul with unwavering confidence into the hands of ‘a faithful Creator.’ There was something about him so child-like and so sweet, as to his manner of expressing himself, which clearly intimated that God was his familiar friend. Truly might Br. Fullick say, ‘I am the man that hath seen affliction;’ but our Heavenly Father, who afflicts for our profit, enabled him to kiss the rod, and say with sweet submission, ‘Thy will be done.’

“Many years of affliction enabled him to hide the promises of God’s word in his heart; having read the Scriptures, he became wise unto salvation through faith in Christ Jesus. He was a man of few words, but of sound speech, such as the world cannot condemn. His great and constant theme was, the love of God in the gift of Jesus. His constant affliction did not absorb his whole attention,

or bring his soul into a morbid state of impatience, though his sufferings at times were very great. He spoke with a deep concern about those that feared not God. He had a tear to shed with the weeper, and an expression of gladness to utter with those that rejoiced. In him was the 'mind of Christ.' "

Br. Gauntlett has also supplied the following verses.—

Farewell ; thou art gone, but angels have met thee,
On the shores of a happier region than this ;
Free from thy pains, Jesus now greets thee,
In the regions of light and immortal bliss.

Thy lot here on earth was humble and lowly,
Affliction's strong hand press'd thee heavily down ;
Thy patience was great, and thy life it was holy,
But now thou art wearing the conqueror's crown.

The waves of affliction no more shall roll o'er thee,
Thy Master has call'd thee, thy spirit is fled ;
Sharp was the conflict, thy death sudden glory,
But thy spirit shall live though thy body be dead.

In the strength of thy Saviour thou hast cross'd o'er Jordan,
As thy feet touch'd the waves, see the waters divide ;
Bright angels from heaven in death were thy guardians,
Thou landedst with shouting "The Lord will provide."

Mercy's bright waves have roll'd sweetly o'er thee,
As thou sank in the depths of eternity's sea ;
Not a cloud did arise one moment to hide thee,
Thy spirit with rapture to glory did flee.

Farewell, then, dear brother, thy sufferings are over,
No more shall there drop from thine eye the soft tear ;
From thy face they are wip'd, thou shalt sorrow no more,
In the bosom of Jesus thou'rt sav'd from all fear.

JOHN HICKS.

M I S C E L L A N E O U S .

PERSECUTIONS OF THE COVENANTERS. III.

Lachbruin was the residence of a devoted covenanter of the name of Campbell, a good man, whose care was to live to God, and to follow Christ when his cause was tried.

As the farmer of Lachbruin was one day at home, and enjoying himself in the midst of his family, a luxury which in those precarious times was but rarely tasted, and dreading no immediate danger, a young man belonging to the household burst into his master's apartment with the information that the dragoons were in sight. All was consternation. The merciless enemy, that spared no age, sex, nor sect, was at hand ; and a happy and harmless family might, in a few

minutes, present an appalling scene of havoc and desolation. What was to be done ? Every one knew that the interests of the household depended on the safety of its master, and, therefore, instant flight or concealment was the first consideration. Flight was determined on as being the more preferable alternative in the present circumstances ; and Campbell hastened to reach the height above his dwelling before the troopers should get within shot of him. "To the Nypes !" cried the commander of the party. "I see the old bird has flown, and is soaring toward the highest eminence." The Nypes is a lofty ridge that rises above Lach-

bruin, and it was in this direction that Campbell was fleeing when first observed by the soldier. A vigorous pursuit commenced. The dragoons ascended the steep with all the speed their heavy horses could make; and ere they reached the summit that spreads out into a wide mossy platform, Campbell was a good way in advance dashing through the long heather, and wading the smeary peat ground till his strength was nearly exhausted. His pursuers were gaining ground; and, seeing it was in vain to contend, he resolved to conceal himself if possible, in the heath, and there to leave himself in the hand of Providence. Having, therefore, reached a place in the moor, the inequality of which screened him from the view of the troopers, he plunged into a deep and narrow trench in the moss, the sides of which were skirted with thick bushy heather which nearly covered the opening above. Here he lay flat on his back looking up to the sky, which was little more than visible through the shaggy coverlet that waved above him. The heavy trampling of the cavalcade approaching was distinctly heard, till at length a tremulous motion imparted to the yielding turf announced their immediate presence. Then one spring, and another, and another, till the whole party leaped over, while he distinctly recognised the bright shoes on the feet of their horses, and the long scabbards dangling by their side. He lay with a palpitating heart till their sound died away in the distance, and then he ventured to look up, and saw his deliverance complete. The Lord, in whom this good man trusted, did not desert him in the evil day, but wrought for him a deliverance in the very presence of his foes, and hid him as in a grave, till the storm rushed past and left serenity behind.

TEETOTALISM.

WHETHER HAS DRINKING DONE MORE
GOOD OR HARM?

We often hear people talk about

intoxicating liquors "doing them good." No doubt some think so because they judge by a momentary feeling, instead of fairly testing it by its general tendency and effects. Every thing that God intends us to eat and drink does us infinitely more good than harm. Let us judge of intoxicating liquors by this rule. While drink produces a thousand times more evil than good, it is a proof that it is not a gift of our Heavenly Father, and that we are transgressing in using it. The supposed good from drink is a matter of momentary feeling; the evils it produces are painful facts always before our eyes. You may lay the blame upon men taking it to *excess*; but while our drinks possess powerful intoxicating properties, and while man is what he is, *excess* is as certain in society as the light of day will follow the rising of the sun. It has always been so, and it will always be so; and, therefore, there is no remedy but that of *abstaining altogether*. These drinks are not the gift of Providence, as many people think; they are all manufactured articles, and as sure as powder and ball are made to kill, so surely are strong drinks made to intoxicate; and the fact is, that if they did not make the people a little bit drunk, they would cease to take them, however they may pretend to the contrary. Reader! look abroad. Whatever you find producing *good, eat and drink freely*; but *abstain* entirely from that which you see is producing *evil*, and that continually. It is a great pity but people would examine the claims of strong drink by its general effects. We have taken the opinions of our ancestors as to the good of these liquors, without duly testing their truth. This is an age of inquiry and investigation, and if you will but subject strong drink to a rigid scrutiny, you cannot help coming to the conclusion that it does a great deal more harm than good.

THE EXCELLENCE OF WATER.

What a pity that the excellency

of water is so little appreciated! Many despise this valuable gift of God because it is cheap and plentiful. Three-fourths at least of the human body is water; and as this is continually wasting, it is absolutely necessary to take in fresh supplies; and the freer it is from alcohol, or other deleterious mixtures, the better it is. Food cannot digest, nor the blood be renewed, without fresh supplies of water. It is the source from which perspiration and the various secretions are supplied. It gives tone to the stomach and braces the nervous system. It creates appetite, gives relish to food, allays thirst, cleans the teeth, sweetens the breath, regulates the bowels, and helps to preserve the body from corruption. All uncorrupted palates drink it with a zest, and it never leads to excess. It is grateful to our feelings, creates rational cheerfulness, and natural anima-

tion. It is the drink that needs not to be locked up from children or servants. It is the oldest, cheapest, safest drink. It is the real beverage of nature, and all other liquids are chiefly composed of water. Behold the effects of pure water,—health, happiness, innocence! but allow alcohol to be mixt with it, and the effects are drunkenness, poverty, crime, misery, and death. Every cup of cold water deserves a thanksgiving to God! Reader! You may indulge in this without fear, but if you drink intoxicating liquor you are always in danger, and are setting a bad example to others. You can scarcely abuse water. The stomach likes it, and so does the skin. Besides drinking it freely, if you would feel cheerful and lively, and enjoy good health, you ought to wash the body all over every morning.

J. L.

RELIGIOUS INTELLIGENCE.

HARVEST MEETINGS.—SOMERTON CIRCUIT.

A harvest meeting was held at High-Ham, September 29th, when a sermon was preached in the afternoon at three o'clock, by Mr. F. Martin, from, "O that men would praise the Lord for his goodness." God assisted him in very deed, his remarks were timely and to the point. The congregation was not large, but it was good to be there.—Tears of joy were shed by both speaker and people, especially when Br. Martin was referring to the goodness of God in the preservation of our lives. Many, he said, who were healthy, vigorous, and bidding fair for long life, and who were active in the service of the Most High—diligent on attending the means of grace, when he laboured among them, were no more; but were gone the way of all flesh—yes gone to heaven. Change after change had taken place in things and people, but we were spared. He continued on this strain until the hearts of the congregation even melted into tenderness.—Surely it is beautiful for the soul sometimes to call to mind days of yore. At five o'clock, a public tea was provided, when a few of the friends and neighbours sat down and partook

with thankfulness the good things set before them. I believe all tried—how happy and comfortable they could make each other. The Brethren, Wooldridge and Martin, enlivened the occasion while the female friends were taking away the things, by singing Mr. Gough's Temperance melody, "Long, Long, ago." At seven o'clock, we held a public meeting. Br. Wooldridge presided; and after giving an opening address, called upon the writer to address the meeting. Br. Martin then, in his usual, entertaining manner, spoke for some time on the goodness of God, which had been manifested, not only in providence, but in grace. He referred also to the happy death of BR. BROOKS. Br. Walter made some remarks, and made the collection himself.

Oct. 12th, at Pennard, at five o'clock, several of the friends assembled at a tea-meeting. Hymns of praise were at times sung by the friends. At 7 p. m. we had a public meeting, which, was addressed by the brethren, Harris, Wooldridge, and Toll. It was a good day, for God was among us. A collection was made in behalf of the chapel.

We had another at Holten on the 23rd: a public tea was also provided. Between 60 and 70 from the village and neighbourhood sat down to partake with cheerful hearts the bounties of a good providence. At seven o'clock a public meeting was held. Br. Wooldrige occupied the chair; and after giving an appropriate address, called upon Mr. Drover, Independent Minister of Wincanton, who addressed the meeting with warmth, and whose remarks were very timely. The writer next addressed the audience, and in speaking of the good and bountiful harvest, he said, that we should not manifest our gratitude by taking the grain which God hath sent for the food of man, and converting it into strong drink, which according to the testimony of the wise, is neither fit for man or beast. Upwards of forty million bushels of grain, he said, were, wasted in this drink annually. Mr. Traah, Wesleyan local preacher next addressed the congregation, but rather demurred at the total condemnation of strong drink. Br. E. Jacobs, Bible Christian local preacher, urged upon the people the necessity of living to, and labouring for God. A collection was then made in aid of the trust fund of the chapel, the writer afterwards replied to what had been said respecting his remarks about the destruction of grain by its being converted into liquor. Br. Wooldrige then concluded the meeting with prayer.

J. TOLL.

KINGSBROMPTON CHAPEL.*

To the Editor.

The Bible Christians in this place have obtained ground in Kingsbrompton, Somersetshire, for the erection of a Chapel, and the foundation-stone was laid on Friday, June 23rd. Br. C. Barker, of Exeter, preached a specially interesting and deeply impressive sermon on the occasion; and as our Quarterly Meeting was held in the same place on that day, many of our friends from other parts of the Circuit were present, and they listened to the preacher with interest, and seemed highly pleased. It was a delightful service. Many felt it good to be there. The friends intend to build a neat,

substantial chapel, calculated to hold about 130 persons, and it will cost about £170. But there is to be no debt on it. One of our respected friends has promised to give £100 towards it, and the remainder will be raised by subscriptions and otherwise. Who will give towards it? Mr. W. Burston, shopkeeper, of the same place, will be glad to receive subscriptions towards the object.

I will add a short account of the Bible Christians coming to Kingsbrompton, and their success. About thirty years ago, the Wesleyans of Dunster Circuit came there, and preached in a dwelling-house, and formed a society of about six members; but as it was so far from Dunster it was given up, about two or three years afterwards. Then the Bible Christians came and preached for some time in a dwelling house; but through persecution, and other causes, they gave up the place. Afterwards the Independents came there and held their services for a little while in a dwelling house, and then they obtained ground for the erection of a chapel, which was built and opened: but as things went on unpleasantly between the Pastor and the Church, the Pastor, who worked Kingsbrompton and Dulverton together, gave up Kingsbrompton, and left the people to their fate. He continued to serve at Dulverton, and the friends at Kingsbrompton saw no probability of being able to get an Independent minister to come and be with them permanently, because their old pastor would not leave Dulverton, and because Kingsbrompton was only a village, therefore they invited the Bible Christians to come, and they came and held their meetings in Mr. W. Burston's house for some time, and they formed a society, and Mr. Burston and other respectable friends became members, and continue to this day. About four years ago they applied to the principal trustees of the Independent chapel for the use of it, as there was no preaching in it; and they readily and cheerfully agreed for our friends to have the loan of the chapel, and they afterwards agreed to let it to us, and we agreed to take it, and pay them an annual rent for it. When two or three men who were much displeased because we occupied the chapel, saw that we were succeeding well, they exerted their influence in order that we should give up the chapel! A little before midsum-

* We are sorry that this communication has been delayed; but better late than never.—ED.

mer, 1853, they gave us notice to give it up *immediately* ! But it was not the wish of the Trustees who let it to us that we should give it up, yet the Deed was so made that they saw they had no legal power to let it to any other people, therefore they could not say that we should continue to hold it ; especially as a certain man had threatened them with the law if we held the chapel. So we gave it up a few days after we had the notice. The minister who left it some years before, now occupied it again, against the wish of the Trustees who let it to us, and the greater part of the people in the neighbourhood. We found that many of them sympathized with us, and of-

fered to stand by us, so that we thought that we would do our best in time of need, and look to God for grace, direction, and success. We then gave notice that our meetings would be held in the Preacher's house, where we have continued to hold them, and the Sabbath School too ; and the house is often too small to hold the congregation. We have had some delightful meetings there ; we have now a society of twenty-seven members, dwelling together in peace. Most of the people in the parish seem to take an interest in the erection of our chapel. May the Most High bless the undertaking !

J. BANWELL.

O B I T U A R Y.

DIED, in the Township of Bellmount, 1st Con. December 30th, 1853, HANNAH KING, wife of JOEL KING, aged 37 years. She was a native of Canada, and with her husband went back into Bellmount, a new country, where the means of grace were scarce ; but it pleased God who is "rich in mercy" to open a way for them to have the means of grace and to obtain salvation by Christ. In the beginning of last winter I commenced a protracted meeting at Seymour, about two miles from Mr. King's, and the labour was not in vain ; God found his way to the hearts of many ; Mr. and Mrs. King came out to the meetings, and an arrow of deep conviction pierced their consciences which they never shook off again. They soon found pardon through Christ, and went on together rejoicing in God their Saviour ; duly attending the means of grace till it pleased the Lord to remove our sister from time into eternity. She left a husband and several children to lament their loss ; but thank God, their loss was her gain. She lived five weeks after she was converted, and appeared to get along well, "growing in grace"

all the time. She was taken down in a fever, and lived about a week, and died happy in the Lord. I had no chance of seeing her myself, in her sickness, as I did not know she was sick until she was dead ; but the friends that visited her gave me information which was quite satisfactory, to induce us to hope that she is gone safe.

"Praise God from whom all blessings flow."

She joined the Bible Christians after the meeting was closed, but her probation was short. How mysterious are the workings of God ; his wisdom his past finding out. Some of the most useful people according to our judgment are taken away, while others who do not appear to be so useful, are spared ; but God who knows the hearts of all men, is "too wise to err, and too good to be unkind." May he work his sovereign will in all things, and, as clay, in the hands of the potter, may we be resigned to our providential lot, and die at last in his favour for Christ's sake. Amen.

A. DOBLE.

P O E T R Y .

WAR.

O ! War ! how much I've heard of thee
Dire thing, of late ; but what art thou ?
Resolve this problem candidly,
Is honour written on thy brow ?

Ah, no, 'tis not as vain man thinks,
 He through this notion greatly errs,
 Th' assassin vaunts, but still he links
 New follies to his rolling years.

Oh War! foul imp! what hast thou done
 Untold are all thy deeds of woe,
 What ruddy streamlets oft have run,
 And now thou pants to cause them flow.

Zephyrs may wave thy plumed crest,
 Bright Sol may cause thy shield to shine,
 But how inhuman is thy breast,
 And not one hallow'd trait is thine.

Shameful, disgusting, direful still,
 Old, old art thou, but still the same,
 Thou lov'st to maim, to tear, to kill,
 And misery's in thy baneful name.

Sweet peace, come wave thy olive wand,
 With soothing sweep o'er Albions' isle,
 And o'er each sea, and every land,
 Nor wave thy palm a little while.

Methinks in time's blest hallow'd womb,
 I see with joy what's growing there,
 A peaceful day! Ah what a boon!
 Thy dawn, fair day, swiftly appear.

When not an implement of war,
 Shall e'er be used on land or sea,
 When not its din shall ever mar
 The day of peace, but all agree.

Agree to sing the song of praise,
 Agree to raise th' orison's glow,
 Agree to love Jehovah's ways,
 Agree to hear no deeds of woe.

What though the nations of the earth,
 Engage through sin in hostile fray,
 Prophetic symbols must have birth,
 To usher in millennial day.

Then come blest day, I'd hail thee in,
 With loud hosannah's cheerful glee;
 While treading on the tomb of sin;
 That day will come, if not to me.

Wedmore.

R. LYDE STOTT.

MISSIONARY CHRONICLE.

December, 1854.

CANADA WEST.

The following communication from Br. A. DOBLE, under date of June 12th, 1854, contains the gratifying intelligence of the revival of the work of God in the township of Seymour.

Dear Brother.

With feelings of gratitude

to Almighty God, I embrace the opportunity of giving you a statement of the

work of the Lord in Seymour during the last year. We had a gracious visit from the Lord last winter, for which many are thankful. Blessed be his name, he has not forgotten to be gracious, his arm is not shortened, nor his ear heavy, neither has he wanted the power to save. His arm has been stretched out, and his power has been made known, and the people are crying out, "What has God wrought!" Many have learnt by experience that Christ has power on earth to forgive sin, the gospel is "the power of God unto salvation" to those who believe.

I held a protracted meeting at Hops, 2nd con. of Seymour, in Br. W. Heard's settlement, where the settlers have been chiefly of the Church of England persuasion, and rigid in their choice; but, thank the Lord, we did not labour in vain, though much labour had been bestowed in that place before; they have had regular preaching for more than six years, and protracted efforts made three times before; and the people said it would be no use to try it again. Had we looked and listened to the people, and not to God, it would have turned out to be a failure; but it pleased God to disappoint many of the people, and to strike them with wonder and terror. He graciously broke the shackles at last, was pleased to rend the rocks, open the graves, and raised the dead; and, thank his adorable name, many stones that lay in nature's dark quarry for a number of years, have been lifted out of the horrible pit of sin and misery by faithful prayer, and the great lever of the Gospel of Christ, and have been hewed and chiseled by the word and Spirit of the living God, who are now occupying important places in that noble building, the Church. They are not only stones in the building; but, I believe, "living stones;" exercising a lively faith in God's mercies, through Christ. They are become "a chosen generation," a "peculiar people;" especially to the men of the world, who are strangers to God; it is so peculiar to them, that they do not understand it, as "the natural man knoweth not the things of the Spirit of God,"—they are "spiritually discerned." This people who once sat in darkness and the shadow of death, have seen a light through the tender mercy of our God, whereby the day-spring from on high hath visited them. Light has shone round about them, darkness is dispelled, and the glory of God appears in the

face of Jesus Christ. May they ever "show forth the praises of him who hath called them out of darkness into his marvellous light." May God grant that they may be pillars in his house to go no more out. We have now 35 joined to the society in this place, where we had only Br. and Sr. Heard before, and four or five who did not join society, though they professed to be converted. May the Lord save them to the end for Christ's sake, Amen. Br. and Sr. Hailey and Br. Heard helped me in that protracted effort, and were rendered very useful. I hope it will make their crown shine the brighter in heaven.

I held another Protracted meeting back in the 13th con. of Seymour, among the Canadians, who had settled there a few years. They had once enjoyed religion, but had gone from it again, like "the dog to his vomit, and the sow that was washed to her wallowing in the mire." It pleased Almighty God to display his power among those backsliders and some others in a wonderful manner. He who said, "Return ye backsliding children and I will heal your backslidings," was not "slack concerning his promise," but was abundant in goodness; "keeping mercy for thousands." The Lord caused "a noise and a shaking," upon "the dry bones," and they came together, and I believe they are now living, and upon their feet; 16 were brought to God in this place. I hope they will walk worthy of their vocation whereunto Christ hath called them. Pray that God may give them grace whereby they may serve him acceptably through time, and find at last their way to heaven; and take all the praise to himself for his name's sake.

We have had a few brought to the saving knowledge of the truth at two other places besides. We held our Annual Tea-meeting in behalf of the Sunday School, in Br. Heard's settlement, 2nd Con. of Seymour, the 29th of last month. An increasing interest in behalf of Sabbath Schools is manifested; and thank God, the spirit of union appears to prevail. Two of the young converts who were teachers recited, one the opening and the other the closing address, which crowned all the rest. The children number about 30. After taking a walk with the little ones, the teachers and singers, and a company of others, we returned to the Tea, where the lofty trees formed a beautiful bower, near Br. Heard's hum-

ble shanty. Our female friends who generally perform their part in those entertainments, had prepared a plenty of provisions; enough and some to spare. May the Lord bless them. The Tea produced £2; and I believe all went home well pleased. The Lord's name be praised.

Pray for me and mine, and pray that we may witness a greater outpouring of the Holy Spirit on our station.

May every blessing of the New Covenant rest upon all the Brethren in my mother-country, for the Redeemer's sake.

Yours truly,
A. DOBLE,

VALEDICTORY SERVICES.

A MEETING to take farewell of the Brethren, JAMES ROBERTS, and THOMAS EDMUND KEEN, who with their wives, and Br. Roberts's children, are about to proceed to Australia, was held in the School-room of Zion Chapel, Plymouth, on Tuesday, October 17th, 1854. Many friends assembled to enjoy a friendly cup of tea together; but the number was largely increased at the public meeting, which was opened with singing and prayer by Br. Prior. Mr. Horswell, on taking the chair, referred to the pleasure he felt in being there, and to the interest that the friends in the circuit took in the missionary work. This had repeatedly afforded him satisfaction. Their interest was considerably enhanced, on the present occasion, by the presence of the missionaries, their wives and children, which was a rare event among them. Their attention would be directed to various points of interest and importance; to the voyage itself, and especially to the great object of their mission. The missionaries will be encouraged by the interest felt in their enterprise. He concluded by asking for them the prayers and sympathies of that congregation; hoping while together that all would feel as members of one family, and receive that "holy anointing" which was so earnestly supplicated at the commencement of the service.

BR. KEEN was then called upon, who said, It appeared to him almost like a dream that he and his Brother were about to proceed to Australia as missionaries, and that the friends present had met to take leave of them; but he was satisfied it was a reality. "I had similar sensations when I first entered

on the Itinerancy, and associated with my Brethren; it seemed almost impossible that I should be one among them; really a minister of Christ. I do not doubt my call to the work, or to the place where I hope I am about to labour, in particular. Mysterious to myself it is, but I trust I can discover the leadings of God's Spirit, and the voice of God's providence. I have had the impression all along that my place to labour, was in some distant country. The feeling was so strong, that I should have offered myself; but I thought it would have been premature. The impression itself was lasting, though as to the *time*, I was not impatient, or about the *place*, concerned, but would go anywhere if sent. These feelings had been kindled up again during the time I was at Exeter. I heard something within me which seemed to say, 'Go and work for Christ.' I mentioned it to Br. Barker, and told him he might state it to the Committee. I heard nothing for three months, and when I received the intelligence, it was with much trembling, and sometimes my spirit is almost overwhelmed; but I have never had a doubt; I am encouraged by the promise, 'Lo I am with you, always, even unto the end of the world.' I expect difficulties, and know the work is great; but 'I can do all things through Christ strengthening me.' There are dangers, doubtless; but God can preserve me. It is the same God there as here, and everywhere, to cheer, sustain, and bless. I have been pointed by some to the dangers of the deep, the horrors of the storm, the cry of distress, &c., &c., but 'none of these things move me,' neither do the flattering worldly prospects there, influence me. The 'love of Christ alone 'constraineth me'; and for God and souls alone will I labour."

BR. ROBERTS was then called upon, and said, "It is always with mingled feelings I attend meetings of a missionary character; but especially now; it is for the last time perhaps that I am with those with whom I have often taken sweet counsel, and prayed with, and sung together the praises of the Lord. I stand before you as a missionary appointed to Australia, and I feel it strange that I appear in such a character; but that I one day should, I have felt for many years. I was converted to God when twelve years of age, that is now about thirty-two years ago; and I have held fast my integrity,

and retained my discipleship to the present moment. Soon after I felt a desire to call others, the Lord made me useful, several young persons were converted, and we were a happy band travelling to heaven. I was very young when my name first appeared on the Local Preachers' Plan, and never can I forget my first appointment in the parlour of a farmer's house, in the Breage Circuit. Some years ago, at Shebbear, my feelings were almost inexpressible when I heard missionaries were wanted for Australia; but I did not then offer myself, and could not feel that that was my place. When Br. Hancock travelled with me, I opened my mind to him, and when sending more missionaries to Australia was contemplated, Br. H—— stated my views to the Committee, which led to Br. Reed's communicating with me on the subject. On my return home one night, my wife put a letter into my hand, and said to me, 'Now is your time, if you want to go to Australia.' I burst into tears. The impression was deep. I said but little. A few days after, my wife said, 'You have not said much about Australia, what do you think?' I answered, 'What do you think?' Our feelings were similar; both of us felt it our duty to go. I see no place at home where I can labour. And yet it is painful. I have at home aged Parents, living, and before I gave a decisive answer to the Committee, I felt it my duty to see them; and though they would give all they possessed on earth to retain me home, yet they can give me up for Christ; and though we have taken what almost must be a final farewell on earth; we are encouraged by the hope that we shall meet in heaven. Since I have come to a decision, my mind has been almost overwhelmed on two occasions, but Isa. v. 22, and Psalm xlvii. and 40, afforded me sweet and seasonable relief. I have been waiting about some time; but God has made our way plainer, and the will of Providence is more clear and distinct. I feel more I am God's child. I go to Australia not with the hope of working more easily, or suffering less; but 'the love of Christ constraineth me;' and having sought special guidance, and committed, as I am, to God, by the prayers of my Parents, and Christian Friends, I go without fear. May He go with me; and make me a blessing!"

BR. PRIOR then rose to move the

following resolution for the consideration and adoption of the meeting:— "That the success of the Bible Christian Missions in Australia, is to us assembled in this meeting, a source of great gratification; and while we regard with satisfaction the appointment as missionaries of the Brethren, James Roberts, and Thomas Edmund Koen, who are shortly about to sail from Plymouth, on board the 'Fortitude,' for that interesting field of labour; we earnestly beseech God to be with them on the voyage, make them a blessing to the crew and passengers, grant them a speedy, comfortable, and safe passage, and continually bless their labours after their arrival in Australia." He then said, "If I could make a speech, the resolution is a tempting affair. The meeting is very gratifying to me. I knew the Society when its income was hardly £100 a year, and the friends much fewer than now; but perhaps I loved it with a greater ardour than even at present. It was long after we had a Society, before we had courage enough to hold a Missionary meeting. The first was held at Lake Chapel, Shebbear, a gracious influence was realized by all present, and Br. John Bassett said, 'We will have more of them.' I was at Hicks Mill Conference in 1831, when the Brethren, Francis Metherall and John Glass, were appointed to the work in America. Br. Metherall in Prince Edward Island, has wrought the work of an apostle. Br. Glass was not the man to go single handed. His first letter was full of brilliant prospects, and made all our hearts glad; but the next made us sorrowful; like Demas, he had left his work for the world. Br. J. H. Eynon was then appointed, and nobly has he fulfilled his mission; and though but little more than twenty years have elapsed, we have now in America 34 missionaries, assisted by 117 Local Preachers; 61 chapels, and many other preaching places; nearly 2,500 members, besides those removed and died happy in the Lord, 461 Teachers, and almost 2,000 Sunday Scholars. The funds are in a highly encouraging state, and in the missionary department even assists other places. It was only four years, last Conference, that Br. Way sailed for Australia, and though the number of conversions is not remarkable, yet their funds are more than sufficient to meet their own expenses, and several chapels have been erected, and the foundations

have been laid of great future usefulness. Though about to send two more brethren, yet no expense to the Society at home, is anticipated by the friends there and at home. Br. Keen has my utmost confidence. I have known Br. Roberts for twenty years, and though we never laboured on the same station, yet I have perfect confidence in him, both as a man and a minister. He was converted to God when young, and has remained steadfast till the present time. I say to these brethren, Go! and may God go with you, and bless you. Tell the brethren there, the deep interest we feel in their trials, joys, and success; that we manifest it by sending you to labour among them; that it is a sacrifice to give you up, a grief to part, causing many painful emotions; but that we would give you up if it were a still greater sacrifice, and caused far deeper emotions. Go: and with all the clearness of inspiration may you unfold the 'truth as it is in Jesus.' Work zealously for God; aim at the conversion of souls. Oh! my brethren, live for their salvation, and the glory of the great God. You say you do not expect to labour less; that gold does not glitter in your eyes; if so, you would be recreant to your principles; you would lose our confidence; break your pledges; violate your conscience; and be unfaithful to your trust. I was

anxious to have such a meeting as this, for my own sake; but I had another motive. Suppose I were going (and I am ready to go whenever I may be sent) I should be glad to know that the friends sympathized and would pray for me."

BR. BOURNE seconded the resolution, remarking on the importance of Australia as a field of labour—what this Society had done to meet its claims—the necessity for still greater efforts—and expressed his hope and confidence that they would arrive safely, and be a great blessing. The resolution having been carried, unanimously, BR. HORSWELL assured the Missionaries of the deep interest they felt in their welfare; and that their joys and sorrows would be all one. MRS. ROBERTS then addressed a few words to the meeting, in a very feeling manner; dwelling on the sacrifice she felt it to be; but said she went to labour for the same object, and to promote the same cause as her husband.

After singing and prayer, the meeting separated. The next Friday, in company with several of their friends, the Missionaries with their families went on board "the Fortitude." May all our hopes for them be realized, and all our prayers answered. Amen.

F. W. B.

AUSTRALIA.

The following interesting communication, dated Gawler Town, July 11th, 1854, has been received from BR. S. KEEN.

My Dear Brother Thorne.

Accept my warmest thanks for the first proof received from the West of England, that I am not forgotten. The Magazines up to May, have duly arrived, and if you could but feel the joy experienced by myself on their reception, I am sure you would never neglect to send us all the news desirable to be known; and if the brethren with whom we have laboured, did but remember that we are English still, and feel as deep interest in all that belongs to our country, as themselves, I think they would find time to drop a line occasionally, and tie up a paper, drop it into post, and doubtless it would find its way here.

The Magazines received this evening afforded much joy, and I hope produced gratitude to God. My child at Bigbury has lost its bandage—the

Tabernacle is free of debt—praise God! I hope the friends in South Devon Mission will soon get all their chapels out of debt. And above all, that I may meet them in heaven; where there will be no debts. I am thankful that our kind friend, R. Peake, Esq., is still disposed to help the Mission, and hope he will yet see all the balls of sand roll to pieces, though some of them may be Connexional balls. I know he will rejoice in the following facts.

Three years ago, just as the gold diggings opened, our friends at Kapunda opened a chapel, which cost them upwards of £262, towards which was raised by subscriptions and opening services about £68. This debt has been lessening every quarter, and at the last anniversary we brought it down to £50. In order to bring our public meetings as nearly as possible at an

equal distance in the year, the anniversary of the chapel was held ten weeks earlier than last year. It was in what is called the "wet season;" but providence favoured us with delightful weather. Our friends looked forward to a good time. Eight female friends provided for the Tea. Mr. LEWIS, Independent Minister, Gawler Town, preached morning and evening, and gave great satisfaction to all. Br. FURSMAN preached in the afternoon, with his usual warmth and profit. On the whole, the Sabbath I am informed, was a profitable one. I was some 40 miles off, in Br. Fursman's appointments. About eleven o'clock on the Monday I arrived at Kapunda, found all comfortable and happy. Our Tea was first-rate, though the attendance was not so good as last year. About 120 sat down to Tea. The Public Meeting was commenced by singing the 36th Hymn, and prayer. Mr. SMEDLEY, (a friend in every way worthy of the name) took the chair, and opened the business of the meeting in his own way;—a way that never fails to tell upon the people. He introduced Mr. FLOCKHART, (Wesleyan) who spoke to the sentiment, "The public worship of God, a duty." Br. FURSMAN, "The worship of God, a privilege." Mr. LEWIS, "The public worship of God,—its influence on the moral, social, intellectual, and spiritual character of man." Here the whole congregation, about 200, rose and sang, "O! thou that comest from above,"

and I hope many felt the beauty of the sentiment, and earnestly desired the "best gifts." We had now done with spirituals, and were about to proceed to the accomplishment of our object, so I had to present to the meeting the sentiment, "It is the duty of all who believe the sentiments advanced by the previous speakers, to provide places for the public worship of God." After this, our old friend Mr. OLDHAM, one without whose aid we could not two years back have kept open the chapel, was presented to the meeting with a sentiment which he handled to the best advantage possible—"Debt,—its evils, in relation to the house of God." The chairman made a few remarks, and with them the talking business ended. Our debt was £66 10s. We have had no gold excitement; no return of friends who have made their hundreds or thousands; yet we had resolved to make clear work of the debt. I told the friends if they were not prepared to do it there, we would visit them in the morning. It is my pleasing duty to inform our friends that when we took up the effort we had £70, being £3 10s. surplus.

As to the progress of the work, I hope I may say, on the whole, it is looking up: but unless the Committee can send us help, we shall not be able to make that headway we ought. Do send us help.

With love to all,

Yours truly
S. KEEN.

DEPARTURE OF MISSIONARIES.

The Brethren, ROBERTS and KEEN, with their families, sailed from Plymouth, in the "Fortitude," on the 21st of October; but, we have been informed by Br. PRIOR, they were driven back again, and finally sailed on the first of November. May that God who has the complete command of the air and ocean, speed their way to their distant field of labour.

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MDCCLV.

P R E F A C E.

Through the goodness of a gracious Providence, we have been enabled to complete another volume of this Connexional Periodical, which we trust will be allowed by our Subscribers to be not unworthy of those which have preceded it.

We do not consider our Miscellany as yet up to the point of excellence to which it ought to be raised, and to which it might be brought if all were united in the attempt to make it an effectual medium of communication for the Bible Christian Denomination; but we trust it is steadily progressing in that direction.

We greatly desire for our theological department sermons or essays on the leading doctrines believed among us, from the pens of those Brethren whose thoughts are matured, and whose minds are richly stored with Scriptural truth. Such articles would be read with avidity, and would tend greatly to establish minds which may be wavering, and to produce a healthy public opinion among us on all such subjects.

We wish to see our Biographical record much more complete, by its embracing many names of worthy individuals who have been called away to their reward, which have been hitherto omitted; and by greater judgment and care exercised in the composition of memoirs, than is sometimes displayed.

We wish to see the Miscellaneous department embrace a greater variety of subjects, expressed in brief, terse, attractive phraseology, and with as much literary polish as will render this portion of every number increasingly acceptable, and will more fully awaken deep thinking in the minds of our readers.

It is also our earnest desire to see more Religious Intelligence, of an animating, stimulating, arousing, character; such as under the Divine blessing may provoke us all to love and good works, till our chapels are free from debt, every fund in

the denomination adequately supported, our organization as a means of usefulness more complete, the resources of the Connexion fully employed in the cause of the Redeemer, and elders and members all found "striving together for the faith of the gospel."

We likewise hope to see our *Missionary Chronicle* become a moral and religious telegraph, whose monthly announcements shall produce thrilling delight in the hearts of those interested in our Missionary operations, and furnish information which shall influence all who long to unite in aggressive movements against the empire of Satan, vigorously and untiringly to prosecute their designs.

We have no doubt there are ample resources among us to accomplish what we desire ; but it will require the united, continuous, and prayerful exertion of all—of those who prepare the various articles, and of those who are engaged in extending the circulation of the work.

We trust all concerned will duly ponder the importance of establishing a Connexional Organ, and exert themselves in their several spheres of action to accomplish the design.

Thanking our Correspondents and Subscribers for past favours, requesting their hearty co-operation in future, and entreating an interest in their prayers for the Divine blessing on our labours, we trust to be assisted to proceed in our work.

November 20th, 1855.

BIBLE CHRISTIAN MAGAZINE

JANUARY, 1855.

DIVINITY.

CHRIST'S ADVENT.

"Behold, I will send my messenger, and he shall prepare my way before me; and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the LORD of Hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver."—Malachi iii. 1—3.

THERE is a striking similarity between the old and new Testament Scriptures; the latter serves as a correct interpreter of the former; what is promised in the one is fulfilled in the other. Whoever reads the sublime ancient prophecy of the inspired prophet, and from thence turns and reads the exact fulfilment of his declaration, will be filled with wonder, yea, irresistibly convinced that, "all scripture is given by inspiration of God." The Bible, the old and new Testament Scriptures, combined, read connectedly, furnish man with ideas the most sublime, and with knowledge of the best kind. The Hon. Robert Boyle has very beautifully remarked, "It is impossible to read the Bible too much, or to esteem it too highly." The work of searching and comparing the Scriptures, is an engagement the man of God delights in, and from which he derives much consolation. In God's word he learns lessons that he can learn no where else. There he reads the promise and anticipates its accomplishment. By reading the promises under the influences of the Holy Spirit, he is persuaded of them, embraces them, clings to them, rests upon them; and in spite of the dark, dismal clouds of infidelity and unbelief, he sees their fulfilment afar off, and hopes eventually to realize all the blessings held out by those promises, when all Scripture shall be fulfilled. There is not such a beauty in the word of God to sinners; they cannot discern spiritual things, and consequently many of the irreligious and profane are trying to dispute the truth of revelation. The christian reads and believes the promise, "I will come again and receive you unto myself;" but the sceptic asks, "Where is the promise of his coming? for since the fathers fell asleep all things

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B

continue as they were from the beginning of the creation." There were many such reasoners in the days of Malachi; they even wearied the Lord with their words, and asked, "Where is the God of judgment?" ii. 17. And in answer to the queries of these unbelievers, the prophet pens the words of our text, and foretells Christ's advent in the flesh, and the effect of the same. Let us try to trace the leading features of this prophecy, and compare it with its fulfilment.

I. The prophet speaks of our Lord's advent in the flesh.

II. Propounds an important question respecting that event.

I. The prophet refers to our Lord's advent. "Behold, I will send my messenger," &c.

The first thing that strikes us here, is the names the prophet gives the person of whom he speaks; he calls him *Lord*, also the *Messenger of the covenant*. The term "*Lord*" is very appropriately given to Christ, for he was the originator and proprietor of all created good, and is still the moral governor and supporter of all things, both in heaven and upon earth. "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. "He is over all, and above all." "By him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. i. 16. The prophet and we ourselves, might look at him to whom this prophecy points, and view him in all the different aspects that this title will allow; but as fallen creatures, what benefit shall we derive, what consolation shall we receive? We behold him, and "wonder, and perish;" we are justly consumed by the breath of his nostrils. But then in connection with *Lord*, there is another name, that will give us a sublime idea, and lead us to approach him with penitential grief and heartfelt joy.

He is also "*the Messenger of the covenant*." He covenanted with his Father for us and gave himself as the surety of that covenant; we were sold and captives, but he bought and delivered us; we were lost and ruined, but he found and saved us; we were "afar off," and "enemies," but he brought us nigh, and made us friends; in a word, he reconciled us to God by the sacrifice of himself, and sealed the covenant with blood, by a seal that could not be disannulled nor broken, the offended being reconciled to the offender by the agreement, has no wish to break it; devils may desire to do it, but cannot, for it was from their iron grasp and infernal hold he seized and rescued man. "He is the mediator between God and man." We view him as *Lord*, as equal with God, yet was he found in fashion as a man.—We view him as *Lord*, and cry,—

"Infinite strength, and equal skill,
Shine through thy works abroad;
Our souls with vast amazement fill,
And speak the builder God."

Then we can address him as "the messenger of the covenant," and say,—

"But the mild glories of thy grace,
Our softer passions move;
Pity divine in Jesus' face,
We see, adore, and love!"

And in this sense we "delight" in him. The saints of the earliest ages, by the eye of faith, saw the sealing of the covenant by the coming of the Lord, and were gladdened in their hearts; and if those who looked for the consolation of Israel, and waited so long for the coming of Christ, rejoiced in him, shall not we who have received the fulfilment of the promise, delight in him? We will. "Many prophets and righteous men desired to see the things" we see, and to hear the things we hear: but they were not permitted to see and hear them. Blessed are our eyes for they see, and our ears for they hear.

In the next place it is worthy of remark, that the prophet speaks of the advent of Christ in a very positive manner, "Behold he *shall* come, saith the Lord of Hosts." There was not any hesitancy, or the appearance of a fear manifested, as to whether Christ would come or no: the prophet affirms his prophecy without the shadow of a doubt resting upon his mind respecting it. Isaiah wrote in the same style when he said, "Behold a virgin *shall* conceive, and bear a son. Is. vii. 4; and again, "Unto us a child *is* born, unto us a son *is* given." Isai. ix. 6. Micah expressed himself in a similar manner when prophesying of the place of his birth, Micah v. 2. The prophet knew the faithfulness of him who had said, "The seed of the woman shall bruise the serpent's head," and upon this foundation he built, and under the inspiration of the Holy Ghost exclaimed, "Behold he *shall* come, saith the Lord of hosts." He also speaks of a messenger being sent to prepare the way, before Christ came. Was there a forerunner that announced the Saviour's coming? "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. iii. 1.—3. Although four hundred years had elapsed after Malachi gave utterance to his prophecy, before the Messenger came, nevertheless time did not weaken or destroy his prediction; but in accordance with it, a man from the solitudes of the wilderness, feeding on "locusts and wild honey," and clad with raiment of "camel's hair, comes and says, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." Matt. iii. 11.

The prophet also speaks of the *manner* and *place* of his coming; "The Lord whom ye seek shall *suddenly* come to

his *temple*." His advent was rather sudden; the world at the time of the Saviour's appearing, were on the look out for the appearance of some great personage, arriving in pomp and splendour; and when they saw the Saviour come as he did, they were greatly disappointed. It was sudden and unexpected, although if they had studied the prophecies they might have understood what they now were surprised to see.

The prophet by referring to the place of his appearing, namely, the "temple," is here more particularly alluding to the time when he should become more generally known. "The Lord, whom ye seek, shall suddenly come to his temple." In Luke ii. 25, 26, we are informed that at the period of the Saviour's birth, "There was a man at Jerusalem, whose name was Simeon;" to whom it had been revealed "by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ;" hence he sought him in "the temple." Doubtless the devil and unbelief said, "Thou shalt never see him, Simeon;" but faith and the Spirit said, "Thou shalt see him." See the good man as he watches the babes as they are brought into the temple! By and by he catches sight of ONE—it is "the Lord's Christ!" He instantly exclaims, "Lord, now lettest thou thy servant depart in peace,—for mine eyes have seen thy salvation." "The Lord whom ye seek shall suddenly come to his temple." Some time after this, when Jesus was twelve years old, he went with his parents to Jerusalem, at the feast of the passover; it so happens on their way homeward that they find the child Jesus missing; there was a great multitude of people together, and they sought him a whole day in the company, but found him not; consequently they return again to Jerusalem, and after three days' search, they find him in "the temple," among the doctors, both hearing them and asking them questions. "The Lord whom ye seek shall suddenly come to his temple."

The prophet, after speaking of our Lord's advent,—

II. Propounds an important question respecting that event: "Who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver." When the Saviour came, he discerned between those who served him sincerely, and those who served him hypocritically, and made a mark of distinction between them. He could discriminate and reveal who were serving him from pure motives, and who were pretending to do so, to get merely the praise of men. "For he is like a refiner's fire." Fire melts and runs the good metal together, and consumes the dross; and "fuller's soap" washes away the filth from that to which it is applied; so Jesus sat as a refiner, and as such an individual would discover and select silver from dross, so Christ would make his own

people shine, and ungarb the hypocrite and show him in his true colours. He unmasked the hypocrites, and showed their deception; though they had deceived their fellows, they could not deceive him; nor did he fail to give them their own character. He tells them that publicans and harlots would enter into the kingdom of heaven before them. "Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." The Saviour's scrutiny was so penetrating that none could deceive him: hence "Who may abide the day of his coming?" There were but few that could stand the fiery test of the Saviour; many, very many, were like dross and filth before him. Many to whom Christ came were consumed or cast away; he was "as a gin to ensnare," "a stumbling-stone and a rock of offence." His ministry was so pointed and faithful, that many were discovered to be but nominal religionists. He clearly discerned—wisely judged, and but few could abide his righteous discrimination; the prejudice of the heart, the stiffness of the will, the enmity of the carnal mind, were excited against Christ's declarations; and hence, the word designed for a man's good, proved by his own perverseness, a great hurt. Christ comes to men by the preaching of his word now in our day, and that word rightly tries the individuals to whom it is sent; but we fear multitudes are proving themselves to be mere dross and filth, and instead of becoming "vessels of honour, fit for the master's use," they are "vessels of wrath, fitted for destruction." Many, instead of receiving the truth, are offended by it; but whether men will abide the test and be cleansed, or refuse to do so and remain filthy, we must preach the word for a "witness to all nations." O, may God purify and refine us, that when he makes up his jewels, we may be his!

And now, dear Reader, allow me to ask, What think ye of Christ? Whom say ye that he is? What reception have you given him? Is he your Redeemer, Brother, Friend? Have you received him into your heart? You have been urged by God's messengers to prepare him room without delay; have you done it? If not, do it at once! time is flying! graves are yawning! death is coming! eternity is near! and without Christ, there is no peace here, no heaven hereafter!

One question more; What think you of his future advent? What preparation have you made for it? We cannot stay to dispute whether his next advent will be pre-millennial, or post-millennial; he is coming to judge the world. "Who may abide

the day of his coming? or who shall stand when he appeareth?" "The day cometh that shall burn like an oven." The loud peals of the last terrific morn, seem to come from a distance, and fill our ears with the sound, "Arise ye dead, and come to judgment!"—

"The plague, and dearth, and din of war,
Our Saviour's swift approach declare."

O! what will sinners do when he comes? Christians are expecting him, they anxiously wait to see him appear, and faith exclaims,—

"His chariot will not long delay,
We hear his rumbling wheels, and pray,
Triumphant Lord, appear!"

"The coming of the Lord draweth nigh;" therefore, "watch and pray that ye may be accounted worthy to escape those things that are coming to pass, and to stand before the Son of Man." When he comes he shall separate the tares from the wheat; say of the former, "Bind them in bundles and burn them;" and of the latter, "Gather the wheat into my barn." The impenitent "shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth;" and the righteous shall be received into everlasting habitations, where there is "fulness of joy, and pleasures for evermore." "Even so, come, Lord Jesus!"

EDWIN WOTTON.

ARISE AND PLEAD!

O, WHAT need to pray! Our spiritual life is low, our faith languishes, our love is chill, our zeal has evaporated into form and bustle, our warmth is become too much that of excitement, instead of the fresh glow of souls filled with the Holy Ghost. There is much levity, little solemnity; much worldliness, little deep spirituality; much form, little power; much of earth, little of heaven or of Christ in our walk or ways. We are not self-denied, meek, lowly, heavenly, holy, but much the opposite. We make little progress personally. Our souls are dry. The life that is in us is but languid, as if utter death were at hand. We are not much blest to others. Our words have little power and our example less. The dead lie still around us in the valley mouldering and unquickened. Few awake and arise. The gospel comes not unto us, as it used to do, in mighty power. Discord among the saints does not diminish. Breaches are not healed. Unity is little prized. Iniquity overflows the world. Error increases, Superstition, licentiousness, infidelity, are rolling on like a torrent. The earth is defiled under the inhabitants thereof. Surely, then, the summons is not unneeded,

"Arise and call on thy God." To your tents, O Israel. To your closets and to your knees, ye saints of the Most High God. Plead, cry aloud, stay not, weary not. What is to be done must be done soon, for the storm is gathering and the sky is blackening, and the shadows of the world's last evening are falling in gloom over the hills and valleys of this doomed and defiled earth.

Let us, then, arise and plead. Let us league together for solemn intercession. Let us, as one family, bend the knee before the mercy-seat, and with our finger upon the Lord's gracious promise to united prayer, let us send up into the ear of our God one long, one earnest, one believing cry, such as He loves to hear, and such as He will most assuredly answer. We need much; let us ask much. We have many arguments, let us order them before Him and give Him no rest. We have little time remaining; the night cometh. Let us lose not a moment; let us go at once into His presence-chamber, not to leave it till we have found Him whom our soul loveth, and till we have secured the answer from his lips.—*British Messenger*.

CONSTRAINING LOVE.

Of all the forces on earth, the influence of love is the most potent! Fear repels—love attracts; severity awes—tenderness woos. There is no heart insensible to the genial influences of disinterested love. It distils like the dew, and gladdens like the sunshine. Wherever love reigns, there must be peace and prosperity. The mother's power, lies in the mother's love. Love has found its highest embodiment in the Lamb of God! Influenced by this belief the apostle exclaims, "the love of Christ constraineth us." This love was in his heart the impelling power. An appreciation of its depth and purity led the intrepid apostle through all his sorrows and sufferings, and made him "more than conqueror" in every encounter. Love is the sublimest theme of the saints on earth, and of the redeemed in heaven. It thrills our hearts with joy, and sustains the melodious songs of ransomed millions in the celestial temple. It will be found, at all times,

"A sovereign balm for every wound,
A cordial for our fears."

An experimental realization of redeeming love is the highest privilege on earth; and is closely allied to the felicities of heaven. Ask the Christian and he at once replies that no treasure would tempt him to forego his prize. It is his morning joy, and his evening delight; his balm in affliction—his staff in weakness—his light in darkness—and his abiding confidence at all times. One peculiarity of this love when we truly realize it, is that it gives a colouring and a life to all our actions. It

begets a principle of love and service within our souls and proves truly *constraining*. We may measure ourselves by this standard, Is our love a vital power reigning in the soul, adorning the whole deportment? The entire result for eternity hinges on this simple question. Reader! measure thy love to Jesus by thy obedience! Wherever that love is found, it will vent itself in holy action: it will sustain the minister in the pulpit, aid the teacher in the Sabbath-school, inspire the tract distributor in his arduous enterprise, and uphold the sick-visitor in his labour of faith and affection. Love must labour! Though our different capacities must determine our several spheres of influence, we shall *labour* if we *love*! We love Him *practically* because we believe that He *thus* first loved us. Then by the solemnities of eternity—the uncertainty of time—the reality of judgment, but most of all by the love of Calvary, we counsel you to awake now and serve the Lord! Do what you *can*—give your *mites*—double your talents—multiply your labours, resting assured that the love which constrains you here will gloriously reward you in the endless ages of eternity! “Be ye, therefore, followers of God as dear children, and walk in love as Christ also hath loved us, and hath given Himself for us.” “If a man love me he will keep my words. If ye keep my commandments ye shall abide in my love, even as I have kept my Father’s commandments and abide in His love.” Reader, remember at all times that your obedience is the only expression of your love, “for this is the love of God, that we keep his commandments.”—*British Messenger*.

B I O G R A P H Y.

MEMOIR OF THOMAS DENNIS.

BY MATTHEW ROBINS.

IN writing religious biography, it is, perhaps, generally desirable to give as faithful a moral picture as can well be drawn under the circumstances; but it may be doubted whether occasional interviews with any human being is sufficient for this purpose. In order that men may be fully and faithfully represented, they must be seen under all their varied circumstances, and in all their different relationships in life, and not only their actions, but the motives for those actions must be seen and understood. It is perhaps, therefore, too much to expect a strictly faithful delineation of character from any man, except when under the guidance of the Holy Spirit. It sometimes, too, happens, that our partialities and prejudices warp our judgment, and cause different persons to view the same individual in a different light. Without therefore intending it, we may, in the judgment of others, and in reality, fall into error in attempting to draw the moral likeness of a fellow creature. Should this prove to be the case in the present instance, the foregoing remarks must be our apology.

As far as I have been able to ascertain, THOMAS DENNIS was born at Hicksmill, in the Parish of Lewannick, in the year 1781. His Parents, WILLIAM AND CATHERINE DENNIS, possessed a small estate, and kept a Public House at this place, and were for some time in comfortable circumstances; but by some means, in after years they became reduced. Formerly they attended the parish church, but more recently the ministry of Dr. Cope, at Polyphant, and finally that of the Bible Christians, and it seems there was some hope in their death. Thomas Dennis, however, did not become the subject of converting grace, till some years after his first marriage, which took place July 1st, 1810. Some time after this, he and his wife came to Hicksmill to reside, and attended the ministry of Dr. Cope at Polyphant, and for years regularly took the preachers to their house to dine and tea; and during this time, Mrs. Dennis derived so much benefit under the word as greatly to regret the discontinuance of the preaching when it took place. I know not how long after this it was the Bible Christians established preaching and formed a society in the neighbourhood; but Mrs. Dennis was induced to yield her heart to God, and identify herself with his people; and after somewhat preparing the mind of her husband by her christian deportment, she prevailed on him to cast in his lot also with the followers of Christ. Having thus started on pilgrimage for glory they unitedly went forward till January 10th, 1828, when, in the course of Divine providence, Mrs. Dennis was summoned to her rest. She died full of immortal hope.*

For some time Thomas Dennis pursued his lonely way as a widower, and lonely it must have been, to one who had lost such a partner and christian companion. But lonely though it were, on he went looking to the Most High for consolation and support.

In 1830 he entered a second time into the marriage state, and found in MRS. MARY DAVEY, widow of MR. WILLIAM DAVEY, a helpmeet for him. This person now survives to mourn her loss.

Thomas Dennis was not "a reed shaken with the wind," nor "a man clothed in soft raiment." He was a firm, steady, constant, untiring christian, possessed of a generous heart and liberal mind. He was not one of those christians, so called, who never look beyond their individual interests, nor concern themselves about anything that has not an immediate bearing, according to their own peculiar views, on their personal salvation. He looked abroad on the world, and deeply sympathized with all that concerned the welfare of the denomination with which he stood connected, and the interests of the Redeemer's cause in general. I remember he was surprised at one time at my asking him if he meant to continue the Magazines the coming year, as though that were a matter of course. And it was quite unnecessary to tell him that the Minutes of Conference, or Missionary Reports, had come to hand, for he would generally be looking for them before they arrived; and when they came he generally suspended ordinary matters till he had looked them over and seen how things were. As far as I can judge, Thomas Dennis was a honest-hearted, simple-minded christian. He was not what

* A memoir of Mrs. Dennis appeared in a former volume of the Bible Christian Magazine.

some would call a first-rate singer, but if no one else were there to take the lead in that department, he was ever ready to do his best, and if he failed, once and again, in raising the right tune, he would not sit down as if ashamed and confounded at failing in his first attempt, but try, try, and try again.

For the entertainment of the servants of God, Itinerant or Local, his door was always open; and for helping forward the good cause, his hand was ever ready. More than once has he contributed by far the greater portion of a Missionary collection, and that too, not at his own little place, which he kept open for preaching at his own expense, but at an adjacent chapel, where other respectable farmers, members of the Society there, were present. The manner in which this was done showed that he wished no notice to be taken of what he did. Among all the pounds he has given to the Missionary cause—and he has given pounds a year—Was there ever a donation placed to his account in the Report? This remark is not intended as a reflection on those who are set down as donors, by any means; for it was my opinion, as indeed I have learnt it was that of some others, that Mr. Dennis would have subverted the interests of the cause more fully, if he had come out in his true light, and allowed others to stand in theirs; but his heart was jealous of itself. And while I am on this point I may as well relate a little incident that once occurred under my own notice. A Missionary Meeting was to be held, and persons were invited to become collectors. One individual remarked, "What is the use of so many collectors? two or three are quite sufficient: besides, I shall give my five shillings whether I am a collector or not." I replied, "It will be an example to the rest." "Then," said he, "I will collect." He did so, and the first individual to whom he held the plate, after placing his own five shillings on it, was a farmer possessing his thousands, and he, liberal soul, dropped in a penny! My friend, the collector, had done with example at Missionary collections after that.

It was my lot to spend three years in the Launceston circuit, and during those three years I was often cordially entertained by many of the kind friends in that circuit; but to no house could I go with greater freedom and pleasure than that of Thomas Dennis. Here you were always welcome, and at home. He had seldom any fault to find, and was always so fond of the preachers' company, that he usually spent a large portion of time with them while at his house. You might be sure not to find a damp bed, nor a cold heart there. Both Mr. and Mrs. Dennis manifestly felt a pleasure in entertaining the servants of God, and everything in reason was done to make them comfortable. In many cases, in soliciting financial aid for any department of the work of God, you feel as if you were touching a tender point. Not so here. You felt free to ask, and felt assured that, if convenient, your request would be granted.

The Christmas Quarterly Meetings were regularly held at his house, and that he might give free scope to his full and generous heart in entertaining the poor of the neighbourhood, he would provide it at his own expense. I have heard it said that he could afford it. No doubt he could; for he was not the man to be generous and not just; but how many others could afford it equally well, if they had but the flow of soul that he had! At the last Christmas,

however, having declined business, Mr. and Mrs. Dennis were on a visit to his son-in-law's, at St. Austell, and kindly accepted an invitation to dine and tea at our house, the Quarterly Meeting being there: and in going up to the Committee Meetings, last January, I was favoured with their company. The last time that I saw him was in returning from those meetings; for I called and stopped the night at his house, and was surprised to find Mr. Dennis ill in bed. I found him however full of immortal hope, and notwithstanding his sufferings, possessing his soul in patience.

Mr. Jenkins, his son-in-law, says;—

"It is upwards of 35 years ago that I first became acquainted with Mr. Thomas Dennis, who then with his first wife regularly attended the ministry of Dr. Cope, at Polyphant Chapel. He was not then pious, but soon after that period became a happy possessor of saving grace through the instrumentality of the Bible Christians, the people of his choice, to whom he ever manifested an unwavering attachment, and with whom he met in Church-fellowship from the time of his conversion to the close of his life.

"About 21 years ago I began to meet in class with him, and have often seen tears of heavenly joy stream from his eyes while expressing the goodness and the gracious manifestations of God towards him, and of the blessed hope of heaven he felt in his soul. We have enjoyed many precious seasons in the class-meeting; a means of grace he highly valued, and duly attended. Whatever trials or difficulties he might have to grapple with, (and they have not been few, his path has not been the smoothest,) yet nothing of a trifling nature ever kept him from the class-meeting. There you might see and hear him, simply and honestly telling out all his heart to God. He enjoyed the communion of saints on earth, and delighted to be with the people of God, in whose joys and sorrows he was always ready to share. Not only did he value his class-meetings; but all the other means of grace; whether it was a meeting for the preaching of the word, or the prayer-meeting, Mr. Dennis was sure to be there.

"He was a strict observer of the Sabbath, and would feel grieved at seeing that sacred day disregarded; whether by any of his own household, or by others. In looking back over the 21 years I have known him as a christian, I cannot but admire his fixedness of purpose, and the firm and steady manner with which he has held on his way through evil and good report. Whilst many have begun and ran well for a time, but have grown weary, and turned their backs upon God and the Church; he hath stood firm and unmoved upon the Rock—the sure foundation, and has outrode every storm.

"He declined business in October, 1853, and in the beginning of December, with Mrs. Dennis, came to St. Austell and stayed with us a month and a day or two. While here he took cold and was poorly for several days; but I found him still on the Rock of Ages. He attended our Chapel almost every service, although the weather was very cold, and took a lively interest in, and often conducted our family devotion; a duty which he regularly performed in his own family. I do not recollect ever seeing him in a more happy and peaceful frame of mind. He appeared to have done with the world, holding it with a loose hand. I little thought when we parted that it was the last farewell; but oh! how uncertain is human life. How much like

a dream, and how mysterious are the ways of Divine Providence! My wife attended her father the last three weeks of his illness, during which time, although his sufferings were great, not a murmur or complaint escaped his lips; but he was perfectly resigned to the will of his heavenly Father. Prayer and praise were his constant employment. He had often expressed a fear of coming in contact with his last enemy; but all his doubts were dissipated; and all fear of death taken away, so that from the commencement of his illness he could say,—

‘Not a cloud doth arise to darken the skies,
Or hide for a moment my Lord from my eyes.’

“On seeing my wife, (who for many days he had particularly desired to see) and his Grandson, Charles Dennis, he said, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ At another time he earnestly requested her to be diligent in attending her class-meeting, and all the other means of grace; to keep up family prayer; adding, ‘Be sure and mind the cause of God, and give it all the support you can.’ The cause of God was always near his heart. When he appeared fastly sinking into the arms of death, she said, ‘You will soon be home father;’ he replied, ‘Yes, my dear, I shall soon be home.’ He expressed his gratitude for every thing that was done for him; saying at one time, ‘I am dying a death that will kill you all.’ At another time he said, ‘O! that I had strength to tell you what I see.’ To all who came to see him he recommended that religion which had borne him through life’s tempestuous sea, and which proved his support in the final struggle. He

‘Preached Him to all, and cried in death,
Behold, behold the Lamb.’

“It was indeed no common privilege to be with them; and with propriety we may cite the lines of Dr. Young.

‘The chamber where the good man meets his fate,
Is privileg’d beyond the common walks of virtuous life,
Quite on the verge of heaven.’

“He made every arrangement respecting his funeral; chose his bearers, (eight local preachers from the Circuit Plan) and ordered that the poor were to have their fill; that there was to be no distinction made; and that there was to be a good plate of meat carried to the poor in the village who could not attend—especially to an old man, bed-ridden, but who had died during his illness, unknown to him.

“There is no intention by the above remarks to convey any idea that he had no faults; he had many of which he himself was aware, and would often mourn over them; but being assured that they are all forgiven, and that God has accepted him, we forbear to mention them.

“His disorder was of such a nature as to occasion at times, the most excruciating pains. Death appeared reluctant to execute his warrant, and nature struggled hard; yet he patiently waited his change. Fond nature ceased her strife, and he sweetly fell asleep in Jesus, on the night of Saturday, February 18th, 1854, aged 78 years.

'Thrice blessed spirit thou hast 'scap'd away,
 And left our darkness for the light of day.
 The tumults of this life afflict no more,
 For thou art landed on the peaceful shore :
 The painful, mournful conflict now is past,
 And thou hast gained the victory at last.'"

MEMOIR OF MARY JEFFERY HARRIS.

BY I. B. VANSTONE.

"Her sun is gone down while it was yet day."

THE adaptation of the religion of Christ to the wants of man in all the stages of this life, is not more fully developed in the experience of the hoary-headed christian, who looks upon all beneath the skies as "vanity," and in prospect of eternal felicity with hopeful delight exclaims,—“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day;” than in the heaven-born submission of those who in the full strength of youth, with the fascinations of the world before them, on hearing the summons for their appearing in eternity, cheerfully enquire,—

"What is there here to court my stay,
 Or keep me back from home,
 While angels beckon me away,
 And Jesus bids me come?"

And how frequently do we realize the truth of the sentiment contained in the prophet's words above, "Her sun is gone down while it was yet day," not in the natural, but in the social and spiritual worlds. But how satisfactory the idea, if the social circle is eclipsed by the disappearance of its sun, and a gloom rests upon the church from the removal of its brightest ornaments,—they are gone to join a happier family, and to shine in a more congenial clime, where the brightness of their rising will be hailed by the songs of the redeemed; and while we indulge in these consolatory reflections, the lustre of their glory returns with increased strength upon us who are left behind, and teaches us,—

"Him in his glorious realm they praise,
 And bow before his throne,
 We in the kingdom of his grace,
 The kingdoms are but one."

As the words of the dying usually make the deepest impressions, being spoken the most feelingly and with the least affectation, when the

"Soul stands shivering on the ridge of life,"

and as death reveals the secrets of the heart, and the testimony that dying saints give—how gracious a Master they have served, how sweet his service has been to their souls—has a mighty influence upon those about them,—

"You see the saint, you see his hold on heaven."

I shall introduce to your notice one, who a short time since was the "sun" of the social circle to which she belonged, and one of the brightest ornaments of the church with which she stood identified, but whose sun went down full of glory while it was yet day.

When we read the lives of any who may have been famous for piety, learning, and warlike exploits, curiosity naturally leads us to enquire after the name of the place rendered famous by their birth, while the mention of its name calls forth many pleasing reminiscences in the circle of the deceased's acquaintances; the reader is therefore directed to a farm house, by the name of Cranbury, in the parish of Holsworthy, Devon, as the birth-place of MARY JEFFERY HARRIS, daughter of THOMAS and CATHERINE HARRIS, who was born on the 5th of November, 1836.

About the time of her birth, Mrs. Harris was called to endure a severe and painful affliction, which induced her to unite with the Bible Christians, who, at that time had preaching and class-meetings in a dwelling-house at Holsworthy-Beacon, to which she resorted as long as her afflicted state would admit, until her soul participated in the joy of God's salvation, and she could say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortedst me." From that time to the present, she has continued a consistent and useful member of society. At the time of Mrs. Harris's affliction, Mr. Harris had some very powerful impressions, which have occasionally returned with greater force; but up to this time, for a want of courage to credit the promises of God, he is still entangled in the yoke of bondage; yet always appears attached to the cause and people of God. O may the God of wrestling Jacob, give him Jacob's wrestling spirit, and bless him in the engagement! But to return, the name Cranbury will doubtless bring to the remembrance of many of our Itinerant preachers the many kind entertainments they have there had, as well as the many happy seasons they have experienced at the throne of heavenly grace around the family altar, as it became a home for the despised ministers of the cross soon after Mrs. Harris's conversion. Thus it may be seen, the subject of this memoir, as well as her brothers and sisters, were favoured with special advantages,—a pious mother, and occasionally with the company of God's ministers; and as pious example will have its legitimate influence, and sooner or later produce its certain results, so it was evinced in the course of a few years in the character of Mary. At a very early age, through the natural weakness of infancy, being unable to walk, she was carried to the house of God in company with the rest of the family, and when from an advance of age with an increase of strength she was able to walk and prattle, having been taught to revere the sanctuary, her conduct said,—

"I have been there, and still would go,
 'Tis like a little heaven below."

Almost as soon as she was capable of understanding any thing, she was conducted to the Bible Christian Sunday School, established at Providence Chapel (about ten minutes walk from Cranbury) which was built about that time. She was distinguished for her rapid proficiency, in the art of reading, so that at the age of four years she committed a piece to memory and recited it at the Sunday School

Anniversary. Her attachment to the Sunday School was visible from being always ready at the time appointed, and from continuing to go when others of the same age considered themselves "too old." For eleven years, in succession, she continued a scholar, and at each anniversary might be seen among the rest taking an active part, having one or more pieces to recite on the occasion.

What a decided advantage would be obtained in favour of the Church, if Sabbath School teachers could so far interest their scholars and at the same time impress their minds with a sense of their responsibility, as to secure their attendance as scholars until they are capable of becoming teachers. Instead of grieving over the conduct of many who become immoral and dissolute, they would rejoice over them as "trees of righteousness." It appears that the subject of this notice became early impressed with a sense of her obligation to God, and though not decidedly on the Lord's side, from her apparent interest in the Sabbath school, and her good morals, she was placed among the teachers, and it seems to have been a matter of conscience with her not to neglect her class. Having these enlightened views, and feeling her inability to point her class affectionately to the sinner's Friend, with the value of time before her as expressed by Young;—

"Youth is not rich in time, it may be poor,
Part with it as with money, sparing ; pay
No moment but in purchase of its worth !
And what its worth ? ask death-beds, they can tell."

She had not continued as a teacher more than about twelve months before she gave her heart to God, and this essential qualification united with her other excellences, fitted her for her office, and made her company in the school desirable. How frequently have Superintendents of Schools to complain, either of the non-attendance, loose morals, or indifference of some who are acknowledged as teachers ; but this was not the case in reference to our departed sister. From the time she became a teacher, to the time of her death, she was always with her charge, except prevented by sickness or other unavoidable circumstances.

The season of an individual's conversion to God, is the most important, and is frequently referred to afterwards, as the most interesting period of life. It is a period never to be forgotten by the subject of it ; and often when assailed by the fiery darts of temptation from the common foe, he resorts to it as a shield which effectually defends him, and enables his soul with a fresh inspiration of faith believingly to sing ;—

"I'm glad I ever saw the day,
When Jesus took my sins away."

From this we may see how important it is, to have a knowledge of the particular incidents which led to our conversion, and the time when we were brought from darkness to light, and from the power of satan to God. Our young sister was so clear upon this point that the adversary could not take the advantage of her. It was a period to which she would often distinctly refer, with feelings of great joy, both in her class-meetings and while conversing with her during her last affliction. The circumstances which led to her conversion were on this wise :—Being a Sabbath-scholar, with a mind susceptible of

impression, she was very soon influenced by divine truth, and from one time to another would almost resolve to be a decided christian ; but from not taking a bold stand against the devil, would lose her good impressions and resolutions.

In this way she continued to "resolve and re-resolve," until the year 1851, when, between Christmas and Lady-day, a blessed revival of religion broke out at Providence Chapel, and several were hopelessly converted to God ; and here Mary, believing that she must be a co-worker with the Spirit of God, sought him with many tears. Her heart was broken, and she felt a load of sin too heavy for her to bear. One night, during the protracted services she took up the cross and went boldly to the "penitents' pew," and sought a long time for "the pearl of great price ;" but through unbelief she did not find it that night. However she was determined to persevere until she had succeeded, and the next day being sent on an errand to a neighbouring farm house, she met with a christian friend and unbosomed her grief, who gladly gave her the instruction she needed, which proved to be a word in due season. Having found her way home again, with a heavy heart, and being weary and heavy-laden with sin, she almost immediately repaired to an upstairs room, and poured out her complaint to God ; but although she went privately to the closet, her shouts of victory soon became so loud, that some part of the family hastened to her place of retirement, to participate in her enjoyment, and she could say,—

"Jesus, I love thy charming name,
'Tis music to my ear ;
Fain would I sound it out so loud,
That earth and heaven might hear."

O, how visible the change, and how complete the victory ! Glory be to God ! It might be seen in her cheerful countenance, it might be heard in her affectionate and heavenly conversation, and it was evident from her christian deportment. She *confessed* her Saviour before men.

Before her conversion to God she would sometimes manifest displeasure, when opposed in her opinions and will, and would speak rashly, in positive terms ; but the controlling influence of saving grace brought every word, thought, and action, into obedience to Christ. Perhaps in some respects she had not so much difficulty to get along in the way to heaven as some have, from her natural disposition and temperament, and from her favourable circumstances as regarded attending the means of grace. She was a person of few words, inclined to be of thoughtful and steady habits ; with no inclination to wander from home, nor follow the fashions of the world in pursuit of happiness. The change wrought in the soul by Divine grace was so evident, that it has been said by one who had ample opportunity of observing her daily walk, though not in the way to heaven himself, "Too much cannot be said of her piety." See then an Israelite indeed, in whom there is no guile.

The Lord favoured her with talents, which she did not fail to employ in the holy exercise of speaking forth his praise. This she would do by taking an active part in the singing, and engaging in prayer in the social means of grace ; and there is not the least doubt

but she would have become more extensively useful in the church had he been permitted to live.

"God moves in a mysterious way."

"Dust thou art, and unto dust shalt thou return," though pronounced upon man so many thousands of years ago, has never been revoked. Of this we have proof in the death of all classes, characters, and conditions among men, at all the stages of human life. This world may be called the theatre of mortality. The infirmity of age, the imbecility of infancy, nor the strength and beauty of youth, can neither move the sympathies nor bribe the "king of terrors," when he has marked his victim.

"'Tis here all meet,
The shivering Icelander, and sunburnt Moor,
Men of all climes that never met before."

At a very early period sister Harris gave evidence of a delicate constitution, and at the age of eleven years it is supposed that she injured herself by carrying a child too heavy for her strength, which in all probability laid the foundation of the affliction which terminated her mortal existence, as she felt the effects of it, more or less, ever afterwards. When she was about sixteen there were symptoms of approaching decline, and means were employed for her restoration, which appeared effectual for a time; but the complaint was too deeply rooted to be eradicated by medicine; and in the month of May, 1853, it presented a more serious aspect. She had medical aid again, and removed for the change of air; but this time death was not to be disappointed, and she gradually sunk under the pressure of affliction. Towards the close of her life she had more pain arising from a great deal of coughing and expectoration. She was not wholly confined to bed for more than three weeks, during which time she suffered much from extreme weakness, with sometimes a noise in her head which would make her distressingly ill; but the eye of Him who "never slumbers nor sleeps" was upon her, and when he saw that she was sufficiently refined, reflecting his own image, he said, "It is enough," and she fell asleep in Jesus, in the arms of her eldest sister, on the morning of February 3rd, 1854.

From almost the commencement of her last attack, she seemed to have a presentiment of approaching death; but death had no terrors. She could say from the first, "O death! where is thy sting?" Now and then she was subject to temptation; but generally her mind continued in a state of even joy, from a constant and steady reliance on the blood of Christ. Br. and Sr. Courtice, and the writer, had the opportunity of seeing her many times during her illness, and she always unhesitatingly expressed herself as being in the favour of God, with an assurance of heaven. One day, when very ill, she said to her mother,—"If my work were not done till now, I do not think it could be done at all." I saw her the evening before she died, when suffering severely from the noise in her head; but she was perfectly sensible; and when I asked her "If Christ was precious!" she replied, "Yes." Up to this time there appears to have been some difficulty on the part of her mother to give her up, which doubtless detained her waiting spirit upon the earth. She had several times

requested her mother to commend her to God, and again early on the morning of her death, she called upon her parent entreatingly to give her into the hands of God. And now the affectionate mother bowed at her bedside, and commended her happy spirit to the hands of him who said,—“I am with you always,” and Mary, having taken farewell of all earthly friends, before her mother rose from her knees, flew home to the Paradise of God.

On the following Tuesday, her mortal remains were carried to the Bodmin Street Chapel, Holsworthy; where the usual lessons were read, and an address was delivered by Br. W. Courtice, to a deeply affected audience, after which the body was interred in the burial ground behind the chapel.

On the following Sunday a funeral sermon was preached at Providence chapel to a numerous congregation of hearers, from Rev. xiv. 13, by Br. Courtice. The Lord was in the midst, and we trust the good impressions made by the death of our esteemed sister will never be forgotten.

The following Poetical address to parents is taken from the “Christians’ Penny Magazine,” and inserted here by request.

“Why weepest thou, fond parent why?
Thy daughter is no more;
Canst thou not upwards glance an eye,
And view her waited through the sky
To Canaan’s happy shore?

Her lovely form, so light and fair,
Has vanish’d from thy view;
Her blooming cheeks, the flaxen hair
Which once adorned her neck so fair,
You bid them all adieu.

Transplanted from the world of care,
To her eternal home;
Too frail a plant for earth to rear,
Nipp’d from the root, and grafted where
’Twill in perfection bloom.

Why weepest thou, fond parent, why?
Thy darling does not mourn;
That lovely smile that deck’d her cheek,
Say, has it grown more faint or weak,
Because from you she’s borne?

Ah! no, if aught of earthly joy
Her youthful mind did cheer,
Thrice happy now those features shine,
With smiles more heavenly, more divine,
Unsolled by a tear.

’Twas Israel’s Shepherd bade her fly
To dwell with him above;
His tenderness can well supply,
His soft compassion far outvie,
An earthly parent’s love.

Could she for one short hour resign
That heavenly land for this,
Like Noah’s dove, no rest she’d find,
But fly and leave this world behind,
To reach the ark of bliss.

Then cease, for ever cease to mourn,
 Press on to reach the crown,
 The smiling of a Father's face,
 The brightest beamings of his grace,
 Oft lie beneath a frown."

MEMOIR OF MRS. ANN PRATTEN.

It is a solemn thing to witness the departure of a friend, or relative into the eternal world. While we stand and gaze on one whom we so highly esteem, waiting every moment to see nature give her last departing indication, expecting the beat of every pulse to be the last, beholding the feeble hand gently raised, which indicates the token of farewell to all earthly friends, how solemn the thoughts that rush through the mind of every seriously thinking person. A moment or two more, and the state of the soul is unalterably fixed. Whatever may be its condition, its state of probation is now closed. To witness the death of one whose life has been a life of rebellion against God up to their last moment, what bitter reflections for the mind! What anguish of soul! What cries for mercy, when mercy is gone! It is too late now! The soul is doomed to misery; and the awful language of the poet is realized;—

"In vain to heaven she lifts her eyes,
 For guilt, a heavy chain,
 Still drags her downward from the skies,
 To darkness fire and pain."

But to witness the death of one whose "fruit is unto holiness," and whose end is "everlasting life," affords great consolation. The christian's own reflections must be satisfactory; and a review of the past, must now be a source of great encouragement under the most solemn circumstances, enabling him to shout victory through Christ his risen Lord.

The subject of this memoir, ANN PRATTEN, whose maiden name was FRAIN, was born in the parish of Chew Magna, in the county of Somerset. When she was about 17 years of age, she removed to the parish of Badgeworth, in the said county, where she learned the trade of dressmaking. Shortly after the expiration of her apprenticeship, she was united in marriage to WILLIAM PRATTEN, who was a native of that locality, and whose memoir appeared in the Magazine for March 1854. Sister Pratten's temperament was such as rendered her manner rather peculiar, and from the peculiarity of her manner some entertained an unfavourable opinion of her; while the world persecuted her: but notwithstanding her peculiarities, she was the subject of the grace of God.

Our departed Sister, like all the human family, was contaminated by the transgression of our first Parents, and sustained the loss of the image of God, possessing that "carnal mind" which is "enmity against God," which produces sinful fruits of vice, wretchedness, and crime in every person, unless it be destroyed. She was convinced of her fallen state in her early days, and became much concerned about her condition; and in the twenty-first year of her age, she was brought

under great convictions for sin, inducing her to exclaim,—“Oh that I knew where I might find him.” She continued labouring under convictions and crying for the disquietude of her soul for the space of thirteen years. Then she was brought to see more fully the depth of inbred corruption, which rendered her convictions still greater, and the cries of her soul most bitter. This was her painful condition for five weeks and three days. At this time she attended the Bible Christian ministry, and occasionally the Wesleyan. She chiefly attended the ministry of the Bible Christians at Weare, at a place that is now spoken of as “the old barn.” Here she was led to feed on the word of God, and to see light in his light until she was brought into the liberty of God’s dear children; although the Lord did not speak peace to her soul in his house, but while she was kneeling by the bed-side. Her bonds now burst asunder, the chains of sin and unbelief were broken, she found peace with God, and her soul was so filled with the glory of God, that her Saviour appeared to her in such indescribable beauty, as constrained her to break forth in the language of the poet;—

“Oh! how shall I my Saviour set forth,
Oh! how shall I his beauty declare;
Or how shall I speak of his worth,
Or what his chief dignities are!”

Being soundly converted she became a member of the Bible Christian Society, and regularly attended the place of worship above referred to. Afterwards, whenever she was found at the means of grace, she generally experienced a gracious baptism of the Holy Ghost, and a fresh inlet into God. Thus she continued to prize and enjoy her christian privileges. About two years after her conversion to God, she was appointed a class-leader at Allerton. She soon saw the importance and responsibility connected with the office she filled, which induced her to seek her qualifications from an uncreated source. Jehovah supported her, and she manifested such untiring zeal as was an evident proof that she enjoyed union with God.

She also had her name on the Local Preachers’ Plan as a public speaker; and though her talents were small, yet while humbly warning sinners to “flee from the wrath to come,” she felt that the blessing of God rested upon her soul, which encouraged her for some time to continue her labours in that sphere. She soon found that her opposition was greater than before, especially from the prince of darkness who hurled his temptations upon her to that degree, that she declined her position as a local preacher, thinking it was not her place. She gave up her appointments for some time, and had to wrestle with spiritual wickedness in high places, and to contend with the powers of darkness; but after a long struggle, in the exercise of faith and prayer, she conquered her many enemies through the strength of Jesus. She then realised the witness clear from heaven that it was her indispensable duty to blow the gospel trumpet, and to point perishing sinners to the Lamb of God, and however small her abilities were for preaching the gospel, many souls were brought to embrace the truth as it is in Jesus, through her humble instrumentality. As a class leader, and local preacher, she at all times had a word from the Lord to say to those committed to her charge.

Her husband, through her instrumentality, was led to seek "the pearl of great price," and was made happy in Christ his Saviour. She was in the habit of taking apprentices, and she felt it her duty to advise them to seek the "great salvation," and some of them followed her advice, became "heirs of salvation," and decided for God to live and die. Her neighbours also shared her attention, and whenever she saw an opportunity, she inquired into their spiritual affairs, and gave such advice as she judged to be suitable to their condition. Her relatives too, lay near her heart; for whom she felt deeply interested, that they might also share those spiritual blessings which she enjoyed. The Lord heard her prayer in behalf of her son, who became the happy partaker of saving grace, which entitled him to that "inheritance which is incorruptible, undefiled, and that fadeth not away."

Sister Pratten's was a slow disease, though about nine months before her death, it came on with greater rapidity. The cough was sometimes so very severe, that her sufferings were extremely great; but notwithstanding all the sufferings that fell to her lot, she possessed such an amount of the grace of God, as enabled her to say, "Many are the afflictions of the righteous; but the Lord delivereth them out of them all."

I visited her several times during her last illness, which was made a blessing both to the sick, and those who attended her on the occasion. My first visit was a good one in particular; for while commending her in prayer to the care of Him who is "too wise to err, and too good to be unkind," the Lord was there to hear and answer prayer. I thought it was like a heaven begun below. Her shouts were shouts of victory over the world, and every other injurious principle. Her prospects for heaven were never brighter, and her evidence never more clear. Surely this was a season of grace to the soul indeed. She had a clear witness that her name was inscribed in "the Lamb's book of Life," that filled her soul with great joy. Her language was, "My time is come; the Lord will soon send for me. Even so, amen. Come quickly; come Lord Jesus, and receive me unto thyself." She continued in a happy frame of mind, desiring the hour of her redemption; a deliverance from the world and its toils, and a glorious admission into that better mansion above prepared for her by Jesus. Though her weakness was very great, yet sometimes when the light of God's countenance shone upon her soul, she would shout aloud for joy, saying in the language of Paul, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me in that day, and not to me only, but to all them also that love his appearing." At intervals she exclaimed, "glory;" which was her last expression on earth; and on May 6th, 1854, she fell asleep in the arms of Christ her Saviour.

May both reader and writer experience such a happy end as this, is the prayer of

COR. DENING.

A HINT TO FRIENDS WHO LODGE THE PREACHERS.

To the Editor.

Sir.

Being in some measure aware of the beneficial results of the Itinerant Ministers remaining over nights with the families composing their village congregations, when both parties discharge their duties aright, I beg to call attention to a subject of some importance in reference to this practice.

Little do some kind friends who receive the preachers to lodge, think of the mischief produced by persons sleeping in "damp beds," during the last hundred years, in which the Itinerant Ministry has been in extensive operations. Could the number of ministers whose lives have been shortened, and of those whose lives have been destroyed through sleeping in damp beds, be ascertained, it would probably alarm some who now put the ministers of Christ into a situation so very destructive to health.

A minister who had suffered from sleeping in damp beds, calling on a friend said, "It will suit my convenience to sleep at your house to night." The ready answer was, "Welcome, welcome, we shall be glad to receive you, but our spare bed is over the parlour, and no fire has been in that part of the house for three months, nor has the bed been slept on during that time." the minister wisely thought, "It is better go five miles to my own dry bed, than run the risk of sleeping in a damp one." Thus an act of needed hospitality was prevented through the knowledge of the state of the bed.

That hospitable friends who know the danger of damp beds, may not in future be prevented from the performance of the scriptural duty of hospitality through a fear that their spare bed is damp; and that no one may endanger the lives of Christ's ministers, by inviting them to damp beds, will you have the goodness to inform your readers of

a cheap and easy method of keeping beds, not usually slept in, free from damp? Fill a two-gallon stone jar with boiling water, cork it well, lay it on the mattress, and lay the bed on it, and occasionally shake it up as loosely as possible. If this be done once a week it will keep a spare bed in a condition fit to be slept in with safety.

While on the subject, excuse a hint to the parties concerned. Ministers who wish to benefit the people by their visits, will do well to give no unnecessary trouble; to break in as little as possible on family arrangements; retire to rest, and rise in good season; be kind, affable, and condescending in all their intercourse with the members of the families they visit; to support the authority of the heads of families, and at the same time be condescending even to the lowest servant; and in all their deportment, to maintain a character for spirituality, veracity, affability, prayerfulness, and aptitude to instruct, as becomes the "Ministers of Christ, and stewards of the mysteries of God."

And those who receive the ministers of Christ, will do well to try to make them comfortable; but not to pamper them, nor press on them to gratify their appetites! Preachers have probably, in most cases, enough to do, to "keep under the body and bring it into subjection," without having also to resist the kindly intentioned importunities of highly respected friends; for after all, the very wisest, holiest, and best of preachers, are but men, men who have "this treasure in earthen vessels!" Rob a minister of self-denying habits, and you rob him of a most precious jewel. Will our friends, especially those of the softer sex, who wish to see a *useful ministry*, bear this in mind, that there may be no need of repetition!

That I may not trespass on your valuable pages, I hasten to subscribe myself, Yours, much obliged;
B. T.

JOHN BUNYAN.*

Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Psalm, lxi. 10.

The principle (contained in the above text) on which we have dwelt so long, is not confined to such public scenes as national wars and persecutions. We can trace its operations in private life, or individual souls, and submit only a single example—the history of JOHN BUNYAN.

The character of Bunyan in youth is well known. He was a ringleader in vice to all who would follow his example; and lived, and moved, and had his being in ungodliness. He himself has told us, that his very youth was spent in “cursing, swearing, lying, and blaspheming the holy name of God.” So completely had that become his habit, that it was, he says, a second nature to him, or rather his true nature fully developed,—his second nature began with his new creation. Days spent in sin were followed by nights of misery, and yet the next day he was as bold in his sins as before. He enlisted into Cromwell’s army when about seventeen years of age; and though some remarkable warnings were sent to him whilst employed as a soldier, he went on in iniquity; he says that he grew more and more rebellious against God, and more and more careless of his own salvation.

Bunyan’s recklessness and profanity thus made him a wonder; and when at length the solemn question reached him, “Wilt thou leave thy sins and go to heaven; or have thy sins and go to hell?” he was ill prepared with an answer. Despair seized upon him, and his resolution was to go on in sin. He

reasoned thus: “I am miserable if I leave my sins, and but miserable if I follow them. I can but be damned; and if I must be so, I had as good be damned for many sins as damned for few. Such were the thoughts of this man, when arrested in the midst of his profanity! Such his blindness—such his love of what degraded! Need we wonder though hespedily shook of all his convictions, grieved the Spirit of God, blasphemed as before, and plunged so deeply into guilt, that even the wicked were amazed at Bunyan’s wickedness.

But that man so lost, and apparently lost beyond hope, was to furnish another illustration of the sovereign power of God in making “the wrath of man to praise him.” By means which we do not tarry to explain, the blasphemer was made a “preacher of righteousness.” He who had helped to harden his companions in their guilt, and did all that he could to sear his own conscience, was in due time convinced of sin and converted from it. He saw the fearful pit into which he had fallen, and he cried for a rescue. Long, dark, and trying was the ordeal through which Bunyan had to pass; but He who makes the wrath of man to praise him guided the wanderer by a right way. He found peace where Paul found it, and where Peter, Luther, Knox, Chalmers, and a “great cloud of witnesses” found it, beside the cross, and rejoiced in the peace which none but the pardoned can know, but which all the pardoned may experience.

And now began the time of praise,—the time of wrath was past. In a way more graphical, perhaps, than any uninspired man ever employed—if we except some of the treatises of Luther—did Bunyan display the glory of the grace of God. In a way more pictorial, more like the gospel presented to the eye, than has perhaps ever been done by mortal pen, did this man display at once the freeness, the fulness, and the perfect sufficiency of God’s salvation for the “chief of sinners.” None knew better than Bunyan the depths into which man

* The Hand of God in war, by W. K. Tweedie, D. D.; London T. Nelson.
—Communicated by W. WOOLCOCK.

can sink. None knew better than he the power, the omnipotence which is needed to rescue the sinner, the struggles which he makes to restrain his sins, and the consequent need of more than the arm of man before he will forego his delusions. But just the better fitted was that reclaimed man to deal with the guilty; for tracing them through all their mazes, and shutting them up to the faith, a "savour of life unto life," on the one hand,—or to sin, "a savour of death unto death," on the other hand. The sins of his past life were all Bunyan's, and he felt that, till his dying day, he walked humbly with his God when he remembered what he had been. But to the praise of the glory of the grace of God, he walked forth among his fellow-men beckoning sinners with solemn impressment, to seek that God who had made John Bunyan what he was,—a monument of his mercy,—one whose wrath praised God, if ever that was true of man.

But the life of John Bunyan illustrates our topic in another way. In his case the wrath of man was made to praise God in a different form. He *would* preach Christ. He *would* tell his fellow-men what God had done for his soul, and could do for theirs. Humble artisan as he had been, he felt something striving within him which he durst not seek to repress. Woe was unto him if he did not preach the gospel; and he went forth to preach it, undismayed alike by king, by prelate, or by mob. But this was not to be endured. That an untaught mechanic should tell his fellow-men of a Saviour; that a monument of grace should proclaim its power; that sinners should be uncanonically saved was deemed a thing intolerable. The wrath of man was stirred, and Bunyan must away to prison: if he will not be silent, he must suffer. In the year 1660, he was seized and immured. For twelve years he was confined in Bedford jail—Christ's prisoner, as Paul had been; but not less Christ's free man.

And how was Bunyan employed

while there? We need scarcely tell. He pored over the Bible. He read Fox's Book of Martyrs. He dreamed and wrote his marvellous dream,—the Pilgrim's Progress—a book which has given joy to ten thousand times ten thousand,—which has soothed whole generations of mourners,—which has shed light upon multitudes who were in darkness,—and been, next to the Bible, a guide or a help to the Zion-ward pilgrim, from Bunyan's day till now. Had King Charles or his creatures known how much they were to promote the cause which they tried to crush by that long imprisonment, they would have bridled their wrath, and left Bunyan at large; but it burned against the truth, and all who loved it; and thus it praised God—so loudly praised Him, that the persecutions in which bigotry indulged became undesignedly the originator of the Pilgrim's Progress. Is not God Sovereign? Is not man his creature? Can he not make that creature's hatred do the work of love? "I never had in all my life so great an inlet into the word of God as now.—I have been able to laugh at destruction, and to fear neither the horse nor his rider."—"I have had sweet sights in the forgiveness of my sins in this place, and of my being with Jesus in another world." These are some of Bunyan's prison thoughts. He had the power and grace to make these the thoughts of thousands besides himself; and may we not ask, Which is the greater? King Charles in his palace of Whitehall, or John Bunyan in the jail of Bedford, where it was at one time feared he would have died—so rigidly was he watched, and so wretched was his cell?

It is little to say that the prisoner produced a book in that cell, which the genius of Shakespeare, without grace, could not have matched. It is little to say that that little production places Bunyan among the "starry lights" of the world. It is more to our purpose to notice, that the rage and wrath of power against men who would not let a creature be the Lord of

conscience, or dictate how they should worship God, have been employed to draw forth the lofty hosannah—"Glory to God in the highest"—over man's baffled rage.

SEA SIDE REFLECTIONS.

The rocky and sandy borders of the ocean is a very suitable place for deep, sublime, and solemn thought. With thoughts stirring the depths of my mind, and pleasure growing in my bosom, I walk upon it now amidst the pure and enchanting light which flows on sublimely in golden oceans from light's distant, and exhaustless fountain, and the gentle winds which are winging their happy way over old ocean's emerald bosom and playing with his silvery locks. Profuse, enchanting beauty, mingling with ineffable sublimity, here meets the sweeping glance of my delighted eye. I see the ocean so magnificent, and the beautiful wavelets unweariedly chasing each other to the shore on which for a moment they play with the pebbles, weeds, and shells, and then with solemn and soothing music disappear. See how that little boat comes driving on before the snowy created waves and the gentle breezes! Mark, too, far out upon the great world of waters, that glorious host of ships with sails unfurled, in whiteness vying with the clouds of Heaven. See how majestically they sail along; then think how buoyant with a joy inspiring hope the inmates of at least some of those noble ships! the hope of being once more in the land of their nativity, and in the circle of their beloved friends. O how sustaining hope is to the soul! The mariner in sadness takes his leave of weeping friends—of one especially, his nearest and most beloved friend, friend of his bosom, sharer of his joys and sorrows. Behind him also he leaves his noble boy and daughter fair. All, all he leaves behind, and sails away for lands beyond the great Atlantic, and he knows not whether he shall ever have the pleasure of seeing again in this world those whom he is called upon by duty

to leave behind. What, during his absence, may may befall them, or what may himself befall, is wisely hidden from him by a thick, impenetrable veil. The flames may consume their habitations, and reduce their mortal frames to the dust, or fell diseases in a few short days may bring them down to the cold and gloomy tomb: or restless death may through his own warm vitals shoot his barbed dart. Some fell diseases, peculiar to foreign lands, or of more extended range, may put a speedy termination to his mortal career: or while upon the mighty main he may, like many others, be in an unexpected moment precipitated from the yards, or bulwarks of the ship into the devouring deep; or through a leak the ship may founder, or be dashed to pieces by the mighty billows, or be driven upon the lee shore by the terrible hurricane, and there, amidst the roaring breakers and the craggy rocks, expire. But still the mariner hopes—in spite of all he hopes—hopes amidst the dangers of the fearful pestilence, the appalling thunder storm, and the ragings of the awful tempest. He hopes, and will not cast away the hope which so abundantly buoy up his spirit. He thinks of home, and hopes to see the sacred spot again. He thinks of his beloved wife, and hopes to read once more the language of her bright blue eyes, and hear the charming music of her voice again. He thinks of his children, and hopes to see his jewels as he fondly calls them, and see their winning ways, and hear their little tales of marvellous events and receive the kiss of filial affection again. How precious then this sanguine and sustaining hope! O what would mortals do if hope were to take her everlasting flight. Despair would reign. Brilliant and blissful is the reign of hope; but dark and woeful the dread reign of despair.

The ocean in its mutability is emblematical of human life. We are all voyagers on life's great deep—on life's most troubled ocean. But what are our hopes? We need hope's blissful and buoying influ-

ence to sustain our spirits amidst the storms, for storms there are, innumerable storms of the most formidable character. Oft times the horrid lightnings fiercely flash, and loudly the appalling thunders roar. With terror rages the unfettered storm, and like great mountains roll the countless waves; the lightnings, thunders, hurricanes, and waves of strong temptations, dread adversity, sharp afflictions, fierce persecutions, and chilling, blasting disappointments. These are some of the tremendous storms of life which at times arise and fearfully rage to shatter the frail bark of man. O we have need of hope! But what hope do we need! The hope of ultimately landing on the shores of the celestial continent—the glorious land of true, and blissful immortality. Nor must it be a mere flimsy, baseless hope, but a hope substantial, and founded upon a rock of everlasting adamant—the glorious “rock of ages.” Hopes based on this great, indestructible rock are firm; but other hopes, like a splendid palace built upon a sand bank, are doomed in spite of all their beauty, to be blasted and destroyed.

The ocean, likewise, is an emblem of universal truth. The God of truth alone can fully comprehend this ocean. While walking here I am reminded of him who in the greatness of his humility compared himself to a little delighted child upon the ocean's shore picking up and playing with the pebbles which the wavelets wash about, while before him lay, unexplored, the mighty ocean of immortal truth. O there are untold wonders in that ocean, wonders which shall successively, through ages without end, be to all the true lovers of truth. Truth after truth shall be revealed. Discovery after discovery shall follow. This great ocean shall more and more be explored, and we eternally shall wiser grow. While we are on the earth it should be our continual delight to search for pure truth. God has given us great powers for this great and happy work. We ought therefore to use them with diligence and earnest-

ness: use them in profound reflection, conclusive reasonings, and serious, persevering, calm research. There ought to be from day to day stretching, diving, soaring, grasping thought. This is the way to become increasingly intelligent. This is the way to make discoveries worth making. But discoveries of the sublimest character will be made in that state which is beyond the present, the everlasting state to which we all are daily hastening with rapid strides.

The ocean is likewise a striking emblem of eternity. Eternity! O soul arousing word! Eternity! how great the fulness of important meaning in this word contained! Eternity! how awful, how sublime the thought! Incalculable ages of ineffable delight, or torments beyond the greatest seraph's grasp, are comprehended in that word for me. That mighty—that illimitable ocean, I must traverse amidst the bliss-inspiring smiles of the Eternal sovereign of Heaven, or midst the awful coruscations of his righteous wrath; midst the raptures of his high and ever emanating love, or the eternal thunders and the fierce and everlasting lightnings of his ire. How do I know this? I feel eternity is written by the hand of my great Creator on the immortal tablet of my soul. Looking away from myself I take the great book which bears God's glorious signature and read with delight its sacred pages. There, too, I see the solemn thought inscribed. In inexpressible sublimity it there presents itself to me for my deepest and sublimest contemplations, and the same blest Book instructs me how to live so that that Eternity may be to me a vast eternity of never-ending blessedness. And what in reference to this most momentous subject says the holy Book whose wondrous page is studded with the great and solemn word whose meaning is as boundless as immortality? It says, and says to all, that whatsoever we sow in time, we shall reap in Eternity. It says that if we live a life of sin, perpetual ruin will follow; but if we live a holy life,

eternal glory will be the grand result. It says, in the soft and pleasing accents of love and mercy, that all who abandon sin and believe in Christ, shall have salvation. But it likewise says in thundering tones of strict, unbending justice—All who refuse to do so shall be damned. O my soul, be wise, repent and trust in Christ. Cleave to him constantly, in earnest thought and holy love, and live for his honour till death dissolves the ties which bind thee to this poor mortal frame. Then thou shalt soar above to climes of perfect purity, and swim eternally in the unbounded ocean of love.

S. P.

USEFUL MINISTERS.

MY DEAR SIR.

My mind has lately been deeply impressed with the consideration, that many ministers of the gospel are not as useful as they are capable of being. They are not as useful as others with similar talents and privileges have been. I mean usefulness in its most important sense; which is that of converting sinners to Christ. For my own satisfaction and improvement I have been induced to make some researches into the labours and opinions of several good men in respect to ministerial usefulness. Having read, in connexion with other works, the "Memoirs of the Life, Character, &c. of John Smith, Late of Sheffield," I felt very desirous that my young Brethren in the ministry might read it also. Surely not one of them can peruse it attentively without being immensely benefited. By your permission, I venture to name it to them through the Magazine. Should they have read the work before, as the writer had done, yet, he presumes, another serious perusal of it, cannot fail to produce salutary effects.

The writer cannot pretend to give an epitome of the work; but the following examples of the principles laid down, and illustrated in it, will afford a faint idea of its character.

1. If you wish for any great and lasting blessing, expect it first in private.

2. Never lose sight of present salvation, nor of God who is to work it.

3. Should any one attempt to praise you, dart immediately to God, "Lord I am thine; save me!"

4. The means, through the divine blessing upon which we may rationally anticipate the salvation of sinners, are,—Increased desire after holiness, the spirit of prayer, and extraordinary effort among the people of God.

5. God's *short* way of salvation is the best. It is easier for a penitent to lose his convictions, and sink back into his former state of sin and darkness, than for a believer to lose the saving grace of God.

6. The popular maxim, that "we must do our duty, and leave the result to God," must be decidedly rejected. It is a correct rule in regard to temporal blessings; but the absence of the Spirit's operation, must be imputed to nothing but the want of faith and effort in the church.

7. It is therefore, for every christian minister, in part, to decide the measure of his own success.

Probably some readers will be thankful for the information that the above mentioned work may be obtained, through the Book Room, for three shillings.

Should you, my dear Sir, insert these few lines in the Magazine, I will endeavour to furnish you next month, with a few more kindred observations.

W. LUKE.

Launceston.

BRIEF NOTICES OF BOOKS, CHIEFLY RELIGIOUS.

[The insertion of any article in these Brief Notices should not be understood as

intimating our approval of the work, unless that approval be expressed in an accompanying notice; nor should our disapproval be inferred from the absence of such notice. It may be gratifying to some friends to see that a book is published, before we may have had time to examine its contents, so as to give our opinion.]

VOLUNTARIISM IN ENGLAND AND WALES; or the Census of 1851.—*London—Simpkin and Marshall.*

This Half-a-crown volume is published by the "Society for the Liberation of Religion from State patronage and control;" and ought to be carefully read and studied by all who wish to see christianity supported and propagated on the "Voluntary Principle." It deservedly characterizes Mr. HORACE MANN'S Report of the Census on "Religious Worship for 1851," as having rendered great service to the nation; and thus refers to the importance of the Returns on Religious Worship, and to the means adopted to secure accuracy:—

"For many reasons, the religion of a nation must be matter of extreme solicitude to many minds. Whether we regard a people merely in their secular capacity as partners in a great association for promoting the stability, the opulence, the peaceful glory of a state, or view them in their loftier character as subjects of a higher kingdom—swift and momentary travellers towards a never-ending destiny—in either aspect the degree and the direction of religious sentiment in a community are subjects of the weightiest import; in the one case to the temporal guardians of a nation—to its spiritual teachers in the other. Statesmen—aware to what a great extent the liberty or bondage, industry or indolence, prosperity or poverty, of any people are the fruits of its religious creed, and knowing also how extensively religious feelings tinge political opinions—find an accurate acquaintance with the various degrees and forms in which religious sentiment is manifested indispensable to a correct appreciation either of the country's actual condition, or of its prospective tendency; and equally essential to enable them to legislate with safety upon questions where religious principles or prejudices are inextricably involved."—(Census Report, p. viii.)

Not statesmen only, but Christian men of all shades of opinion, are therefore under lasting obligation to the

individual or individuals with whom originated the suggestion that the necessary employment, for the ordinary decennial Census of the population, "of a staff of nearly 40,000 persons, visiting on two distinct occasions every house throughout Great Britain," offered "a rare opportunity" of procuring accurate statistics respecting "the number, and varieties, and capabilities of the religious and the scholastic institutions of the country." The proposal, it is true, excited the prophetic anger of certain members of the religious body which, judged according to its pretensions, had the least cause for alarm in anticipating the result; episcopal protests eliciting the discovery that the penal sections of the not under which the Census was taken were not applicable to those who might choose to withhold this novel species of information. The authorities of the Census Office could therefore only rely on an "assumed general willingness so meet the wishes of the Government in so conspicuously valuable an object," and it is in the highest degree creditable to the parties concerned, that these same authorities should have been able thus to speak at the close of their arduous labours:—

"The extent to which returns in answer to this application were received affords abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour. Such returns have been obtained from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that these Returns are nearly as complete as could be wished for."—(Report, p. viii.)

It then refers to the Bishop of Oxford's attempt at impugning the accuracy of the Census Returns, and shows how completely the Bishop failed in that attempt. We quote two concluding paragraphs—

The religious bodies thus bitterly assailed are, therefore, spared the necessity of either vindicating themselves by means of new statistical inquiries, or of heaping reproaches upon their mendacious but impotent assailant. His failure is his worst punishment since it indicates that the Census of

Religious Worship cannot, without desperate special pleading, be distorted into evidence confirmatory of his own ejaculatory declaration, "Thank God, the great body of the people of this country still belong to, and are members of, the Church of England." The members of that Church may persuade themselves into such a conviction, and enjoy all the consolation derivable from it under such circumstances; but the public generally will, it is believed, concur in the official opinion expressed by the Home Secretary (in answer to Mr. Pellatt, M.P., July 20, 1854), "Whether any recent inquiry had been made into the accuracy of the Returns of the Registrar-General, and whether, in consequence, any doubt existed as to their fairness; also, whether there was any reason for suspecting that the Dissenting Returns had been exaggerated, so that the number of attendants at the Established Church on the Census Sunday had been made to appear comparatively below the truth?"

"I have," said Lord Palmerston, "made inquiries on the subject, and I entertain no doubt as to the accuracy of the Returns with regard to all the facts to which they refer. Of course I speak generally, because, in returns collected from such a large number of places, and furnished by such a variety of persons, there may have been inaccuracies one way or the other, which must, to a certain extent, affect the results. My belief is, however, that those inaccuracies could have no sensible effect upon the general results arrived at from the facts stated in the Returns. I repose entire confidence in the general accuracy of the Returns, and in the diligence and care of those under whose arrangements they had been made, by whom I believe every means were taken to render their statements as accurate as possible."

ATTENDANCE AT PLACES OF WORSHIP.

Although it is not one of the objects of this work to base any reasoning on statistical demonstrations of the numerical strength of Dissenters, as distinct from the quantum of religious accommodation furnished by them, it is desirable, for the sake of completeness, to show how far the means of worship provided by the Establishment and by other denominations are used by them respectively. Taking the most numerously-attended service on the day in question—varying in the case of different religious bodies—the

number of the worshippers was in the Churches of Establishment 2,971,258 Dissenters' places of worship 3,384,964 being a difference of 413,706 in favour of Dissent.

The following list indicates the relative frequency of the attendance of the principal religious bodies—omitting Roman Catholics, the number of whose services prevent comparison:—

PROPORTION PER CENT. OF ATTENDANTS TO SITTINGS.

Wesleyan Reformers	45
Particular Baptists	42
Welsh Calvinistic Methodists	41
Primitive Methodists	41
General Baptists, New Connexion ..	41
Moravians	39
Independents	38
Lady Huntingdon's Connexion	38
Mormons	38
Bible Christians	37
General Baptists	36
Wesleyan Original Connexion	35
Wesleyan New Connexion	34
Catholic and Apostolic Church	34
United Presbyterian Church	34
Church of England	33
Wesleyan Methodist Association ..	32
Brethren	32
Presbyterian Church in England ..	30
Church of Scotland	28
New Church	28
Unitarians	24
Jews	23
Society of Friends	4

FAILURE OF THE STATE-CHURCH PRINCIPLE.

The conclusions deducible from the foregoing summary of facts are many, and of great moment: and of these, the FIRST CONCLUSION, and the most self-evident, is, that the Church of England, as a State-Church, has totally failed—not failed as a Christian organization formed for religious ministrations, but as a State appliance intended to maintain for the whole community means of religious instruction and edification, and to provide them in timely abundance, as new exigencies render them necessary.

The nature and extent of the exigency which has tested the adaptation of the State-Church for its avowed purpose, has been already described. It was a demand for the means of religious worship commensurate with the doubling of the population in the cycle of fifty years, terminating in 1851. Simply to have kept pace with the doubling of the population, in its own

ratio to the total of all existing accommodation in 1801, the Church of England should have had 8,179,254 sittings in 1851. But the total of its sittings in that year was 5,817,915—being 2,861,339, or 70 per cent., short of its proper complement of increase. In the last figures lie the proof of the charge that the Church of England as a State-Church has signally failed.

If it be answered that, after all, the Church of England need not exert itself to do what other denominations manifest the desire and ability to do, such an answer implies one of two things—either that the Church lacks the missionary spirit, or that its ministrations are not acceptable to the people; the one alternative being no way honourable to its religious character, and the other very conclusive against its pretensions as a national Church. It is not wished in this work to discuss the probability of the truth of either alternative—or that both are true; but it may be of use to anticipate so ready an apology as the one alluded to.

It may also be urged that the exigency was one altogether new and unanticipated, and that the organization, both ecclesiastical and imperial, of the State-Church, wanted adjustment to new circumstances. But this is only to shift the grounds of charge against that Church—it is no answer to the charge itself. The *cause why* is affected, but the charge of failure is un rebutted.

SUCCESS OF THE VOLUNTARY PRINCIPLE.

The SECOND CONCLUSION warranted by the facts of the Census is, that the success of the Voluntary principle in religion has been as unequivocal as has been the failure of its opposite. All religious denominations other than the Church of England have, between 1801 and 1851, contributed 3,927,313 sittings. Had they simply kept pace with the increment of the population, their quota would have been 972,800. They have, therefore, exceeded their quota 303 per cent. Although the additions to the numbers of sittings in the several decades have varied considerably in amount, yet in none has the progress of these other denominations been otherwise than magnificent, and it has been made under, for the most part, adverse circumstances.—

The opponents of that principle, (the voluntary principle,) unable to deny that

it has rendered great service to the community in large towns, usually insist on its utter insufficiency in thinly-peopled, scattered, and poor districts. Now Wales exactly answers to this description, being without manufacturing towns, having a sparse population, with, until lately, no railway facilities, and being greatly behind England in the possession of wealth and of social advantages. Yet it is in this portion of the kingdom, and this alone, that there exists the required amount of religious accommodation, and it is confessedly by Voluntaryism that that accommodation has been furnished. In other words where it has been most severely tested there it has achieved its greatest work!

It is vain to endeavour to detract from the force of such a statement by asserting that Dissent has become numerically strong in Wales, because the Church has neglected its duty, seeing that the question in debate is whether in the absence of State-support, religion would languish and the state become heathen. In Wales the experiment has been partially made—the aid afforded by the state being alleged to be miserably small—and the result is that the population have become not heathens, but Dissenters!*

The following hints to Dissenters must close our extracts from this volume:—

They are entitled to exult in the proved power of their principles as Nonconformists, but, as Christian men, their joy will be chastened by the knowledge that so great a number of their countrymen are, as yet, untouched by religious instrumentalities of any kind. Such a discovery may well quicken their zeal, that, as the heart is moved with pity, the hand may be stretched forth in prompt and vigorous action. But, as the pledged advocates of Voluntaryism, their position is novel, and not without its dangers. On the one hand, they may be tempted to rely on the mere figures of the Census as sufficient to produce conviction in the minds of Churchmen, forgetful of the necessity of efforts to force them upon the attention—to bring out their full significance—to show their bearing on a wide range of inquiry—and, still

* According to Mr. Mann's method of computation, there were in Wales, at the most numerously-attended service, on the 30th March, 1851, 623,503 Dissenters, and 132,940 Churchmen, or a Dissenting majority of 490,563,

more, to awaken the conscience, as well as to convince the judgment. On the other hand, seeing the experimental evidence against State-patronage of religion to be thus conclusive, Voluntaries may be induced to place their reliance on the argument derivable from numerical strength, to the neglect of the primary principles, the assertion and embodiment of which have produced the results over which they rejoice. The casuistry of statesmen and ecclesiastics will yield an abundance of arguments in favour of a Church established by law, co-existent with numerous unendowed religious bodies, and even with the presence of a flourishing Voluntaryism within the pale of the Established body. Such reasoning must be met by other weapons than the Census will supply; and, while that document is pressed into the service of the Voluntary party in struggles to remove one by one the civil disadvantages under which they are placed by the existence of an Establishment, they have to remember that far higher than personal considerations should induce them to keep steadily in view the abolition of that Establishment as their ultimate aim. The final triumph of their principles will be effected as the result of the general recognition of their truth. Too many and too powerful interests are bound up with the Establishment—the prejudices and the fears enlisted on its behalf are too deep-rooted, to justify an expectation that the liberation of religion from State-patronage and control will be the result of less than the strong conviction of the religious classes, manifesting itself in connexion with popular pressure arising from a sense of the injustice and the social and political injuries of which a Church Establishment is the source.

The valuable tables in this vol-

ume will be of great service, both to the christian philanthropist and to the statesman; that the former may be directed where his efforts at Evangelization are most needed, and the latter may have the information necessary as a basis for enlightened legislation. They will repay a careful perusal.

THE LIBRARY OF BIBLICAL LITERATURE. NO. I. THE STORY OF ANCIENT NINEVEH. II. ISRAEL AND THE PYRAMIDS. III. THE DEAD SEA AND ITS EXPLORERS. IV. THE PLAGUES OF EGYPT. V. THE CAPTIVITY AND ITS MEMENTOES.—*London—Freeman.*

This is a series of very interesting numbers, published monthly, at two-pence, intended as a "Repository of Information on the Geographical, Historical, Biographical, Scientific, Archæological, and Literary Subjects in relation to the Sacred Scriptures." It is well written, and worthy of extensive circulation in Sunday Schools. The first Volume we learn is now completed, but we have not yet seen it.

PROTESTANT DISSENTERS' ALMANAC, for the year 1855.—*London—Cassell.*

Mr. Cassell has, we think, wisely reduced the price of this Almanac to the original price,—three-pence. In addition to the usual Denominational information, this year's issue contains valuable selections from the last Census.

BAND OF HOPE ALMANAC.—A beautifully illustrated penny sheet Almanac: a great favourite with the children.

RELIGIOUS INTELLIGENCE.

MISSIONARY MEETINGS.

DEAR BROTHER.

September the 12th and 13th last, we held our Pastors' Meeting for the Bristol District, in Prince-street Chapel, Bedminster, Bristol. The first evening the friends prepared a tea, which was nice enough for the nicest of

individuals, to which the Pastors were admitted free. We held a religious service after, of great interest, in connexion with which the collections and subscriptions up to that time towards the chapel in which we were assembled, (it having been lately purchased) were

said to amount to £30. On the last evening the children of the Sabbath School, 96 in number, had their treat, and a happy band they seemed.—Material for much labour, and more hope, with much patience, and the utmost perseverance—leaves of the book of immortality, where divine truth may be written never to be obliterated—truth to be enjoined on earth to the weal of millions, and to be read in heaven forever and ever.

At the above meeting it was decided, that I should spend from two to three weeks in October and November in the Somerton and Weare circuits on a missionary tour: a few notices of which here follow.

Early on Friday, October 27th, ere the stars had disappeared, I was miles on my way through the Dean Forest towards the railway, and before 8 o'clock A. M., I had rode into another county, Monmouth. Here at Chepstow, I had to wait more than four hours, the packet being detained more than three through a dense fog. On board the steamer I looked out *talking companions*, as I am wont often when travelling, among the poorest looking and worst clad, one of whom this day was a long, coarse, bony looking cattle driver, or such he looked to be, very ready with oath affirmations. On my suggesting to him the discontinuance of his swearing, the conversation turned on the penalty of a life of sin, to which he expressed, scoffingly, a doubt as to the genuineness of the evidence of future punishment. I simply said I thought we wanted no farther evidence of its reality than we already had, and asked him if he knew where the door was, if he would like to go and ask to be allowed to look in just to see if it were all true that was said in the Scriptures about the matter? This silenced him, otherwise than he said, "No," and with a soft word or two about living well, if he meant to die well, I dropped the conversation.

Soon after this I was asked for my ticket, by the Steward, and nearly close thereon the engine was stopped, and the anchor thrown out, for we had not water enough to go farther. Preferring paying, to get on shore, and walking six miles, to waiting on board five hours, I stepped into a boat, landed, and hastened on to Bristol on foot, where I spent the evening and night, very comfortably, amongst old friends, and without charge.

At 11 o'clock A. M. on the 28th, I left Bristol per Rail, in a second class

carriage, for a third class price, the third class ones being all filled, for Durston. Here I had to change carriages to go on to Langport, on the Yeovil Branch. I gave place to others who were more hasty to be seated than I was, two of whom claimed room for two persons besides themselves and their luggage, and one of them told me to take the corner where the *break* was worked, on my hesitating to take my seat; I did so, and told the lady who so bade me, that she was *very complaisant*. The guard soon ordered the luggage to be removed to accommodate others, which was done, and another lady moved a little to allow me a more comfortable seat. I thanked her, and told her I was not anxious about the matter, for I could bear a difficulty pretty well; but I was not in the habit of choosing such for myself, by way of preference, nor did I think others had any right to do it for me. It was not long before the *break* being worked, I had to lean forward to escape being knocked in the back, when I told the lady who sent me to the corner, that I knew an old book where it was said, "as ye would that others should do to you, do ye also to them," and that there were many other very pretty things in the same book; but perhaps she was not acquainted with it. To this I had no reply, and soon bidding my companions, both good and not very good, a "good morning," I was on my way for Somerton, wherein little more than an hour I found myself, and where I remained until the following Thursday, well provided for, and variously, pleasantly, and profitably employed.

On Sunday 29th, I preached thrice; twice at Somerton, and once at Keinton. and the day as a whole was good, both as to attendance and influence.

From Monday 30th, to Friday 3rd of November, the Brethren, WOOLDRIDGE, and TOLL, and myself, assisted one evening by Mr. CRUMP, Wesleyan Minister, held Missionary meetings at Long-Sutton, High-ham, Somerton, Keinton, and West Pennard. Nicely to speak, each meeting had its own characteristic except in the item of *collections ahead*, which was no unpleasant monotony, and all were very good. At Keinton I was more than a little affected on hearing that Mr. SUTTON, who a few years since was in the Itinerancy for awhile with us, had been drowned in Australia, in attempting to cross a river on horseback. How

near always is death! How well to be always ready to meet it; then how it comes, matters little.

On Saturday 4th, in company with Br. TOLL I left the Somerton for the Weare circuit. Our way lay through Glastonbury, where *vain tradition* says, Joseph of Arimathea came, and his staff pressed into the ground, became a thorn tree, which blossoms at Christmas. We visited *Weary-all-hill*, the site of the wonder, where we found no thorn, but a horizontal stone, having I. A. Anno DXXXI., cut on its face, to mark the very spot &c. What the date can mean, I cannot guess, unless the artist reckoned on the Christian era commencing at the death, instead of the birth of Christ. The time when the stone was placed there I did not learn!

Here Br. Toll took the train for South Brent, and I took the way to Bleadney, where I arrived comfortably, early in the afternoon, and found a good lodging place until I departed from the neighbourhood, in a cottage built on the turf soil, which as often as a carriage passed in the road just by, mounts and rocks as if it were on steel springs. Here I was presented with a printed sermon by Eruditus on Ezra v. 9. "Nine and twenty knives." The knives are said to mean sin, their gold handles the illusive appearance of sin, and the number of the knives the scriptural names by which sin is designated!

On the 5th, I preached in the morning at Westbury, after which Br. MARTIN presided at the Lord's Supper, and a precious season it was. In the afternoon and evening I preached at Bleadney and had good meetings, and but for the height of the pulpit, I perhaps should have had better. If the height of the pulpit did not *primarily* move my nerves, it did *secondarily*, and especially for a little while at the beginning of the last service. Taste, unless it be in many cases *tastelessness*, varies as much in the making of pulpits as almost any thing I know of. Patents for many less needful things than pulpits, are taken out now-a-days. I heartily wish an improvement in the pulpit line as to height and size, not for the accommodation of the nerves alone, but also to accommodate the eyes of the hearers. Amen.

From the 6th to the 10th the Brethren, MARTIN and TOLL, and myself, assisted by a local Brother or two, held Missionary Meetings at Bleadney, Dray-

cott, Weare, South Brent, and Huntpill; all good meetings, and the collections at each place, save one, in advance, and probably that has been made up beyond that of last year, before this time.

On the 11th after parting with Br. Toll, who left in a gig for Bleadney to fulfil the second preacher's plans, who had left the Circuit, I accompanied Br. Martin to South Brent, and early in the afternoon I had the favour of a ride to Bleadon, where I preached on the following morning, and then in the afterpart of the Sabbath, was at Weston-Super-Mare. I had a tolerable meeting in the morning, a very heavy one in the afternoon, and a very good one in the evening.

On the 18th we held our Missionary Meeting at Bleadon, and a good one it was: and had we had the light of the moon, and the absence of the rain, probably we should have had a larger and better than we had.

On the 14th we held our last meeting for the tour, at Weston-Super-Mare. Here we were assisted by a local Brother and a Baptist.

I have purposely omitted the names of the many kind friends I met with in the different places I visited, and the great kindness shown to me, for which I am very grateful. They are too many and their kindness too great, to be given full size in a sketch like this.

Early on the 15th, I left Weston-Super-Mare for Bristol. Here I tarried until mid-day, making a little purchase or two, one of which was of a Jew who was so obliging that I told him there was but one thing I wished more, namely that like myself, he was a believer on Jesus Christ. He told me that he was a free-thinker, and asked to what church I belonged. I told him, and added that I liked freedom of thought, but I was afraid that the free-thinkers, so called, were *careless-thinkers*, which he rather admitted than denied, even as to himself; much else we said to each other. Loaded with kindness again, I left Bristol, for Chepstow, by steamer, where I had to wait again, the packet arriving more than an hour before the train was due, and that did not arrive for more than half an hour after time, through some breakage somewhere. But it came and I rode safely, and then I found others who had the same way that I had to walk, and by the light of the stars, we journeyed on together. In the course of various bits of conversation, we alighted on the *morality*

of the New Testament, which my opponent (for such one of the party was) acknowledged to be the best in the world; but would not willingly allow that it had *absolute* claim on him. This I pressed with the strongest arguments I had at command; the last of which was that, to do justice to the Scriptures which asked for his attention, he ought to ask God in prayer to teach him the measure of the subjection and obedience he ought to yield to *them* and to *him* whose words they are. To this no objection was raised. Oh! that it may be practised. Amen.

Soon after leaving this company I reached home, having been absent twenty days, somewhat weary, but in health and full of happiness, as were also those whom I left at home, wife and children.

"O Lord how manifold are thy mercies." I am, dear brother, yours truly,

JAMES ASHTON.

CHAPEL ANNIVERSARIES.

Of all the causes that exist, the cause of God is the most momentous; and it is a pleasure, and an honour to be identified with so noble, and so holy a cause. The pleasure of reflection on such an important fact, at times, surpasses the power of description; but the pleasure is not unalloyed; the opposite is sometimes experienced by the people of God, yea by the most disinterested, zealous, and successful of them. They sometimes are assailed with doubt, anxiety, and fear, as to the issue of their engagements. They have do doubts as to the ultimate results of the cause of truth, which is the cause of God. Christ must reign until he hath put all enemies under his feet. The cause of God shall ultimately prevail, and extend itself to all nations. The truth shall gloriously triumph over error, and the glory of the Lord shall fill the whole universe. Nevertheless, the servants of God are at times the subjects of painful anxiety, while earnestly and faithfully labouring to promote this benevolent, and heavenly object. I know a little about it by experience; but perhaps the concern for the cause of God that I have felt, is but a trifle when compared to that which some of my esteemed Brethren have realized. The cause of God, however, lies near my heart, and I believe I may say without incurring the charge of egotism, that I wish to advance that cause in some humble way or other. My anxiety for the cause of God in this station, for some months

past, has been great, knowing, as I do, some of the difficulties with which the friends of the cause have had to contend, in consequence of the high price of provisions, and how sparingly some who are in better circumstances, have cast into the Lord's treasury, especially, as our ecclesiastical year drew to a close, knowing that most of our chapel anniversaries had to be held. We had previously consulted together respecting them, and the friends generally, thought that the advantage of having a stranger to preach the Anniversary Sermons, by the time his travelling expenses were deducted, was not great; they, therefore, with a dissentient voice or two at one place, made up their minds to be content with the services of their own preachers. I must confess that I was impatient as to the result, not because we had no stranger on the occasion, for I believe that a large amount, at different times might be saved in the shape of travelling expenses for various purposes, and the time will come when our leading friends will no longer contend for strangers on such occasions, for their own personal gratification; but that they will act on the principle to "save all they can," as well as "give all they can" to advance the cause of truth.

1. We commenced this series of anniversaries at Rolvenden, May 14th, 1854. Sermons were preached on the occasion, and collections made on the Sabbath; and taking into account the character of the congregation, the collections were pretty good.

A public Tea was provided on the Monday at 6d. each person, and the number present was as large as the friends anticipated. We had an interesting meeting in the evening; but on balancing the accounts for the chapel we were sorry to find that there was a deficiency. This was owing principally to the fact that the proceeds of the Tea was but a trifle.

2. Westfield, May 21st. The chapel at this place has been built a little more than three years. It is in a very eligible situation, and reflects great credit on the friends. There is nothing superfluous about it; but everything neat, clean, and respectable. It fell to my lot to preach the Anniversary Sermons this year. The attendance on the Sabbath was large, and a spirit of liberality was displayed.

On the Monday, a Public Tea was provided for the accommodation of the friends, for there were no profits

realized therefrom. Nevertheless the collection on the Monday was liberal. We had a good attendance, and three of the Wesleyan Local Preachers, from Hastings, kindly assisted us at the public meeting in the evening. A most delightful influence prevailed throughout, and the general feeling prompted us to say, "It is good for us to be here." In making up the accounts, we were pleased to find, that the friends had done so well in the shape of seat rents, that the profits of the Anniversary exceeded our anticipations. We hope with the £15 received from the Missionary Fund (the last instalment of £30 voted to this Chapel) to lessen the debt by £40 or £50.

3. Woodchurch, June 4th. The cause at this place is not so flourishing at present, as we could desire, and the appearance of the chapel through taking wet the winter before last, was rather gloomy, and the anniversary was looked forward to with some misgivings as to the issue; but on the Sabbath I was pleased, (I think I may say delighted) with the improved appearance of the Chapel. The green and dark spots caused by damp, had disappeared under a coat of paint and whitewash, and the chapel looked well.

On the following Tuesday afternoon, MR. RICHARDS, Baptist Minister of Tenlerden, preached a profitable sermon, to a large and attentive congregation; and friends of other denominations manifested the interest they felt on our behalf, by giving trays on the occasion. A goodly number sat down to Tea from surrounding neighbourhoods, and the gloom was chased from all faces. In the evening a Baptist friend ably and entertainingly filled the chair. The audience was addressed by MR. RICHARDS, MR. GILBERT, (Wesleyan Minister) the writer, and his colleagues; and the people appeared well pleased. Indeed, one of our old friends informed me, that it was the best anniversary they have had since the opening of the Chapel. Our friends anticipated a deficiency here, but they were pleased to learn that there was a surplus of 13s and 10d.

4. Warehorne, June 18th. At this place the Chapel is not large enough, and when it is well filled, it is uncomfortable, in consequence of its being so low. If it was made some ten feet longer, and the roof raised four feet higher, it would be an excellent improvement, and prevent the preacher from being in a warm bath so often as he is now. The

Anniversary this year went off satisfactorily. The attendance on the Sabbath was not much larger than usual; but our interested friends were present, and the spirit of liberality was maintained.

On the Monday afternoon we were favoured with the services of MR. GILBERT, Wesleyan Minister. He delivered a very instructive discourse, which was listened to with almost breathless attention, and our Wesleyan friends from Hamstreet, very much enlivened the service with their singing. We had more at the tea than were expected, and we had our fears lest there should not be provision enough, but we got on very well. Some of the provisions were given, and I felt a little queer when told that a person would have given a tray if she had been asked to do so; but I received this information too late to benefit by it, unless at some future period. Several addresses were delivered in the evening, and a gracious influence was realized. Our friends in this place have done well in the shape of seat rents, and they were delighted to find that they had a surplus on the year's account of £5, which has since been handed to the Mortgagee, and the debt on the Chapel lessened by that amount.

5. Pett, June 25th. It had been previously arranged for MR. GAMMON, from Chatham, to preach the sermons in behalf of this chapel; but having about this time to contend with an unforeseen difficulty, he could not conveniently leave his circuit, in consequence of which I had to preach the sermons in his absence. The attendance was good, and I experienced a good day.

On the Monday a goodly number sat down to tea, and in the evening we had a very interesting meeting. On balancing the accounts we were pleased to find that we had a balance in favour of the chapel of £4 10s. which was appropriated to the reduction of the debt. MRS. DAVIS, at the Coast, desirous of manifesting her heart-felt gratitude to Almighty God for special favours received at his hands, proposed to get up a Tea-meeting in behalf of the Chapel, having the consent and hearty concurrence of MR. DAVIS. Thursday August 3rd, was the day appointed; but unfortunately the weather was unfavourable; it rained excessively, and prevented many from attending; nevertheless, the profit realized was something above £2, which in due time will be appropriated to the same desirable object.

I may just add that the Anniversary of Kingsnorth Chapel, is held in the Autumn. This Chapel is doing well, and a surplus is realized. The attendance of late has been large, and the friends talk of enlarging their Sanctuary.

O may the little one become a thousand, and the small one a strong nation. The Lord hasten it in his time. Amen.

R. WESTINGTON.

CHATHAM CIRCUIT.

The anniversary services of Union street Chapel, Chatham, were held on Sunday the 1st, and Monday the 2nd of October, 1854. On Sunday Mr. R. BLACKMORE from Bristol, preached two clear, sound, and profitable sermons; the portion selected for the text in the morning was Psalm xvi. 8, 9. In opening and elucidating the text, our highly esteemed Brother set before his attentive auditory the attributes and perfections of the Deity, the nature of the worship he requires of his creature man, and the offering that man should promptly and cheerfully present unto his Saviour and God. The text chosen for the evening was the assertion of Paul, "But we preach Christ crucified;" the sermon was rich with divine truth, full of spiritual instruction, and particularly adapted to encourage and console those of the hearers who were looking for salvation through a crucified Saviour.

On Monday a goodly company sat down to a public tea, after which MESSRS. W. H. HOSKEN, of Sheerness, R. BLACKMORE, and other ministers, delivered addresses, setting forth the necessity of deeper piety in the Church of God, and unceasing effort on the part of believers for the conversion of sinners. The attendance was good, the collections were considerably in advance of last year.

Among the sums acknowledged in behalf of the chapel trust fund, was a legacy of Ten Pounds by the late MR. JOHN FRIEND. The congregation has recently purchased and placed in the chapel a good sounding harmonium, which as a guide to the congregational singing, is of great advantage.

JOHN GAMMON.

SUNDAY SCHOOL TEACHERS CONFERENCE.

The Fourteenth Conference of the Sunday School Teachers in the Shebbear Circuit, was held at Haytown, on

Thursday, November 30th, 1854. Notwithstanding the unfavourableness of the weather, (for the rain at times fell very fast) about seventy of the Teachers of both sexes collected together, thus evincing the interest they felt in the Sabbath School department.

After singing and prayer, MR. J. SNELL was voted to the chair, and MR. J. THORNE to the Secretaryship. During the afternoon, the following Resolutions were discussed and passed unanimously.

Resolved I. That the Report be received, and printed under the direction of the chairman.

II. That we rejoice to find, that the Resolutions passed at the last Conference, relative to the management of our Schools, have in some measure been acted on, and as we find that the observance of the above Resolutions has been attended with beneficial results, we resolve, strictly to adhere to them when at all practicable; and especially to attend to the Teachers' Prayer Meetings, which have at some places been neglected.

III. That there be a Librarian appointed in every School, to take charge of the Books kept in the library, whose duty it will be to see that the Books are kept in proper condition, also to keep a correct account of the number of Books in circulation, and how often they are changed. This may be done, either by the Secretary of the School, or a proper person chosen as a Librarian.

IV. That we rejoice to find that the Funds of the Schools are, on the whole very encouraging.

V. That as intemperance is a great national evil, and as the drinking usages of society are calculated to produce great mischief among the rising generation, and as Total Abstinence from all intoxicating beverages is a sure preventive to drunkenness; we advise that a "Band of Hope" be formed in each School; that the Ministers and Teachers be respectfully entreated to provide a Pledge Book, in which to enroll the names of all the children who may be willing to join; and that a Quarterly examination into the manner in which the pledge has been kept, and the result be recorded in the said Pledge Book.

VI. That the following questions be added to those on the printed schedule.—

"How many of the Children are teetotallers?"

"How many of the Teachers are teetotallers?"

The above resolutions were discussed very freely, and the friends seemed to be interested in them. A little before five o'clock the friends left the chapel

and made the best of their way to MR. AVERTY'S, a distance of more than half-a-mile, where they were accommodated with a very comfortable Tea.

All appeared to be pleased and delighted. Tea being over, the friends retraced their steps back again to the House of God; and at about half-past six o'clock the public meeting commenced.

After singing and prayer, MR. JOHN RY, of Putford, was called to the chair. Having addressed the meeting for a few minutes in his usual interesting way, he called on the writer to read the following

REPORT.

Through the tender mercy of our God, we are blessed with the privilege of meeting together on this, the fourteenth Annual Conference, of the Sabbath School Teachers in the Shebbear Circuit.

Since our last Conference was held, many things have transpired, and many changes have taken place, that have excited a great deal of attention, and ruffled many a bosom. The very high price of provisions, which has greatly affected the poorer classes of society, and the warlike struggles that have been going on in continental Europe, have not failed to occupy the serious thoughts of many a lover of truth. But notwithstanding these unwelcome visitations, occasioned, we think, not by the will of God, but by the overbearing disposition of wicked men, truth in the hands of its friends is steadily progressing. Our Sabbath Schools may be regarded as the Nurseries of the rising youth, and as being in some measure, the hope of the Christian Church. It is pleasing to find from the returns, that the schools, as a whole, are in an improving condition. Our returns furnish us with the following facts. In the 15 Schools in the Circuit, there are 772 Scholars, and 179 Teachers, which is 2 Scholars and 6 Teachers more than were last year. 136 of the Teachers are Members of Society, leaving 43 who are not. In the Libraries connected with the different Schools, there are 980 volumes.

During the year, there have been given to Scholars as rewards, 100 Bibles,

68 Testaments, and 224 Hymn Books, and other rewards, making a total of 392. 5 of the children have died during the year, and their deaths have been hopeful. 6 have been brought to God, who we hope will be made a blessing to the world.

Let us pray, earnestly pray, that extensive revivals may take place in our Schools, and that the children may be prepared for future usefulness.

The Report having been read, the following speakers were called upon to address the assembly.

On the motion of MR. J. D. BALKWILL, seconded by MR. C. FRIENDSHIP, it was RESOLVED;—

1. As the character and prosperity of our Sabbath Schools depend in a great measure on the regularity, punctuality, and order, that are observed in them, we affectionately urge on all the office bearers and teachers, the importance of attending to these things.

On the motion of MR. J. SNELL, seconded by MR. C. BRIDGMAN, it was RESOLVED;—

2. That this Meeting, encouraged by the fact that six of the children have been brought to God during the year, pledges itself to labour on with increasing zeal for the conversion of others, bearing in mind, at the same time, that God has promised to reward every man according to his works.

On the motion of MR. S. JOEY, Seconded by MR. J. THORNE, it was RESOLVED;—

3. Believing, as we do, that God has designed the salvation of the world, and feeling persuaded that the planting of Teetotal principles in the infant mind, would tend in some measure, to bring about that end, we advise that the Teetotalers connected with the different schools do their best to induce the children to take the pledge.

A sweet influence was realized; God was indeed among us.

After singing and prayer, the assembly left the chapel, determined, we think, to labour on in the work of God.

J. SNELL.

O B I T U A R Y.

1. DIED, at Drybrook, Dean Forest, on July 2, 1854, MARY WATSON, aged 61 years. The last eleven years of her life she was a member of the Bible Christian Society. Up to that time she lived morally, regularly went to Church, and was much opposed to Dis-

senters. About this time her husband was converted, who is now one of our local preachers. The change which he experienced was so great, and its fruits were so visible, that it moved our deceased sister to such depths, that she saw that she herself needed "a new

heart," a renewed mind, and which she sought and found through Jesus Christ.

During the last three years of her stay on earth, her health was declining; and for the last half of that time she was confined to her bed and room almost exclusively, often the subject of pain the most excruciating, arising from a complication of internal maladies. Sometimes her heart would almost sink within her, and the bodily suffering would induce mental torpor; at other times, weak and emaciated as was her body, she was cheerful, and full of love divine. I often visited her during her affliction, and never found her impatient that I remember. I used to point her to the end that would come, however slowly, and to the grace that God would proportion to her day, if she believably waited for it. This grace she received as she needed it, and that end came—the end of all her suffering and care, and now we doubt not she is "before the throne of God, serving him day and night in his temple," led forth by the Lamb unto the "living fountains of water," and all tears, by God himself wiped away from her eyes.

J. ASHTON.

2. DIED, October 28th, 1854, at

Rolvenden, in the Tenterden Mission, SAMPSON MASON, in the 34th year of his age, and the 8th of his Ministry. His end was peace.

R. WESTINGTON.

3. DIED, November 17th, 1854, at Halberton, in the county of Devon, Mr. WILLIAM HOOPER DANIEL, who had been a member of the Bible Christian Society more than thirty years. For some years he was an itinerant preacher; but retired through ill health.—After several months of severe illness, he departed this life in the faith. His end was very satisfactory as a Christian.

T. W. GARLAND.

4. DIED, December 15th, 1854, in the 59th year of his age, at Hankford, in the Shebbear Circuit, through the bursting of a blood vessel, after some months illness, Mr. WILLIAM NEWCOMBE. As the deceased maintained an unblemished reputation as a member of the Bible Christian Society for more than thirty years, and was the Representative of the Shebbear District in several Conferences, a more extended notice will doubtless in due time appear. His end was very satisfactory.

JAMES THORNE.

MISSIONARY CHRONICLE.

January, 1855.

AUSTRALIA.

We beg to commend the following appeal from our Br. Way for more Missionaries to Australia, to the prayerful consideration of all the friends of Missions among us. The prospects of the Mission are highly encouraging, and the necessities of the colonists very great—their cry is—"Send us a supply of the bread of life."

To the Secretary of the }
Missionary Society.

Adelaide, September 18th, 1854.

Dear Brother,

We held our Quarterly meeting a little before the regular time, to afford me an opportunity of visiting Victoria, in accordance with a resolution passed at our Midwinter Quarterly Meeting. I believe I informed you in my last, that I was laid by, through a slight injury I had sustained in my knee by walking in the dark into a pug-hole; that is a deep pit where the clay had been taken out to make brick. Unfortunately I was laid by much longer than I expected, and even now, I suffer from it, especially of a Sabbath evening, through standing during three services,

or when I walk a few miles; but I hope it will pass off.

On August 5th, I left home, in company with my son and Mr. Dyer, for the purpose of visiting, and introducing the gospel into a neighbourhood some fourteen miles east of Adelaide. I found it a little painful at times, to ride all the way, as my companions had to walk; but about 6 o'clock in the evening, our guide brought us safe to his residence. The summits of the lofty hills which we had to cross afforded us most splendid views of the country around. We were very kindly received, and hospitably entertained by Mr. and Mrs. Dyer, friends who were brought to God among us at Bowden, in this Mission. In the morning, as I was unable to

walk, Mr. Dyer and my son visited Mr. Cook's family, I believe from Hartland, in the Kilkhampton Circuit, to inform him and the family of my arrival, and of my intention of preaching in the afternoon. Several friends called, on hearing of my arrival, and expressed the satisfaction which it afforded them to see a minister in the neighbourhood. Among my visitors was Mrs Crittenden, formerly of Luton, Chatham circuit, and a member of society. I was greatly surprised in the afternoon to see so many collected together to hear the word of life—I should think about fifty—among whom were several who had been formerly united to us in church fellowship. We had a very good season together—many were bathed in tears, and all seemed grateful for the service. I promised them at the close, to do my best to supply them with divine service every other Sabbath. I learned they had not had a sermon there for more than two years, although a little chapel had been erected, where service was performed prior to the discovery of the gold-fields. I left as soon as the service was over, that I might cross the hills before dark. In my way back, I called on a sick woman about a mile from the chapel, who was formerly a member among us in Cornwall. She was deeply affected and literally cried aloud, and observed, amidst the agony of her soul, when recurring to the loss she had sustained, it was good to hear the very name of the Bible Christians. She stated she had only heard some week or two before, of our being in the colony. Here I have no doubt is an excellent opening if we can but supply it.

During the Quarter we have had some gracious showers, and a few have felt the force of truth, but still greater displays of Jehovah's power are much needed.

On the third and fourth of September, the third Anniversary of the opening of Bowden chapel was held. The morning service on the sabbath was conducted by W. Giles Esq., Member of the Legislative Council; who took part in the opening service, and in each anniversary since. Mr. Draper preached in the afternoon, and Mr. J. Ridcliff in the evening. The Public Tea on the Monday was very numerously attended, and we had a good meeting in the evening. The proceeds of the Anniversary were a little over £24, and about £80 were promised towards enlarging the chapel,

a work in which we calculate we must very shortly engage.

You will perceive the surplus of receipts for the present quarter rather more than meets the deficiency of the last, which is a cause of gratitude; but unless you send us more labourers, as speedily as possible, we cannot maintain the ground already taken, and as for other openings, we cannot embrace them. At the least we ought to have three more for this colony by Christmas, independent of Victoria, and we cannot calculate to send less than two there to begin the work. From a communication from Br. Bastard, I learn the friends have advertised my intended visit, and that the expectations are high that we shall do something for that colony at last. He says, "we have secured a piece of land for a chapel, and shall pay the deposit to-morrow." If only two are already sent off, do Brother, I must beg with tears! do call the committee together immediately, and use your influence with them to send off three more within a month of the receipt of this. I dread the approach of the District Meeting, as I am aware that the brethren and friends generally, have been indulging the hope that we might be able to arrange matters for the more comfortable, and more efficient working of the stations; but this cannot be done unless we have more labourers; and what part of the colony to give up, I really do not know. I am greatly distressed in my mind! Some of the brethren I find, think I am wrong in going to Victoria, and Br. Rowe says, he "trembles for the consequences, as the supply we are expecting, is so very scanty to meet the crying necessities of this colony." However, the loud repeated calls of the friends on the other side, led the friends, with myself, to conclude at our Mid-winter Quarterly Meeting, that I ought to go, and I fully believe we never had, as a people, so good an opening as now presents itself in Victoria.

We are still for the want of more help, unable to proceed with our chapel here at Adelaide, and the rate of interest is again going up. It is now £15 and I expect by the time this reaches you it will be £20 per cent.—And therefore it seems to me we must try to get, at least, £5 or 600 as a loan, from home at 5 per cent. The loan of £1,000 at that rate, for chapels, would enable us to carry out our plans with comparative ease, as chapels here, are very different from home. Could this be managed, I

have no doubt that in about seven years the chapels would be nearly all free. And really I scarcely know how to manage with Adelaide, without a loan from home, as 20 per cent is a frightful affair on the sum we must borrow from some where. I would sign any document, either alone or jointly, with the Trustees or Brethren, and better security, I believe could not be got in England. The fact is we have done but very little for Adelaide yet, while it is, and ever will be, the London of the Colony, and therefore one and all think there ought to be a strenuous effort made for it. I think it probable we should make our contributions for Adelaide Chapel by the time it was opened, £800 or perhaps more, but £1,000 borrowed at 20 per cent would be a crippling affair. At 5 per cent we should regard a debt of £1,000 for Adelaide as trifling.

I thank God I am in good health—never worked harder—often greatly perplexed—and am too much like a man of business to please myself—no time for study—which often distresses me.

I can still say I am trying to do my best; and deeply sympathise with my Brethren at home amidst the privations and trials to which I know they must be subject in the present state of things.

Wife and children all unite in love to yourself, family, and all friends.

Yours truly, — J. WAY.

Br. Fursman also writes from Kapunda under date of Sept, 7th, 1854.

Dear Brother.

If you think the following letter is worthy of a place in your valuable magazine, it is at your disposal.

I entered upon my labours as a Bible Christian Missionary in the Adelaide Mission, on the 31st of March, 1853. I had for some considerable time prior to that, felt inwardly called to go and preach the unsearchable riches of Christ. Providence had now opened my way, and I felt no desire to walk in any other path, or to engage in any other work than that marked out by providence, believing that in the providential path alone, I should gain the smile of God's approval, and be made a blessing to my fellow-man. My soul longed for the conversion of the world, and I felt willing to do anything that would have a tendency to bring this about. I laboured in the Adelaide mission, in connexion with Br. Way, 13 months, and trust, with some degree of satisfaction and profit. During that time the

Lord opened our way in a remarkable manner; the erection of several chapels was commenced, and what is still better, our hearts were cheered by seeing the grace of God displayed in the conversion of many souls. To God be all the glory. At Clarendon and its vicinity we found residing with their families; the Brethren, Biddle, Windibank, Stilwell, Picket, Belton, and Chase, all from the Farnham mission. It is but due to them to state that they deserve praise for their attachment to that church which had been instrumental in bringing them to God. During Br. Way's severe illness, which was prior to my arrival in this colony, they were sometimes left months together without a preacher, but nevertheless they carried on their meetings, and notwithstanding the disadvantages under which they laboured, and the opposition which they had to encounter, they persevered in the "good old way" of doing good; and now they have a good substantial stone chapel there, an account of which doubtless Br. Way has given you.

In the month of April last, shortly after the resignation of Br. Oulver had been sent in, I was appointed by my Brethren to labour in the Kapunda Circuit, my place in the Adelaide Circuit being filled by Br. Ridcliff. Kapunda is 50 miles north of Adelaide, has three places of worship, viz, Wesleyan, Independent, and Bible Christian. In connexion with our chapel we have recently had a gracious revival. On Sunday the 13th of August, the Holy Spirit applied the word with power to the hearts of several of the hearers; a man and his wife who "were pricked in their heart," were ashamed to cry out in the midst of the congregation, but after they had returned home, and retired to bed, they found their attempt to sleep in vain; they rose from their bed, and the husband, who had been brought up a Roman Catholic, cried aloud for the disquietude of his soul, and attempted to read some prayers out of a prayer book, but found this ineffectual,—it failed to give the required peace of mind, and they remained under deep conviction until the following Tuesday evening, when after preaching, they found him "of whom Moses and the prophets did speak."—"The Lamb of God who taketh away the sin of the world," who is ever "precious" to them that "believe." Since that time they have gone on the mount Zion road rejoicing.

(To be Continued)

BIBLE CHRISTIAN MAGAZINE

FEBRUARY, 1855.

D I V I N I T Y .

THE AFFAIRS OF THE WORLD UNDER DIVINE CONTROL.

"The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." Psalm xcvi. 1 2.

IN taking a survey of the world, we behold a busy, bustling scene. Multitudes always in motion, actuated by various motives, and having recourse to different means to accomplish their designs. Some are hastening to be rich; and for this purpose, they "early rise, and late take rest, and eat the bread of carefulness," but with all their worldly policy, and carefully laid plans, it is found that "the race is not to the swift, nor the battle to the strong." Others are prodigal; carelessly, and wilfully squandering the property which had been accumulated, through the continued labour, frugality, and honest industry of their ancestors. Some are pining in poverty and want; confined to damp cellars, and to filthy garrets; sinking into the arms of death unnoticed and unknown; while others roll in luxury, and enjoy the splendours of a palace.

Viewing these things in connection with the present life only, we might be disposed to ask, "Is there a God that judgeth in the earth?" Our text replies,—*"The Lord reigneth."* This, to the devout mind, is a source of consolation; to know that his destiny is not left to the caprice of men, to the will of the ungodly, or to the uncertainty of blind chance; but that all things are under the control and guidance of an Almighty, All-wise, Benevolent Being. At first it may appear an inexplicable enigma—an insolvable problem—especially in the afflictions and sufferings of the pious; but many of these difficulties vanish, when viewed in relationship to the rewards and punishments of another world. This should give the mind perfect ease and quietude, knowing that what his will ordains, is most proper to be done; for His wisdom cannot err; and in the devout language of the Psalmist we should readily acquiesce, *"The Lord reigneth; let the earth rejoice."*

VOL. XX. THIRD SERIES.

E

I. Let us consider this important assertion, "The Lord reigneth."

This is self-evident, and must clearly appear to all.

1. It may be applied to the government of the natural world. Indeed it is not confined to the globe on which we dwell, but extends to the surrounding planets also; and to whatever inhabits the vast universe of God. All intelligent creation; from the infant just emerging from obscurity to childhood, emitting the first faint beams of human reason, even to the archangel, with his vast, and all but unlimited, powers of mind. All animal existence; from the insignificant animalculæ, to the huge elephant. All parts of vegetation; from the "lonely flower" that has to "blush unseen, and waste its sweetness on the desert air," even to the towering cedar fixing its roots amidst the rocks, and spreading out its branches as a shelter. Everything is produced by God! All nature owns his sway! See the return of the seasons. The loveliness of spring chases the sterility of winter; spring is succeeded by the beauty of summer; until in autumn we are supplied with the abundant fruits of the earth. We have also the regular succession of day and night. To free us from the noise and din of the busy world, the curtains of night are drawn around us, and all hushed in silence: but when we have enjoyed "Tired nature's sweet restorer, balmy sleep," then the great orb of day, sends forth his enlightening, vivifying, cheering rays, and "man goeth forth to his work, and to his labour until the evening." God has not made the world and left it to itself; but every part of it is under his superintendence and control. The work is too vast, and important for the superintendence of any creature. Cold or heat,—wet or dry—plentiful harvests or famine—pestilence sweeping away its thousands—or the enjoyment of good health; all is according to the wise arrangement of a gracious Being.

2. It may be applied to the kingdom of grace. We would not say that the Psalmist particularly intended this in the text, but we think it only a fair deduction. He is the King of Zion—the ruler of his people—his bounteous hands supply all their wants. No creature can supply another. In all our wants, his bounty must supply; in all our sufferings and conflicts, his grace alone is sufficient for us; in all our ignorance, his wisdom only can teach us the good and the right way. The great apostle of the gentiles, was unable of himself to relieve the necessities of his fellow christians, but he directed them to a never-failing source: "My God shall supply all your need." Man may be the agent to carry consolation to the troubled mind; he may be a channel through which the blessings are conveyed to the necessitous; but God is the fountain from which they flow; the great source of every blessing; "Every good gift, and every perfect gift, is from above; and cometh down from the Father of lights."

3. In the kingdom of providence. "He putteth down one, and raiseth up another; none can say unto him, What doest thou?" The dethroning of monarchs, the overturning of kingdoms, or the death of the most obscure peasant, are all subject to his will: nothing is too insignificant for his attention. The Psalmist speaks of his bottling our tears. He watches the falling sparrow, and knows every numbered hair. We cannot do better than refer to the words of Christ. His is the lip of truth. He "spake as never man spake." "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head, are all numbered. Fear not therefore: ye are of more value than many sparrows.—Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you by taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Luke xii. 6, 7, 24, 28.

All the disasters which we have to suffer, are under his guidance. The violent hurricane passes through the earth, uprooting the proudest oak; and levelling to the ground the strongest monuments of human art and power; but it is "the stormy wind fulfilling his word." Ps. cxlviii. 8. The vessel freighted with a rich cargo ploughs the briny deep; but by the surging billows it often becomes a wreck; and both cargo and crew, are entombed in the world of waters. "At *his word* the stormy wind arises, which lifteth up the waves thereof." Ps. cvii. 25. So in the late pestilential visitation, what thousands have been called away. It has baffled the skill of the wisest! The rich as well as the poor have shared in the calamity. Its victims have been found in the most salubrious, airy spots, as well as among the narrow streets, and slums of the crowded city. But "shall evil be in the city, and the Lord hath not done it?" Amos iii. 6.

The tyrant's rage, as well as the stormy wind and tempest, is equally under Divine control. He sometimes uses such persons, for the accomplishment of his own purposes: but when they would overstep the proper bounds, he says, "so far shalt thou come, and no further." Sennacherib was employed for the punishment of the wicked nations; but he had no authority for besieging Jerusalem; and as a consequence, his army was destroyed in one night.

In judging of these things there is much need of caution, as we are liable to run into two extremes. First we are not to suppose that God has made the world and left it to itself; or with certain general laws with which he does not act, but leaves them to execute punishment on the offender! This would be to make a god of these laws! Neither must we suppose that he has a general providence without a particular one! This cannot be, if the passage just quoted be correct. Besides, attention to the various parts is necessary for the proper regulation of the whole. We may rest assured, however, that the Lord does nothing without a design. "When his judgments are abroad in the earth, the inhabitants of the world should learn righteousness; should rend their hearts, and not their garments, and turn unto the Lord their God." Let us then avoid indifference, but by proper attention, to passing events, endeavour to answer the desired end.

Secondly, we should not judge of the character of persons by their apparent prosperity, or adversity; as the passing of such judgment is not consistent with our present probationary state. The wicked are often allowed to prosper in the world; even to spread themselves "like a green bay tree;" but this is no sign of the Divine approval. Luther once said, "If temporal prosperity be a mark of the Divine favour, the Grand Turk has most of it, as he has the greatest prosperity in the world." There are seasons also when God allows the lives of some of his most devoted servants to be taken away, and others to be sorely tried; even while they inwardly enjoy his smile, and are not conscious of having wickedly departed from him. The Psalmist after enumerating the many sufferings which he and his companions had to endure, adds;—"All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death." Ps. xliv. 17,—19. Jesus was told of the sufferings of the Galileans, whose blood Pilate had mingled with their sacrifices: but he soon corrected their mistake by showing that they were not sinners above all men that dwelt at Jerusalem. He then referred to the eighteen on whom the tower in Siloam fell, and slew them, showing that while one was done by man, the other was without any apparent human agency; not because they were worse than others, but that all was subject to the permission and control of the Governor of the world.

II. The dispensations of Divine Providence are often to us mysterious. "Clouds and darkness are round about him," but he is no less the governor of the world. The disc of the sun is often obscured by dense and heavy clouds, yet he is still the source of light, and the ruler of the day. But may we not un-

derstand it to mean the glory, the majestic grandeur that surrounds the Providential arrangements of God! Like the sun at noonday, the brightness is so great that it dazzles our sight, and prevents our beholding it steadfastly. Who can look at the noontide sun with the naked eye? How soon we are rendered blind by excess of light! So with God: "He is glorious in all his ways, and holy in all his works." "His judgments are unsearchable; and his ways past finding out." He is surrounded by "A cloud of dusky splendour: at once brighter than day, and darker than midnight."*

1. See this from the history of nations politically.

Look to Palestine! Think of the temple with its costly treasures—the Holiest of all with the Divine glory overshadowing the mercy-seat; the Lord saying, "This is my rest forever; here will I dwell, for I have desired it." Think of its altars, with their smoking sacrifices; of the priests, with their dazzling vestments; of the singers, with their enchanting sounds; of their tribes, proceeding from every part of the land to Jerusalem, at their appointed festivals; all indicating their happiness and security. But what a mysterious and important change has taken place! The temple in which the Divine glory was displayed, is so completely destroyed as not to leave "one stone upon another"—the ark, with its sacred deposit, entirely lost—the people once inhabiting the land as the gift of God, now scattered among every nation under heaven—and the very people that were their agents in the crucifixion of Christ, made the means of their dispersion and the destruction of their city.

Then think of Babylon (the wonder of the world) with its immense wealth, numerous army, its hanging gardens, its walls 350 feet in height, 87 feet in thickness, forming a circumference of 60 miles—fifteen miles each side—with a hundred gates of brass; having the advantage of a deep trench around the walls, and the river Euphrates running through the city! But what is it now? The prophecy of Isaiah has been literally fulfilled. (See chap. xiii., 19 &c.) "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there," &c. It is so entirely destroyed that the only vestiges of these amazing works are a few scattered tiles and bricks. "Proud Babylon reduced to a few brickbats!" And such is the dread of the place that even the daring Arabs cannot be induced to visit the ruins after night-fall. "Captain Mignan was accompanied by six Arabs, completely armed; but he could not induce them to

* Gillilan.

remain towards night from the apprehension of evil spirits.”*

Turn also to ancient Nineveh; a city, some say, even larger than Babylon; but which is also entirely overthrown.† Other places might also be mentioned, but let these suffice.

Is not this mysterious to us? Is there not a darkness about it? It is certainly beyond our comprehension, why the land that was given by God to his chosen people—the descendants of his faithful servant Abraham—a land that could boast of being the scene of the incarnation and ministry of the world’s Redeemer, should for so many years be defiled by the foot of the enemy, why their kingdom should be destroyed, and that over the place which the Lord had chosen to put his name there—a place connected with so many sacred and hallowing associations, a place to which the christian world is so deeply indebted—that even over this place should wave the crescent of the *Impostor*! Is it not mysterious not only that the government of Babylon should be changed, and the city destroyed, but that the fair portion of the land around it should be turned into an unhealthy morass; unfit even for pasturage?

2. In the partial distribution of the gospel amongst the nations of the earth. Look at China, with its teeming population, among whom the gospel is very little known. And although a short time since the expectations of the christian public were raised high as to China, yet even now, there is some fear that the rebel chiefs will disappoint these expectations. Think also of India and Africa, and the various parts of the globe where the gospel is not known, where heathenism prevails in its worst forms, and where evils attendant on those awful systems are endured. It is supposed that there are no less than six hundred millions of our fellow men in this sad state! Who can account for this? We know some refer the whole to human agency; and account for the present state of religion in the world by non-attention to duty. We are willing to allow that there is much in this; that the Christian Church is scarcely alive to its responsibility, and that from the wealth of the church, and the influence of the church, very much more might be done. Still this does not remove the difficulty! Who can say why Britain was favoured with gospel light, while the nations around were in darkness? And why we should partake so largely of the blessings of the Reformation, while others are still held in the fetters of Romanism? Surely none will say it is for our worthiness! Have we not been an unfaithful nation? Are we not now a sinful people? Are we not quite unworthy to have the continuance of the blessings which we at present enjoy? Should it be said “we owe it to the mercy of God,”—while this is truthful, it does not remove

* See Wood’s Bible Dictionary. Lowth on Isaiah. Dr. A. Clarke, and Barnes on Isaiah xiii.

† See Dr. A. Clarke on Isaiah, and Bishop Newton on the prophecies.

the difficulty. Why was that mercy bestowed on us more than on others? We are left with this difficulty, "Clouds and darkness are round about him." "Be still! and know that I am God," is all that can be said.

3. In the trials and afflictions of his people. We know afflictions are sometimes necessary to wean us from earth. Trials are a needful ordeal for our graces. The removal of our friends may be requisite to keep us from placing too much dependence on them; but we cannot account for the forms they assume, and the manner in which they are brought to us. Is it not a mystery why the heart of the pious patriarch Abraham should be wrung with anguish at the command, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee unto the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of?" Also that the soul of Jacob should be so acutely pained, when the coat of his son Joseph was brought to him covered with blood. Then think of the privations of Job, the martyrdom of Isaiah, the sufferings of Jeremiah, the captivity of Ezekiel, the persecution of Daniel, the martyrdom of Stephen, the imprisonment of Peter, the death of Paul, and the banishment of John; the massacre of the Protestants of France, the sufferings of those devout men who were consumed in the fires of Smithfield, the slaughter of the Scottish Covenanters, the thousands of the Waldenses whose blood was shed in their native valleys! Why, it might be asked, did not God arise to vindicate his own cause, and the cause of his people? And even in our own day, how often is the pious youth, while growing up in usefulness, suddenly cut down by death; and perhaps a widowed mother's heart left to bleed! How often we see the successful Pastor snatched away, in the very prime of life, and in the midst of his usefulness; and a bereaved church left to weep! How often is the husband and father taken from his family, who are brought by his removal into the greatest poverty and distress! Many of these things are dark and mysterious to us. Our consolation under them is by the promises of the gospel, through which we hear the Saviour saying, "What I do thou knowest not now: but thou shalt know hereafter." We bend, therefore, with submission, and say, "Even so, Father, for so it seemed good in thy sight." "Surely He leadeth the blind by a way they know not." But although many of those things are so dark to us, we should patiently wait the issue, while we are informed from the text,—

III. That all are done properly. "Righteousness and judgment are the habitation of his throne." His very throne is set in purity and truth. He is the judge of all the earth; and shall he not do right?

1. Whatever he may allow to come upon us, or in what way

soever he may lead us, we have no room to complain. Has he not a right to do what he will with his own? Have we not forfeited our title to heaven, our claim to all good? Is it not of his mercy that we are not consumed? Do we not owe the blessings we enjoy to his benevolence and grace? Then, "shall we receive good at the hand of God, and shall we not receive evil?" "Wherefore should a living man complain; a man for the punishment of his sins?" What are our sufferings, whether affliction, or privation, or bereavement, compared with what our sins have deserved? Had he loaded us with misery, instead of mercy, it would have been what we well deserved.

2. Because, as far as we know there is no interference with human responsibility—the free agency of man. He treats men as immortal, accountable beings. They will be judged at last by some known law, as the will of the Creator. "The gentiles (heathens) having not the (written) law are a law unto themselves." "God is not a hard master." And although, "salvation is of the Lord," yet, as "a dispensation of the Spirit is given to every man, to profit withal," the guilt of neglecting this salvation must lie at our own door. Many evils are brought upon men in the present world, as a punishment for their sins; but are they not left without excuse? The antediluvians were destroyed by a flood, but they had the warning voice of Noah for at least 120 years! The wicked inhabitants of Sodom and Gomorrah, were overthrown by the shower of Divine vengeance: but they had previously received the remonstrance of "Just Lot." Pharoah and his army were overwhelmed in the Red Sea; but was it not just that Divine influence should be withdrawn, by which their hearts were hardened, since they shut their eyes against the clearest light, and rejected the most solemn warnings? Jonah, when fleeing from his post, was thrown into the sea; but what right had he there? His place was to go to Nineveh, and preach the preaching that God bade him. So in the present day. How many are cut off, and sent down to hell, in the very act of sin; and among them many children of pious parents, who have had all the advantages of a pious training, and of religious ordinances; but they have no right to complain, for, "He that being often reproved, hardeneth his neck; shall suddenly be destroyed, and that without remedy."

IV. This is a matter of joy to all. "Let the earth rejoice."

1. Because we are not in this, subject to the will of a despot! We are not under a tyrant's frown! There is no advantage taken of our weakness. "He knoweth our frame; he remembereth that we are dust." If the power of that glorious Being with whom we have to do, were employed against us, what misery might we not endure? What feelings of dread, and

alarm, would be produced within us? But for the benevolence of God, he would be one of the most terrible objects which we could possibly contemplate! We should never feel ourselves safe, by night, or by day,—at home or abroad; every mind would be frenzied with fear! But now while we revere him for his greatness, and stand amazed at the display of his Almighty power, what a cause for joy is the contemplation of his benevolence and love? The same power is exerted for our safety and happiness, which first produced the blazing sun! That same hand is stretched out to defend and to supply us, which first wove the beautiful web presented to us in the midnight sky. The same gracious Being who spread out the lovely landscape on which our eyes so often feast, opens his bountiful hand to the supply of our wants. When we lie down on our beds to rest, while our senses are locked in silent slumber, and we are unconscious of what passes around us, or of the dangers by which we are threatened, how consoling to be able to place ourselves under the protection of Him, whose eyelids never slumber; who will watch us with more than an earthly father's care! And when we arise in the morning to pursue the duties of the day, what a privilege to be able to procure His protection and guidance. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." Then, "Let the earth rejoice."

2. Because there is no change in the character of the administration under which we are placed. If we had to do with a variable, vacillating Being, who would know what conduct to pursue? What would please to-day might displease to-morrow! To-day he might help his subjects, to-morrow desert them! His laws of yesterday would be abrogated to-day; while there would be nothing on which to depend! The diligent and the slothful—the pious and the profane, would be equally the objects of his favour, or of his frown! In such case who would be safe; or who could be happy? But in this sense we have the greatest assurance. The mind of the Lord changes not. He is immutable. "The same yesterday, to-day, and forever." Heb. xiii. 8. "I am the Lord; I change not." Mal. iii. 6 "With whom there is no variableness, neither shadow of turning." James i. 17. Therefore as this Being loves holiness, he will always love it. As he approves of virtue, he will always approve of it. As he provides for the happiness of those that love him, he will always provide for it.

This is the foundation of our security, and of our confidence. However we may be injured by our enemies, or deceived by our friends, in Him we find a refuge. However deaf others may be to our cries, his ear is ever open to receive them.

To conclude.

1. In reviewing the whole, do we not see enough to convince us that God is a being of terror to the ungodly? What he has

been, he ever will be. His wisdom, his power, his immutability, his hatred to sin, are the same. "Evil cannot dwell with him." "He will rule the impenitent with a rod of iron;" and dash them in pieces, "like a potter's vessel." The day is coming when it will be said, "But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me." "Unto him every knee shall bow." His purposes to punish them are formed by his wisdom: these purposes are executed by his power: while from his immutability, no hope of escape can be entertained! O! How will such stand when he appeareth? To them there will be, "a certain fearful looking for of judgment, and fiery indignation which will devour the adversaries!" Reader! Are you still an impenitent sinner? Should death overtake you in this impenitence, good were it, if you had never been born! What is the anger of mortals, compared to the anger of God? That anger you must endure by continuing to refuse his grace. What are all the sufferings of the present life, compared to "the worm that dieth not, and the fire that is not quenched?" That misery will be yours without speedy repentance and turning to Christ! O! That from this hour you may seek his favour; that instead of being your enemy, you may find him your everlasting friend.

2. Is it not the duty of believers to seek his guidance in all things? We should not be satisfied without the constant assurance of his approval. His word is our general rule, but his Spirit is our particular guide. Angels have sometimes been employed to make known God's will to his servants, but in doing so, they personally appeared to them. The Spirit works on the mind. "The Spirit said, separate to me Paul and Barnabas for the work whereunto I have called them." Acts xiii. 2. "All thy children shall be taught of the Lord." "When He, the Spirit of truth is come, he will guide you into all truth." John xvi. 13.

3. Let us cast all our care upon him: for he careth for us." This will bring to our minds the sweetest tranquillity, and enable us to rest in all things, free from carking care, and painful anxiety. However our frail bark may be driven by the storm, we may calmly say, "My father's at the helm." May we not have the experience of the poet:—

"Calm on tumult's wheels I sit,
Midst busy multitudes alone;
Sweetly waiting at thy feet,
Till all thy will be done."

Then we shall be able to look forward to a future state, when all will clearly appear; when faith will be lost in sight—hope die in full realization, and all our souls be love. "Then we shall know, even as also we are known."

Bristol, Nov. 30th, 1854.

R. BLACKMORE.

HAVE YOU YOUR CONVERSATION IN HEAVEN?

FROM RICHARD BAXTER.

HE that hath his conversation in heaven, is a profitable Christian to all about him. When a man is in a strange country, how glad is he of the company of one of his nation! How delightful is it to talk of their own country, their acquaintance, and affairs at home! With what pleasure did Joseph talk with his brethren, and inquire after his father, and his brother Benjamin! Is it not so to a Christian, to talk with his brethren that have been above, and inquire after his Father, and Christ his Lord? When a worldly man will talk of nothing but the world, and a politician of state affairs, and a common professor of his duties, the heavenly man will be speaking of heaven, and the strange glory his faith hath seen, and our speedy and blessed meeting there. O, how refreshing and useful are his expressions! How his words pierce and melt the heart, and transform the hearers into other men! How doth his doctrine "drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, while his lips publish the name of the Lord, and ascribe greatness unto his God!" Is not his sweet discourse of heaven like the box of precious ointment, which being "poured on the head of Christ, filled the house with the odour?" All that are near may be refreshed by it. Happy the people that have a heavenly minister! Happy the children and servants that have a heavenly father or master! Happy the man that hath a heavenly companion, who will watch over his ways, strengthen him when weak, cheer him when drooping, and comfort him with the comfort wherewith he himself hath been so often comforted of God! This is he that will be always blowing at the spark of thy spiritual life, and drawing thy soul to God, and will say to thee, as the Samaritan woman, "Come and see one that hath told me all that ever I did!" One that hath loved our souls to death! "Is not this the Christ?" Is not the knowledge of God and him eternal life? Is it not the glory of the saints to see his glory? Come to this man's house, and sit at his table, and he will feast thy soul with the dainties of heaven. Travel with him by the way, and he will direct and quicken thee in thy journey to heaven: trade with him in the world, and he will counsel thee to buy "the pearl of great price." If thou wrong him, he can pardon thee, remembering that Christ hath pardoned his greater offences. If thou be angry, he is meek, considering the meekness of his heavenly pattern; or if he fall out with you, he is soon reconciled, when he recollects that in heaven you must be everlasting friends.

CHRISTIANS SHOULD BE SPIRITUAL AND BENEFICENT.

Believers are brought by the Gospel into the high and honourable relation of sons of God, and consequently "joint heirs with Christ Jesus" of the blessings of his mediatorial kingdom. They are under the special care of the providence of God, who has promised, that "their bread shall be given them, and their water shall be sure," and that "he will never leave them nor forsake them." But a spirit of conformity to the world, a covetous disposition, and an eager desire after earthly honours and splendours, are evidently inconsistent with such exalted privileges. The sons of God must resemble the moral character of their Father in heaven, particularly in the display he has given of his benevolence. But, "if any man love the world, the love of the Father is not in him," and consequently, he can lay no claim to the prerogatives of sons. "Whosoever is born of God overcometh the world," and, of course, he whose soul is absorbed in its pursuits and vanities, has never been brought into this Divine relation, but remains among "the children of the wicked one."

The prospects to which the saints look forward in the future world are glorious and magnificent, beyond any thing which this world can present, or which human imagination can depict. In that world, there are scenes and objects calculated to gratify the sublimest faculties of the immortal spirit; an enlarged sphere of contemplation—the beatific vision of God in the effulgence of his glory—"fulness of joy"—a treasure in the heavens that fadeth not—an incorruptible inheritance,—and "an exceeding great and an eternal weight of glory."

If Christians, then, believe in the existence of such grand and substantial realities, and have the lively hope of entering, ere long, into their full possession,—is it consistent with such exalted hopes, and such animating prospects, to have their chief affections placed on the vain and transitory objects of this earthly mansion, which must soon be snatched from their embrace? And how can they say it is otherwise, if they are found grasping their worldly treasures so firmly, that nothing but a small fraction can be squeezed from them for the cause of God and the renovation of the world? What should we think of a man come to his full stature, devoting the greater part of his time and attention to amusing himself with tops, marbles, and cherry-stones, as when he was a child, and setting a higher value upon them than upon all the serious employments of life? We should immediately denounce him as a fool, or a maniac, or, at least, as one who acted with the most glaring inconsistency. What should we think of a set of mariners, sent to circumnavigate and explore a large continent, stopping in the midst of their course in an insignificant island, and employing themselves in catching musquitoes, or fishing for shrimps,

without attempting to prosecute their course? or of a traveller on an important embassy to a large city, taking up his abode at an inn, in the midst of his journey; and amusing himself for days and weeks with gathering shells, or with the humours of a fair, instead of prosecuting the object of his expedition? It is equally preposterous and inconsistent, for a man who professes to be "born from above," and to be travelling to heaven, as the place of his ultimate destination, to have his heart glued to the treasures of this world, and "to boast himself in the multitude of his riches."

Let Christians, then, throw off every earthly encumbrance, and arise and act in a manner befitting their celestial pedigree and their high destination. For what are the treasures of time to him who is begotten to the lively hope of an incorruptible inheritance? What are the frowns of fortune to him who claims the celestial world as his eternal portion? What are thousands of guineas, or dollars, to an exceeding, and an eternal weight of glory? What are the honours, the titles, and the pageantry of this passing scene, in comparison of the riches and grandeur of the New Jerusalem, and the dignity of being "kings and priests to the Father of glory," in the mansions not made with hands, eternal in the heavens? As heaven in its height far surpasses the circle of this lower world, as the earth is but a point, in comparison to the wide extended universe, and as time, with all its circling years, is but a moment to the ages of eternity; such ought to be the hopes and affections of Christians, in comparison of earthly possessions, and of every sublunary misfortune. Were such views fully realized and duly appreciated; were we living under the powerful influence of that faith, which is "the confident expectation of things hoped for, and the conviction of things not seen;" were the great realities of the eternal world, as they ought to be, ever present to our view, in all their grandeur and importance, a very different display would be made of riches from what we now behold, and multitudes, who now stand aloof, when called upon for contributions to the service of God, would come cheerfully forward, "bringing their gold and incense, and showing forth the praises of the Lord."—*Dick's Beneficence.*

B I O G R A P H Y.

MEMOIR OF JAMES BROOKS.

BY J. H. PRIOR.

"Ye palaces, sceptres, and crowns,
Your pride with disdain I survey;
Your pomps are but shadows and sounds,
And pass in a moment away;

The crown that my Saviour bestows,
 Yon permanent sun shall outshine :
 My joy everlastingly flows—
 My God, my Redeemer, is *mine*."

THE present short and uncertain life, is a state of probation. Every thought we cherish, and everything we say or do, goes to form our character, and fix our condition for eternity: an eternity of infinite bliss, or endless woe; of rapturous enjoyment at God's right hand, or eternal anguish among the lost in hell. How unimportant then is the consideration, whether we are sick or well, rich or poor, honourable or without reputation, compared with what promotes piety, secures God's approbation, and meetens "for the inheritance of the saints in light." The former is light as vanity, the latter heavy as lead, and more to be desired than gold, yea than much fine gold; the one pertains to this world, the other to that which is to come; the former to ourselves and time, the latter to God and eternity. Influenced by those considerations, for about thirty four years, the subject of this Memoir considered himself a stranger and pilgrim on the earth; living his life, and employing his time and talents so as to make his calling and election sure.

"Why talk ye now of earthly things,
 The wealth of empires, crowns of kings,
 Or aught below the skies;
 Can crowns or sceptres be compared,
 With that exceeding great reward,
 On which he fixed his eyes?"

JAMES BROOKS, who was the son of JAMES and ANN BROOKS, was born at Chatham, in the County of Kent, September 3rd, 1789. His parents, though in humble circumstances, were industrious, and feared God. They had four children; two sons and two daughters. James, who was their elder son, seems to have had a strong constitution, and to have been a cheerful, active boy; he was bound apprentice to a fisherman, at Gillingham, at the age of fourteen; and though a youth of a warm temperament, and strong feelings, being satisfied with his condition in life, he grew up contented and happy. On one occasion, while hauling fish from the net into the vessel, something fell upon his neck and shoulders which so injured him, that he became deformed; but being young and strong, after some time, he was able to enter again upon his employment as a fisherman.

Soon after the expiration of his apprenticeship, he married a young woman to whom he was greatly attached, by whom he had a family; but the information respecting his early history up to the time when he joined the Bible Christian Society, which has been received, is brief, and so conflicting, that it is judged to be the more prudent course to omit the greater portion of it. His wife and all his children died, and he himself was greatly afflicted; but the Most High employed those painful circumstances for his good. He became religiously impressed, and united with the Wesleys.* After he left Faversham, he resided with Mr. Taylor, at Gillingham.

* Whether Brother Brooks was converted when he united with the Wesleys, is not certain. In relating his christian experience it is not remembered that he

Twice during his seafaring life, he was forced by impressment into the navy.

While he was living at Mr. Taylor's, in the year 1820, the Bible Christians commenced their labours in Chatham, and the neighbourhood. The brethren, James Thorne, and William Lyle, opened the Mission, and were soon joined in their labours by sister Catharine Reed, and Ann Cory. They were very zealous, earnest, and faithful labourers; often preached in the open air; had large congregations—for female preaching was there, a great novelty—and the blessing of God was upon their labours. And although they had much to contend with, God was evidently with them, a gracious revival was experienced, and many sinners were brought “from darkness to light, and from the power of Satan to God.” A few of whom are still pillars in the church, but many are gone to enjoy the bliss of heaven. The first society that was formed at Gillingham, met at the house of Mr. Taylor. Br. Brooks, having witnessed the piety and zeal of the missionaries, and having been baptized afresh, and greatly benefited by their labours, became a member of that society. This was an epoch in his religious life. He now gave himself fully to God, enjoyed much of his love, performed his duties with fidelity and fervour, and laid himself out to promote the salvation of mankind. From this time his health and strength rapidly improved; and he employed them in doing good. He frequently went among his old companions, the fishermen, told them what God had done for his soul, and tried to persuade them to turn to God. Soon after he united with the society he became a Local preacher, and would sometimes walk more than twenty miles on a Sabbath day, and preach twice or thrice. Indeed, he delighted in the work, it was his meat and drink to do God's will.

In this state of mind he came out into the Itinerancy. His name first appears on the Minutes of 1825, when he was appointed to the Sheerness Circuit. But the following fragment, taken from a memorandum which time and ill-usage have rendered almost illegible, it appears that he had been employed as a hired local preacher sometime in the year 1824. He says, “November 2nd, 1824, I began to travel for the Lord. Preached that day at Canterbury, from John xii. 46, and the power of God came down.”

We are sorry that he did not keep a diary of his life; and insert the following letters to enable the reader to gather a knowledge of his views and feelings at the period to which they refer. To Mrs. P. Robins, then Mary Ann Taylor, under date of December 16th, 1826, he writes from Brighton;—

Dear Sister in Christ.

Grace and peace be multiplied in you by Christ Jesus. Having an opportunity of sending you a few lines, I embrace it with pleasure. In regard to myself, I can truly say my soul is thirsting and panting after the mind that was in Christ. I have many things to encounter, besides the temptations of the devil. I need be as wise as a serpent,—as harmless as a dove. I bless God, I am enabled, by his

ever referred to such an event; but he often referred to the period when he first attended the ministry of the Bible Christians, as forming a happy epoch in his history; and often expressed the surprise and astonishment he felt while listening to their preaching, and while attending the more social means of grace.—ED.

grace, to rejoice in tribulation. The Lord has been very mindful of a poor weak worm, in giving me favour in the eyes of his people. Our congregations on the Sabbath consist of nearly 300 persons, and we have had some heart-searching seasons of late. I can truly say, while I have been exhibiting the Saviour, the fire of God has glowed in my soul, hard-hearted sinners have been broken down, and have cried "What must I do to be saved?" In the last fortnight I have admitted 8 on trial, and expect more. The people are unwilling to leave after preaching and prayer-meetings: may the Lord grant that they may be eternally saved. I hope, my dear Sister, that I shall have an interest in your prayers, that God may still make me useful; this is all I want to live for, that I may be rendered a great blessing wherever I go. I hope you are still in good earnest. The kingdom of heaven suffereth violence; and that you may be a citizen of that kingdom you must strive for it. Do not rest short of your privileges, but fight the good fight of faith, and lay hold on eternal life. I hope you enjoy the perfect love of God. I know you need it in your youthful days, to bear you up above the three-fold enemy which you have to encounter. Let your conduct be consistent with the gospel you preach; remember it is God's work, that it is a holy work, and that God requires us to be clean who bear the vessels of the Lord. Oh! may the Lord make you wise to win souls.

Remember me to your dear parents; and tell them I am bound for the kingdom. I hope that you and your family are all living in the love and fear of God. Remember me also to my brother and his wife, and tell them that time is short; and if they do not enjoy the salvation of the Gospel, urge upon them, from me, its necessity, and upon my sister Farnam also. Give my love to my mother-in-law, if she is still alive, and also to all the dear friends in Gillingham, and tell Brother and Sister Button that my soul is happy in the Lord. Remember me to dear Sr. Cory and her Colleagues, and tell them I hope they live by the faith of the Son of God.

And now I commend you to God, and to the power of His grace, praying that you may be preserved blameless until the day of His coming. Perhaps we may never see each other's faces more in time; if not, I hope that in glory we shall meet to part more. Please to write me word how you are getting on, and send me all the good news you can.

I remain, your sincere friend and brother in Christ,

JAMES BROOKS.

To Mary Ann Taylor.

Brighton, January, 1st, 1829.

Dear Sister in Christ,

It is with gratitude I now address you, hoping this will find you well in body, and happy in soul, striving for all the mind that was in Christ.

Another year has rolled into eternity, with all its fears and cares. It behoves us as christians to look back and ask ourselves the following questions.

Did I not promise the Lord at the commencement of the past year that I would devote myself afresh to his service, and that I would be diligent in every good word and work? Have I fulfilled my promise? Can I look back on the year, and see that God Has blessed my ministerial labours? Have I been instrumental in His hands, in bringing souls out of the kingdom of darkness? Have I frequented my closet so often as I might? And when I have been there, have I been in earnest?

These solemn thoughts rushed into my mind at the watch-night, while the local brethren were speaking. I got up and made a few remarks on them, and, Oh! what a solemn sense of the presence of God rested upon

us. I believe I never enjoyed a better Christmas in my life than the last has been. I have been something like St. Paul, I have hardly known whether I was in the body, or out of the body. And while inviting my fellow creatures to go in thought to Bethlehem, the contemplation of Jesus was precious, and like the admiring Shepherds, we returned home, praising God, for all we had seen and heard. This is the third Christmas I have spent in Brighton; and I do not know that I ever spent three such before. Blessed be God, our circuit is in a good state; and the people are thirsting after holiness. I see a greater need of preaching it than ever. I trust you are thirsting after more inward holiness. You have much more work to do, and God hath given you no time to loiter. The person that sits down when he has reached to such a state as he thinks will meeten him for heaven, is not likely to get there. Grace is one of those things that a person has never enough of. Let me urge upon you the Apostle's counsel, "follow after holiness." First, holiness is the choicest ornament in the sight of God. It is of great price, and is the glory of God; will you count it your shame? God is "glorious in holiness," but he asks by the Psalmist, "O ye sons of men, how long will ye turn my glory into shame?" Holiness is real glory. Secondly, holiness will be found to be your real happiness, "eat of this tree and you shall be as God." Sin is the disease, and holiness the cure. Pride and passion are the fevers of the mind where they reign. Oh! what peace and tranquillity doth holiness work in the mind. "Great peace have they that love thy law, and nothing shall offend them." Holiness is a treasure and a crown—a paradise—the communication of the divine nature—the earnest of glory—and the very entrance of heaven.

Let me say to you, "believest thou this?" If you do, live like a believer, and follow after holiness as industrious men follow their trades. Let it be on your lips, and season all your speech with grace: profess it; wear it as a robe of honour—let it dwell in your heart, and when you stand up to exhibit the Saviour, be sure you enforce upon your hearers the necessity of it; preach it by experience, and then you will speak in the Holy Ghost, and by that means will speak with power. The hearts of the people will be affected, and great good will be done in the name of the Lord Jesus.

Please to remember me at a throne of grace. I bless God I am well both in body and in soul; and thirsting after all the fullness of God. My love to your dear Father and Mother, the children, and all the dear friends at Gillingham and Chatham. Also to my mother-in-law, if she is alive. At the District Meeting, I intend, if the Lord spares me, to pay you a visit. I long to see you all once more in time; but if we never see each other in time, I trust we shall have a blessed meeting above. Farewell.

From one that loves your soul,

JAMES BROOKS.

TO MARY ANN TAYLOR.

The following letters were written to his Sister.

Isle of Wight, May 7th, 1831.

Dear Sister,

After a long silence, I now take up my pen to write a few lines to you; hoping they will find you in good health, as, thank God, they leave me. I bless God that I am still bound for the kingdom. Since I saw you last, many and great have been the exercises of my mind; and often when I have been looking at the great and important work in which I am engaged, and my inability to perform it, I have been ready to cry but with the Apostle, "who is sufficient for these things?" But, bless God, hitherto I have found my sufficiency in him. I now feel an increasing delight in the work, and can say his service is perfect freedom.

VOL. XX. THIRD SERIES.

The Lord is reviving his blessed work in this Island. Since last Conference, fifty have joined the Society. The crying for mercy, and the shouts of the people are sometimes so great, that we are obliged to stop preaching, for our voices cannot be heard. At our Quarterly Meeting, people came from all parts of the Island; and while we were settling the business in one room, other parts of the house were crowded by the friends, some praying, and others praising God, until it was time to begin the Public meeting. At our Lovefeasts, the power of God is so powerful upon the people, that great numbers of them are struck to the ground like dead people. Those meetings are generally kept up till late, and the people long for the time for holding them to come round again. This blessed work puts me in mind of Benjamin Abbott's labours in America. This is a blessed soil to sow the seed of eternal life in. To God alone be all the glory.

I hope, my dear sister, that you and the partner of your bosom, are still pressing on in the good way, striving for all the mind that was in Christ. I doubt not that your trials are many and various; but remember they are for your good: may they be sanctified. I often think about you and the children; I hope they will turn out well. I never forget, day by day, to bear you all up in the arms of faith and prayer; and often wish I could pay you a visit, but I cannot at present.

I have seen Betty and Martin two or three times since I have been here, and they have heard me preach at Portsmouth. They were very well when I saw them last. They are not in the way to heaven, but sometimes attend our meetings at Portsmouth; may the Lord convert their souls! It is a great mercy that they feel a desire to attend the means of grace. I believe the Lord, in answer to prayer, will save all our family.

I long to know how the work of the Lord is prospering with you in Faversham. You will have the goodness to answer this letter by return of post, as it is likely I may leave the Island at Conference. Send me all the good news you can. My kind love to your husband. Also to all the dear children, and tell them I hope they will be good children, and attend the means of grace. Give Fanny a kiss from me:—I suppose by this time she is grown to a great girl. Tell them that if I should be spared to see them again, if they are good girls, I shall give them another new frock each. My kind love to Saxby and Rebecca, and tell them that Mr. Gaton, the Baptist Minister who was at Faversham at the persecution, is in the Island. When I first saw him he asked for all the friends. My love to all of them. I do not mention names. Tell them I am bound for the kingdom, and hope they are also.

Farewell, my dear brother and sister, for the present. Should we never meet in time, O! that we may meet in glory,—

"Where all the ship's company meet,
Who sail'd with their Saviour beneath."

Is the prayer of your affectionate brother,
JAMES BROOKS.

TO MARY HOPKINS.

Burrington, May 19th, 1832.

My dear and affectionate Sister,

I now take up my pen to write you on a subject, of all others, the most important,—that is the salvation of the soul, which is precious in the sight of God; for the soul must live forever, in a place either of happiness or of misery. I trust that will always be the subject of my preaching, my conversation, and of my pen. On that subject, my dear Sister, permit me to ask a few serious questions. How has it been with you since you last wrote me? Are you still making progress in the Divine life? Are you now as earnest in seeking daily a growing

conformity to the mind and will of heaven as you then were? I hope you can answer in the affirmative. Go on then, the good land is before you; the land of liberty and glorious rest. Oh! that you may prove by happy experience that perfect love casteth out fear; and that the deepest humiliation before God on account of our ignorance, helplessness, and unworthiness, is not only consistent, but inseparable from rejoicing evermore. The ground of that rejoicing is, that he who hath loved us, and washed us from our sins in His own blood, hath all the honour and glory, and is all in all for ever. The moment a soul is justified it is freed from the dominion of outward sin, and may hold fast that blessed freedom to the end. But supposing a person does this, he will feel the risings of evil tempers, affections, and desires; and none but the Lord Jesus can cast out the strong man armed, take away his armour wherein he trusteth, and spoil his goods. It is true we may mortify, resist, and keep under, these evils; but Jesus can pluck up and destroy every plant which his Father hath not planted. Oh! then, my dear sister, look to Christ, and believe in him for a full salvation. Daily prize your privileges, and whatever you may have to encounter, you will find in Christ all that support which your circumstances require. I hope that you and your dear husband are still living together in love; and that you are both striving together for the mind that was in Christ. I long to see you and the children, but cannot at present: but although we may not meet again in time, we may look forward and rest satisfied that if we are faithful until death, we shall embrace each other on Canaan's blessed shore, where we shall never part, but triumph over sorrow and death. I hope the Lord is prospering his work among you, and that none of the dear friends are gone back to the world since I heard from you last.

I have heard that some unpleasant things have transpired in your Circuit of late, which has done, I fear, a serious injury. This has caused me to grieve before the Lord. My dear Sister, Look to Christ; the present life is a sorrowful seed-time, in eternity, if faithful, you will reap in joy. Let not the miscarriage of others cause you to draw back; but, on the contrary, may they drive you nearer to Christ, the great Captain of your salvation; considering yourself, lest you also be tempted.

With regard to myself, I bless God, that my face is still Zionward, and that I feel an increasing delight in his blessed service; but since I saw you last, many have been my short-comings, and heart-wanderings from God. These have caused me to weep and mourn before the Lord, and to cry out with the Psalmist, "Lord, cleanse thou me from secret faults." Many times have I thought I should certainly be slain by the hand of mine enemy; but God, who is rich in mercy, hath thus far delivered me. I bless his name I am not weary in well-doing. I feel an increasing delight in the service of God, and as long as I can be rendered useful in the church, I am willing to labour on at his command, and offer all my works to him. I like my Circuit* very well. The Lord has made me useful among the people; and the work of God is in some measure, prospering. We have two chapels in this circuit, and another building. The Lord be praised, I am well in body, and still feel as strong to travel as I did the first day I left your hospitable dwelling. To God alone be all the praise. The labour of this Circuit is hard; it is about 120 miles in circumference. I believe, my dear Sister, that I am in my place; and although my journeys are fatiguing at times, yet, I am enabled, by divine assistance, to accomplish them with delight. Oh! may the Lord enable me to live according to the gospel I preach to others, that I myself may not become a castaway.

My love to all the friends in Faversham. Tell them that should I not see them any more in time, I hope to meet them all in glory. Also to Br. Saxby and Rebecca, and John Ward. Give all the children a kiss

* The Ringsash circuit.

for me. My love to Br. Mason and wife. Write as soon as possible, and let me know how the friends and things are at Gillingham and Sheerness. The Lord bless you, your dear husband, and children; and help you to be fruitful in every good word and work, so prays,

Your affectionate Brother,
JAMES BROOKS.

TO MARY HOPKINS.

The following letters were addressed to Miss Taylor.

Shebbear, July 31st, 1832.

My dear and affectionate Sister,

With feelings of gratitude I now write you a few lines, hoping they will find you well in body, and happy in soul, striving for all the mind that was in Christ.

I am happy, my dear Mary Ann, to hear that you are still engaged in the work of the ministry; a work, of all others, the most important. May the God of all grace grant you all the qualifications you need, to be rendered a blessing to the people among whom you may be called to labour. In order that this may be the case, I beseech you to read the word of God attentively, think deeply, and pray earnestly for wisdom, and that God may make you instrumental in His hands in bringing many from darkness to light, and from the power of Satan to God.

Many changes have transpired since you and I had an interview. Oh! what a mercy that we are still in the good way. The Lord bless you, my dear child, and make you useful in every good work. I have but a few minutes to spare, as it is Conference time. The Lord be praised: I am well in body, and still pressing on towards the mark: may He help me to be faithful. My love to Father and Mother, Brothers and Sisters, and all the kind friends that may inquire for me. I should very much like to see you, but cannot at present. I should be happy to receive a letter from you at any time.

I remain, yours truly,

JAMES BROOKS.

TO MISS M. A. TAYLOR.

Chulmleigh, Nov. 13th, 1833.

My dear Child,

I drop you these few lines to say I am pretty well in body and happy in soul. The Lord has done much for me since I saw you last. Glory be to his blessed name; we have a good work in this circuit, and had we but more help we should certainly do a great deal more good. The young man who is coming to travel with you is an excellent person. I am very loth to part with him; but, however, I think the Lord will make him a great blessing among you. I hope you are ripening for heaven. Your stay here will be but short, therefore work while it is day, make full proof of your ministry, and remember that the work you have in hand is heavenly work. Your business is to win souls to Christ, and you need heavenly power to perform it. Oh! pray to God to divinely assist you. I hope you like your circuit, and that you have found favour in the eyes of the people. Be sure and take care of yourself; be careful of the night air, wrap yourself up warm, and do not wet your feet. You are aware that your constitution will not bear much. My love to Br. J. Staddon and wife, and accept the same yourself,

Yours affectionately,
JAMES BROOKS.

MISS TAYLOR.

Kilkhampton, Sept. 29th, 1835.

Dear Sister Mary Ann,

Having an opportunity of addressing a few lines to you, I

gladly embrace it. You are aware that the way to Heaven is the way of holiness, and all who travel in it are sure to meet with opposition both from within and without. You have commenced war with the powers of darkness, are an object of the devil's hatred, and, if possible, he would drive you from the field; but never fear of winning the day, although death and hell obstruct the path. The promises contained in the word of God, are very precious and encouraging, and sure and certain to holy living, and persevering prayer. The Lord has said that "no weapon formed against thee shall prosper." David, when but a stripling, challenged the great Goliath of Gath, when he defied the armies of the living God, and with his sling and stone brought him to the ground. Take courage, and go on in the strength of king Jesus; though but a weak female, go forth with your sling and stone, and you will be victorious. May the Lord make you useful.

I had the pleasure of seeing your Mother while I was in Kent last Spring; and your brother Charles while in London. He had grown out of my knowledge; but what an unspeakable mercy that he has become one of the Lord's disciples. May he prove faithful unto death.

As regards myself, I have much to be thankful for. The Lord has been a satisfying portion to me; and though unworthy, I have the happiness of saying that Jesus is still precious to my soul, and my desire is to glorify my God below, and find my way to heaven. Of late the Lord has been reviving his work in this Circuit, and I trust this will be a year of great good.

My kind love to Br. R. Kinsman, Br. and Sr. Tapscott, E. Milton, Br. and Sr. Holmes, of Crediton, and accept the same yourself,

From your unworthy brother in Christ,

JAMES BROOKS.

MISS M. A. TAYLOR.

The following was written to Br. W. H. Hosken.

Ash, Throwleigh, October 12th, 1852.

My Dear Brother Hosken,

Your note of September 7th, came safely to hand. I was not at all surprised to hear of the difficulties through which you are called to pass. It has been the common lot, more or less, of all who are called to officiate as pastors, to find some difficulties on the Stations on which they are placed as Superintendents. Now my dear young Brother, as a good soldier of Christ, "put on the whole armour of God;" "fight the good fight of faith," and in the strength of your great Captain, you will be sure to come off more than victorious. Sink with me, or rather let me sink with you before the throne of grace, and while cherubims veil their faces, and cry with reverential awe and holy adoration; "Holy! holy! holy!" let us put our mouths in the dust, and not only repeat the words, but plunge ourselves into that ocean of purity; try to fathom the depths of divine mercy; and convinced of the impossibility, lose our anxieties in God. We are comprehended by God, though we cannot comprehend him. In him is supreme happiness. Dwelling in God, a sense of our unworthiness may make us exclaim, "Oh! that my head were waters, and mine eyes a fountain of tears"—tears of humble repentance, of solemn joy, of silent adoration, of rapturous gratitude, of inflamed transport, of speechless awe, and ardent praise. Oh! my dear Brother, let us with all our might strive to glorify God. Out of a full heart I write you; but, oh! how shallow is my fulness to his. What a drop to an ocean without bottom or shore. Let us plunge into this overflowing, ever-flowing, and ever present ocean of pardoning, sanctifying, and exhilarating grace; and from Aberavon, where you are stationed, and Chagford where I am, let us echo back to each other the joyful, thankful

exclamation of the Primitive Christians, "Of his fulness have all we received, and grace for grace."

In reference to myself, I have great reason to be thankful to God for the privilege of throwing in my net, and labouring on until he shall give the word, and enable me to cast it the right side, and enclose a multitude of poor sinners. This hope bears me up above toil, perplexity, hardship, and trials. I bless God that all things work together for my good; whether success or want of success, joy or grief, sickness or health, evil report or good report, all tend to humble and do me good. I am thankful to say that at present, my tongue is quite sound: praise the Lord! I like my new station pretty well. I have, however, to lament that it is in such a dull state. May the Lord make me a blessing among the people. Amen.

Truly yours,
J. BROOKS.

To BR. W. H. HOSKEN.

(to be continued.)

MEMOIR OF MARY RICHARDS.

It is a revealed truth, that "all things work together for good to them that love God." This truth we believe; still there are some providences that are to us dark and mysterious. The ways of God, are indeed, "past finding out." We have certainly an unaccountable providence in the death of MARY RICHARDS.

MARY RICHARDS, was born at Langtree-Week, in the parish of Langtree, County of Devon, March 31st, 1833. She was the daughter of poor, but honest and industrious parents. It was Mary's lot, however, to be deprived of the care and attention of a father when she was very young; her father having died when she was about three years of age.

At an early period, she was placed under the care and guidance of pious Sabbath School Teachers; and it appears that she derived considerable benefit and advantage from the instructions she then received. As a scholar, she was attentive to her lessons, and remarkable for good behaviour. As she grew up, she was attentive to the house of God, and it appears that she was impressed with the blessed truth, as it fell from the lips of the living speaker. We should not suppose that the juvenile portion of our hearers are all dead and indifferent to what we say. Some of them may appear to be playful and unconcerned, but there are others on whose minds the word makes an impression that rolling years will not be able to remove.

When about eight years of age, Mary had to leave the parental roof, and to labour with her own hands for the bread that perisheth. By the hand of a kind Providence, however, she was directed to a spot where every opportunity was afforded her for cultivating and cherishing the good desires, and following the serious impressions that had been previously made on her mind. Mr. and Mrs. Copp, whose servant she became, and under whose roof it was her lot to dwell for nearly eight years, have been members of the Bible Christian Society for the last eighteen years. From them she received kind treatment, and had many religious privileges granted her. Her master and mistress speak of her in high terms. She was honest; of a very even temper; never known to tell an untruth; plain in her

apparel; and always ready to obey. Should any person be at the house on business, she always made it a rule to mind her own work. She was never forward to speak of the defects of others, but left all people in the hands of their God; but though she possessed these praiseworthy traits of character, she knew and felt that she had a heart that must be renewed by the grace of God.

In a revival of religion that took place in the village of Langtree, in the year 1847, it pleased the Lord to make her the subject of saving grace. On receiving salvation through faith in Christ, she at once joined the church connected with Siloam chapel, about a mile and a half from the village, and continued a consistent member until her lamented death. She was not one of those that draw back, or that are now within and then without the pale of the christian church; but having made a deliberate choice of religion, she was determined, as all ought to be, that nothing finite should deprive her of her portion in Christ.

In running her christian race she found it to be of great advantage to keep out of the way of carnal company. The evil of unnecessarily mingling with the ungodly—an evil into which many pious persons incautiously run—Mary carefully avoided.

Her christian experience was sound, and satisfactory. Her joyful feelings were not of an ecstatic character; but her confidence in God was firm, and she passed through life in possession of a peace of mind which worldly-minded persons know nothing of. She was much attached to her class-mates, and they reciprocated her affectionate regards. Indeed she was beloved and respected by all around her.

Connected with the chapel in which she worshipped God, was a small choir of singers, of which Mary was one. This part of Divine worship she greatly delighted in, and often has she mingled her voice, with those of her companions, in sounding out the loud praises of God. The little sanctuary often rang with a burst of harmonious sound, which as it was sincerely presented through the great Mediator, doubtless went up acceptably before the throne of the Great Eternal.

MR. THOMAS TUCKER, who was Mary's spiritual guide as a class-leader, speaks of her christian experience, as being clear and satisfactory. Her piety, I believe, no one doubted. She has also left a few things in writing, relative to her christian experience and the state of her mind, from which the following has been extracted;—

"January 1st, 1851. I am spared to see another year. Lord, to what purpose? I am but a barren shrub in the wilderness.

"Lord show me what by sin I am,
And what I am by grace."

I desire to be wholly thine. Prepare me for all thy righteous will, and bring me at last to heaven, for Jesus Christ's sake. Amen.

"January 5th. Surely it is for want of being more alive to God, that I cannot write more about his dealings towards me. I have to lament my deadness and my coldness. O! that the Lord would stir me up to love him with greater fervency, and to serve him faithfully all my days. I find it good to wait upon the Lord; and feel that he is still precious to my soul. Praise his name. I enjoy a measure of his love; but not so

much as I might, nor so much as it is my privilege to enjoy. Truly I am the least in my Father's house. O Lord give me to drink oftener and deeper of the 'wells of salvation.'

"Feb 1st. O! that God would revive his work amongst us, My soul is exceedingly sorrowful because religion in our neighbourhood is at a very low ebb. Since I wrote last, I have had much to pass through. One evening when I was returning from Lake, my thoughts were quite taken off from all things here below. It seems as though the Lord was showing me that I must do something to promote his glory. I felt wholly resigned to his will—willing to do anything or nothing—to be passive in his hands.

"July 6th. Having obtained help of the Lord, I continue until now ; although the most unworthy of all his creatures."

From the above we may see, that she had very low and humbling views of herself as a christian ; that she was more or less spiritual and heavenly-minded ; that she was sorrowful and depressed because the work of God was in such a languishing state ; and that she was willing to do or suffer, so that God might be glorified.

In the same school in which Mary Richards received religious instruction, she also, for several years, sowed the good seed of the word. She had the charge of a class, and endeavoured to infuse into their opening minds, the great truths by which she herself had been blessed and edified ; and there is reason to hope that her labours in this respect were not in vain. About the time she received the brutal treatment of which she died, the Anniversary of the Sunday School with which she was connected was appointed to be held. Mary, and the rest of the teachers, had been cheerfully engaged in preparing the minds of the children for that interesting season. I am happy to be able to add, that the friends and teachers of the several schools in the Shebbear Circuit, have adopted a valuable plan to prepare the children to come before the public on these occasions. Instead of the children learning pieces to recite, they are instructed in the great truths of the Bible. They are generally taught to peruse the history of some eminent character, portrayed in the Scriptures, which cannot fail to convey important information to the children, and of being interesting to those who may hear. In this work, Mary was engaged not long before she breathed her last.

On Tuesday, May 16th, business called her to the town of Torrington ; and as the following Sunday was the day appointed for the Sabbath School Anniversary at Siloam chapel, she was requested to purchase the groceries for the Tea Meeting to be held the week following. During the former part of the day, before she left home, she appeared unusually happy and cheerful. She entered heartily into what seemed to be her favourite employment, namely singing the praises of God,

There were some little hymns that she seemed very fond of. One was,—

"Whate'er may be my earthly lot,
Heaven is my home ;
Therefore I murmur not,
Heaven is my home ;
There I shall shortly stand
At my Lord's right hand :
Heaven is my father-land,
Heaven is my home."

This, it appears, she sung sweetly on the morning of Tuesday, the 16th of May.

It has often been observed, in reference to the followers of God, that unexpected trials and sufferings have been preceded by unusual visits from on high, leading to an evidence that the soul is ripening for glory. Such was the case with Mary Richards. God seeing that she was going to fall by the hand of an unfeeling murderer, so cheered her by his life-giving presence, that she was prepared to give evidence, that for her "to die would be gain." Her cheerful look, her songs of praise, and her heavenly state of mind, all seem to say, "Mother—Friends—Heaven is my home." And she very soon proved this. She left home on the day above named, soon after noon, and expected to return early in the evening; but in this, she was disappointed. A wicked hand, which has since trembled at the bar of justice, and that is now in the grave, gave her a fatal blow from which she died. Having discharged the duties that called her to Torrington, she commenced her journey towards the humble cottage of her fond mother, not suspecting any evil or danger near. While on her way home, shortly after she left Torrington, at the early hour of between four and five o'clock in the afternoon, she fell beneath the hand of an inhuman monster, who inflicted several severe wounds on the head, dragged her inside the hedge, threw her into the ditch, and, as he supposed, left her for dead! As the evening advanced, and Mary had not returned, her mother became very uneasy; and at length, just before the silent hour of midnight, she left her dwelling, and went in search of her missing daughter. Not finding her, again she returned home, but Mary was nowhere to be found. As the morning light dawned upon her house, she again departed, hoping she should find the object of her search. Before she reached the town of Torrington, she received the painful and unwelcome intelligence, that her daughter, though not dead, was not likely to live long. She was first discovered by Mr. Milford, resident at Taddipport, near Torrington. As soon as he discovered her, he took the best steps that he could to get her removed; and she was taken to the Infirmary of the Torrington Union. Everything was done, both by the medical gentlemen of the town, and other influential persons who attended her, to ease her pain, and save her life. SIR TREVOR WHEELER, a gentleman residing at Cross, near the spot where Mary received her mortal blow, and his benevolent lady, interested themselves in the most praiseworthy manner, in order to detect the murderer, and to alleviate the sufferings of the poor girl, and her widowed mother. During the time she continued in the Union, which was about fourteen days, her sufferings at times were very great; but she bore up under them with all the patience and resignation becoming a christian. She gave the most convincing evidence in her affliction and death, as well as during her life, that the religion of Jesus Christ is a blessed reality. She was visited by several of her class-mates, and by her Leader, and I believe they always found that her confidence in God was firm, and that she was constantly ripening for glory. I saw her once during her sufferings, and in her sensible moments she gave evidence that she was resting on Christ. Mr. Barr, Wesleyan minister, at Torrington, visited her several times, and he speaks of her christian experience as being sound and satisfac-

tory. He says, "Shortly after she had been taken to Torrington Union House, and was restored to a state of consciousness, she repeated the following stanza from one of her favourite hymns :—

'Shall Simon bear the cross alone,
And all the rest go free?
No, there's a cross for every one,
And there's a cross for me.'

Then pausing to wipe away the scalding tears which began to gush from her eyes, and were already moistening her pale cheeks, she continued :—

'This consecrated cross I'll bear,
Till from the cross I'm free :
For there's a crown for every one,
And there's a crown for me.'

Mr. Barr continues ;—"In my first interview with her, which was on Sunday, May the 21st, her mind appeared to be in perfect peace, and her soul 'rejoicing in God her Saviour.' Owing to her bodily sufferings, she was enabled to say but little ; but her looks and broken accents expressed the happiness she felt within. 'Is Christ precious to your soul?' I asked. 'O yes,' was the reply. 'And you have a bright prospect of heaven?' 'Yes.' While I was briefly adverting to the pleasing fact, that she had not, like too many young persons, neglected the salvation of her soul till laid on a bed of sickness, I thought the heavenly smile which played upon her countenance, and the tears of joy which involuntarily gushed from her eyes, were a silent, but powerful demonstration of the grateful emotions of her heart. On the next morning, she again sent a request that I would call and see her. Her confidence in God was still unshaken, and her peace remained unruffled. On that occasion I spent upwards of an hour in her dying chamber, and must acknowledge, that on witnessing her patience under intense physical suffering, her tranquillity of mind, arising from an assurance of the divine presence, and the cloudless prospect which she professed to enjoy of a

'Happy land—Far, far, away ;'

my appreciation of the blessedness of the christian religion, and my confidence in its efficacy to sustain the soul in its final struggle to burst from its tenement of clay, became increasingly strengthened.

"On the 23rd of May, which was just a week before she breathed her last, she appeared unusually thoughtful.

"She was evidently suffering much bodily pain. But towards the evening she seemed much better, and her countenance assumed a more cheerful aspect. 'Mother,' she said, 'I have not sung to-day.' 'What hymn would you like to sing, Mary?' said her mother. She instantly replied,—

'Jesus, my *all*, to heaven is gone.'

"She accordingly commenced singing, with a clear voice. When she had sung two or three verses, she paused, and an expression of

seriousness sat upon her pallid features. Fearing she was not so well, her mother remarked, 'Mary, you have not finished the hymn.' 'No, mother,' was the reply, 'I will sing the remaining verses to Mr. Barr when he comes.' 'Then Mary,' said a person in the room, 'you want to let Mr. Barr know that you can sing.' 'I want him to hear,' said Mary, 'that I can *make a noise*.'

"Many persons who had the privilege of visiting her, were induced to say, 'O! Mary, I wish I were as happy as you.' 'You may be as happy,' she said, 'if you will give your hearts to God.'

"On another occasion, at a very early hour in the morning,—she awoke the several inmates of her chamber, by singing the following beautiful verse;—

'In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And thou my rising sun.'

"A short time previous to her death, Mrs. Richards, who saw an evident change in her appearance, and apprehending that her daughter was about to be taken from her, said, 'Mary do you think you shall soon die?' 'Yes,' was the reply. 'Well, Mary, I must resign you to God, though it is hard. The Lord gave, and the Lord taketh away.' With a peculiar emphasis, Mary rejoined, 'and blessed be the name of the Lord.'

"The last time I saw her," adds Mr. Barr, "was on the 29th of May, at a late hour in the evening. She was much worse, and evidently drawing near to her final hour. She appeared to have done with earth, and was calmly waiting her summons to glory. She spoke but little, owing to her increasing physical debility; but raised her hand in token of triumph. But though gradually sinking into the arms of death, there was something lovely in her appearance. Convinced that the last enemy had lost his sting, divine hope beamed in that eye which the shadows of death were beginning to darken—smiled on that cheek which had already assumed the pallid hue of dissolution—and imparted a sublime energy to that tongue which struggled to express the comforts of the soul.

"The next morning she was subject to convulsive breathings. About noon, convulsions came on rapidly; and from that time she became utterly unconscious. She continued in this state till about three o'clock, when the wheels of life stood still, and poor Mary Richards breathed her spirit into the arms of her Redeemer."

We think that no one could enter the chamber in which the sufferer expired, without being more or less impressed with the truth, that the religion of Jesus Christ is a blessed reality, and that it is capable of sustaining the soul amidst the most painful sufferings. She died in possession of a hope blooming with immortality.

On the following Friday, her mangled remains were taken to the burial ground connected with Siloam chapel, within the walls of which, she had often worshipped God. When conscious that the day of her departure was at hand, she made choice of her bearers, and the person to bury her. In all these respects her wishes were complied with. At the time appointed for leaving the Union Workhouse,

large masses of people were collected together ; some from the town of Torrington, and others from the country villages around. The season was one of considerable solemnity. Before the corpse was removed from the spot, the following hymn was sung by the assembled multitude ;—

“ How happy every child of grace,
Who knows his sins forgiven ;
This earth, he cries is not my place,
I seek my place in heaven.

A country far from mortal sight,
Ev'n now by faith I see ;
The land of rest, the saint's delight,
The heaven prepar'd for me.”

While this hymn was being sung, a deep, solemn feeling pervaded the assembly. The thought of entering into the better country where Mary had just entered, where Jesus is, and where sin and sorrow can never come, caused many a heart to dance for joy, and many a tongue to pour forth the sweet praises of God. At length the procession started from the spot, and moved slowly on towards the place where her remains were to be deposited. As the corpse advanced, many people were met coming from different directions to witness the scene.

She was taken to Siloam chapel, where a portion of the word of God was read ; prayer was offered to the Father of spirits, and an address delivered to the attentive hearers. Her remains were then taken to the burial ground, and committed to the dust, by the writer, there to rest in hope, until called forth by the sound of the final Trump.

On Sunday, June the 18th, I endeavoured to improve her death from Psalm ciii. 15, 16. The chapel was crowded to overflowing, and many persons could not gain admittance. It was a deeply solemn season ; many tears were shed, and we hope good was done.

Respecting the murderer, let it suffice to say, that he was apprehended, examined, found guilty, condemned, and executed.

J. SNELL.

Shebbear, November 11, 1854.

MEMOIR OF HARRIET JEWELL.

If the bloody scenes of the battle field are thought to be too important to be left to pass unnoticed ; if the pen of the “ready writer” is employed to perpetuate and circulate the bravery of the dauntless hero ; if the attention of the public is arrested to pore over the pages that describe such victories, can we pass the christian hero or heroine by, to remain in the shades of forgetfulness ? In exhibiting the life and labours of the Christian, can we not entertain the reader with a subject of far greater importance than that drawn from the field of slaughter ? Is not the weary pilgrim cheered when he hears of the power of grace that enables the departing soul to rejoice ?

We often linger around the place where the christian fell asleep ; and the last few broken accents uttered, we bind up in our memory as a precious treasure : such is the case with the writer while he describes a few prominent features of the character of our esteemed sister.

HARRIET JEWELL, whose maiden name was PROUSE, was born in the Parish of Buckland Brewer, Devon, England, in the year 1813. Her parents adhered strictly to the Established Church, without experiencing a change of heart, and they were anxious that their children should tread in their steps; but the children chose to attend the ministry of the Bible Christians, whose doctrines they generally approved.

Harriet, from a child, was the subject of deep convictions, and often felt that her load of guilt was intolerable to be borne. She took no delight in mingling with the gay and dissipated, consequently places of vain amusements she did not frequent. She did not run into sin like many others, yet she felt that her transgressions had risen before God. Her language was, "What must I do to be saved?" and being pointed to the Lamb of God, she manifested a tender conscience, a wounded spirit, and those relentings of heart which indicate deep sorrow for sin; but she did not make a full surrender of her heart to God, till she was nearly eighteen years of age, when the Spirit of the Lord moved so powerfully on her mind that she cried,—

"Nay, but I yield, I yield;
I can hold out no more;
I sink, by dying love compelled,
And own thee conqueror."

After some time her faith increased, and the "day star" from on high shone, displaying a flood of glorious light; and God said, "Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and sin no more." O blessed change!

"This is the way she long had sought,
And mourned because she found it not."

She then became a member of the Bible Christian Society, and adorned the doctrine of her profession by living in conformity to the requirements of the word of God. Her affable, pleasing manner, won the affection of her neighbours and class-mates, so that she passed through the world in peace with all.

About the same time she was joined in matrimony to JOSEPH JEWELL, a man of strict morals, but who did not enjoy religion; yet he tolerated her profession, and commended her for having made such a choice. They continued in England till the year 1852, when, through the pressure of the times, they emigrated to Canada West, that they might better their worldly circumstances, and honestly provide for the large family which God had entrusted to their care.

At first, after landing in this country, they settled in the Township of Darlington, where Sister Jewell's character, as a christian, was again admired. Though twenty-one years had elapsed since she commenced the christian warfare, yet she was not "weary in well-doing." The gold had not become dim, but shone with a bright, radiant lustre,—like the "shining light, that shineth more and more unto the perfect day." The bloom of health and the weakening disease; the sunshine of prosperity and the gloomy scenes of adversity; might crowd in rapid succession, yet she stood fast, manifesting an invincible determination to make her "calling and election sure."

After living in Darlington for a few months, they came back and settled in the Township of Mariposa. Here she soon evinced her strong attachment to God, to his house, and to all those who loved the Lord in sincerity. When her health would admit, she was always glad when they said unto her, "Let us go up to the house of the Lord;" and frequently she was there when very feeble, and her health much impaired. At the class-meeting there was nothing extraordinary in her experience. She thought herself poor and unworthy; neither was she rapt in extacies as many others; but her language was, "My heart is fixed; O God! my heart is fixed." She had love that laboured, faith that worked, and a hope, the anchor "cast within the veil," sure and steadfast.

In the family, an altar for divine worship was erected, and her prayers were there offered up to God, (a duty too much neglected by many of our male members,) and she laboured to train up her children for God. In short, she was a loving wife, a kind mother, a friendly neighbour, a consistent member of the church, and a zealous christian.

For a few weeks previous to her death, she was confined to her home; but such was the attachment of the people, that they came from all directions to visit her. By successive fits of sickness her bodily strength was much diminished, and she expected that at the time of her approaching travail she might expire. Speaking to her a few days before her death on the solemn subject of appearing before God, she said that she was perfectly resigned to the will of God. She was delivered of twins—two sons—and lived a few days after her confinement. To be with her in her last few hours, and to behold the power of grace, was an unspeakable privilege. Just before her departure she called her family around her bed, and affectionately exhorted them to give their hearts to God, and follow her to heaven; after which she fell asleep in the soft arms of Jesus, early in the morning of the 29th of March, 1854, leaving a husband and eight children to lament their loss.

"The soul of our sister took flight,
Has bid an adieu to her pains;
She's now in the regions of light,
And to earth we commit her remains."

On the 30th the funeral obsequies took place. The writer addressed a large audience on the solemn occasion. The place was a mere Bochim. How affecting the scene! A husband and children weeping around the remains of a departed wife and mother, and many others were absorbed in grief. May the reader prepare against the solemn hour of death. Amen.

JOHN PINCH.

M I S C E L L A N E O U S .

PERSECUTIONS OF THE COVENANTERS. IV.

THE farm-house of Dalzien is birth-place of Daniel M'Michael, situated in the centre of the valley who suffered martyrdom. of the Scar, and is famous as the Daniel M'Michael was shot at

the mouth of the pass of Dalveen, in the dead of winter, by Captain Dalziel, for his nonconformity. He was a devoted Christian and one who lived near the Lord. His behaviour in the immediate prospect of death, was in every respect such as became a Christian. "During the night before he suffered, he was engaged much in sweet communion with God. On the morrow, January 31st, he was brought out to a field, at a place called Dalveen, in the parish of Durrisdier, and after praying in a manner which astonished the bystanders, he sang part of the 42nd Psalm, and read the 16th chapter of John's Gospel; and after the napkin was put round his head, he said, 'Lord, thou hast brought thy servant hither to witness for thy cause; into thy hands I commit my spirit, and hope to praise thee throughout all eternity.' He then gave the signal to the four soldiers who had been appointed for that purpose, and they shot him dead, not, however, without feeling strong convictions for guilt for the part which they had acted in this affair." He was buried in the church-yard of Durrisdier; and a plain stone, with a suitable inscription marks the place where his dust reposes in hope of a blessed resurrection. A handsome monument is now erected over the spot where he fell, which is honourable to the good feeling of the worthy people in the neighbourhood, and indicative of the just sense which they entertain of the value of those privileges, civil and religious, which, through the contendings and patient sufferings of these Christian patriots, have been transmitted to us.

TEETOTALISM.

THE DUTY OF CHRISTIANS.

Is it true that strong drink keeps thousands away from the house of God—banishes the bible from their homes,—makes them deaf to the voice of friendship,—excludes them from instruction,—stifles convictions,—degrades the heart,—blunts the understanding,—tempts to dis-

honesty,—lures to licentiousness—destroys the character—burns up the body, and damns the soul? Yes, it too often does more than this. It hurries thousands to the work-house—involves tradesmen in debt—crowds the gaols with felons, and the lunatic asylums with madmen. These desolating effects are not only seen and felt in England, but in many parts of the known world. In Newfoundland, and the other provinces of British North America; the Cape; New South Wales, and New Zealand. Is not strong drink a curse to the world! I have now in my mind's eye, a promising young man, who was once happy in the love of God, and useful in the church; but who acquired an appetite for strong drink. This appetite for intoxicating drinks became strong; conscience remonstrated, and was silenced. He shunned the society of those who blamed him, and sought congenial company. He left off all religious habits, and went on from sin to sin till he became a confirmed drunkard, and is now insane! O! strong drink what hast thou done. Under thy influence the mother has sold the last remnant from the back of her child! Under thy influence the husband has been found drunk in the bed along side of the dead body of his wife! O! what hast thou done!

Now, dear fellow christian, are these statements true? Are you not ready to reply, Yes, yes? Well then what is your duty in reference to it?

1. Abstain from all intoxicating drinks yourself; and not stand up and look grave, and sigh with desire for a better state of things, and do nothing! Abstain yourself. "Look not upon the wine,"—is one of the commands of that God who has said also, "Thou shalt do no murder—thou shalt not commit adultery—Thou shalt not steal—Thou shalt not bear false witness against thy neighbour." You are regarded as the "light of the world"—the "salt of the earth." Should you not then, so "let your light shine" before your fellow men, by abstaining

from this great evil, the use of strong drink, that "they may see your good works, and glorify your Father which is in heaven?" Take the great apostle of the gentiles for an example, "It is good," he says, "neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Again, "Destroy not him with thy meat for whom Christ died." O! could there have been a more moving appeal than this! Christ did not merely give up a morsel of bread, or a cup of wine, for that brother, but shed his own blood. Copy, then, his example also, by making a sacrifice of that which has been the ruin of thousands.

2. Having abstained yourself, you should labour to get others to abstain. Do you think that man can really love God, who will not persuade men to abstain from "the very appearance of evil;" and is not strong drink the appearance of evil? The reprobate when he sees the misery of the drunkard may say, "What is that to me: see thou to that;" but the christian must feel as David felt when he exclaimed, "Rivers of waters run down mine eyes, because they keep not thy law." The reprobate may see the poor drunkard die, loathe his pillow, and say, "Am I my brother's keeper?" but the christian is ready to say, "Would to God I had died in thy stead." No, my brother, there is not much love, zeal, truth, nor faithfulness, in the man who can look on the miseries of the intemperate, and not try to get men to abstain from what occasions it.

3. You should not only persuade men to abstain, but use your influence to remove the cause. We might just as well expect a healthy land, with a company of persons employed to sow the seeds of diseases in it, as to expect man to be sober, while so many hundreds of thousands of houses are licensed by law to pour their poisonous influence upon society, producing desolation, misery, and vice. When we can gather grapes from thorns, and figs from thistles, then we may

expect sobriety from places licensed to sell intoxicating drinks, and not before. Government pleads for men to drink intoxicating liquors, and yet blames and punish them for being intoxicated! Magistrates license houses for the sale of this drink, yet inflict penalties on both seller and buyer for exhibiting the effects which it is certain to produce! They sit day after day hearing cases of drunkenness, instead of attempting to put a stop to the evil at the fountain-head; they are daily engaged in repairing the ravages and damage which strong drink is producing. Many ministers, too, will tell us that this liquor is good, but acknowledge the effects to be bad! They seemingly lament over a young man who has destroyed himself by the use of this drink: "What a pity," they say, "that such a respectable young man should become a victim to strong drink!" They will sometimes mourn for a talented brother minister, who has fallen, by being too fond of the bottle. They hate the effects, but love the cause—put it away in their cupboards, and keep it in cut glass!

Overseers, jailers, policemen, justices, juries, doctors, are all engaged in repairing the damages done by strong drink. One man is seen rearing up the standings which were thrown down; another is helping up an old man that was knocked down; and another is glazing a window that was broken in a drunken quarrel. And sometimes a clergyman is seen reading the funeral service over the body of a man who died drunk, "in sure and certain hope of a glorious resurrection." Many pay due attention to these matters, but do not use their influence to put an end to the cause. In reference to other things they act differently. If a child should fall under a cart wheel, the driver is at once put in the lock-up, or taken before the magistrate; but the sufferings of thousands of poor children from public house drinking is passed over in silence. Should one man poison another, by law he is a dead man; but the public house

keeper is licensed by law to poison as many as he can with his liquors ! Some may be ready to ask, "What can I do in all this?"

1. Faithfully warn the keepers and owners of public houses of the real evil of their traffic. Drop them a Temperance Tract now and then.

2. Tell the Magistrates, by petitions and resolutions got up at public meetings, that it is morally wrong to license public houses till their character is changed. How can Magistrates consistently grant a license to sell liquors, which will produce disease and crime ? Ask them the question.

3. Use your influence to enlighten the government on the subject. Let them be told that the health, wealth, and stability of the community, depend upon the morals of the people ; and that nothing retards the national advancement so much as strong drink.

4. Enlighten the public mind—without this every effort will be in vain—enlighten the public mind, and arouse public attention to the subject, by public temperance meetings. No one need think a temperance meeting beneath his dignity. Thousands will have to bless God for the opportunity of attending temperance meetings. Are you a Teetotaler ? Then be not ashamed to talk of the glorious temperance movement. Are you a minister of the gospel ? Perhaps you would not do amiss if you were to have a temperance meeting in your place of worship, once or twice a quarter, instead of preaching. There is a God in heaven, who weighs actions in a just balance ; he will take notice of your works of faith and labours of love. O ! let your eye be single, and lend a helping hand in pulling down the strongholds of intemperance. Help ! help ! Men of Israel, help !

JAMES TOLL.

RECEIPT TO MAKE YEAST.

(Forwarded by James Ashton.)

First morning. Boil for half-an-

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hour, two ounces of the best hops in four quarts of water. Let the liquor cool down to a milk-warm heat, and then put in two ounces of common salt, and one pound of brown sugar. Beat up one pound of the best flour with some of this liquid, and then mix all well together. It will ferment without any yeast being put into it.

Second morning. All that is wanted this day, is to keep it to a proper heat, and stir it often as on the other days.

Third morning. Peel, boil, and well mash three pounds of good potatoes, and when milk-warm, put them into the yeast, and then mix all well together. Be careful to keep it in a milk-warm heat while in the process of making : if it is a right heat, it will have a head upon it half-an-inch thick, on the morning of the third day.

Fourth morning. Sieve the mixture carefully, and then put the liquid in a large stone bottle three parts filled, and then it will be fit for use. Put the corks in lightly for a few hours, until it is settled, then cork it down tightly, and as soon as it is bottled, it must be removed into a cool place.

DIRECTIONS FOR USE.

Before you take the yeast out for use, it must be stirred well with a peeled stick. Mix the barm the night before it is used, with a quart of water, milk-warm, and a little flour. Set and work your sponge and knead your dough, the same as with brewer's yeast ; but let it rise for two or three hours after kneading before it is baked. Half-a-pint of this yeast will rise fifty pounds of good flour. This barm will keep two or three months, according to the weather.

The following particulars must be carefully observed :—The yeast will take four days making from the time of boiling to that of bottling—it must be kept while making in a covered vessel, and stirred (if possible) every half-hour during that time, being careful to stir it the last thing at night, and the first thing in the morning—it must be stirred well from the bot-

tom with a wooden spoon. The hops &c., to be left in the liquid until sieved the fourth day. Strict

attention to the above, will supply yeast of the best quality.

RELIGIOUS INTELLIGENCE.

CHAPEL ANNIVERSARY.

The Anniversary of the Bible Christian Chapel, Halse, near Taunton, was held on Sunday the 15th, and Monday the 16th of October. Sermons of a stirring character, were preached on the Sunday by Mr. G. BATT, and a public tea provided on the Monday, when a large company of friends, (of different Denominations) were comfortably entertained. After the Tea, addresses were delivered to a crowded audience, by Messrs BATT, WOTTON, WATTS, and J. HAINE, Independent. MR. PARKINSTONE, (Scripture reader) concluded with prayer; and the meeting separated under a gracious influence, which will be remembered for days to come. The sum of £9 was raised towards the funds of the Chapel by cards &c., a plan adopted by Mr. F. Martin, the preceding Minister. The principal part of this amount was subscribed by Agricultural labourers, who are thorough going Teetotallers, and consequently give to the Lord a part of that which otherwise would be spent in strong drink. Hoping this may stimulate other Teetotallers to do likewise, and induce others to give up the intoxicating cup;

I remain, yours truly,
R. HELLARD.

CHAPEL OPENING.

With great pleasure we announce the opening for Divine worship, of a neat and commodious Chapel, in Kingsbrompton Church Village, County of Somerset. On Friday, October 8th, 1854, at half-past ten o'clock, Mr. F. MARTIN, from the Wearo Circuit, preached an interesting and appropriate sermon, from Psalm xcvi. 1; "O! sing unto the Lord a new song; for he hath done marvellous things." At half-past two, Mr. JAMES THORNE, Editor of the Bible Christian Magazine, preached from Psalm xvi. 9. "O! worship the Lord in the beauty of holiness." And in the evening at six o'clock, Mr. R. SHORT, of Wiveliscombe, preached from Zechariah viii. 19, "Love the truth and peace." At the

close of the Morning service about a hundred persons partook of a gratuitous dinner at Mr. W. BURSTON's, and after the afternoon service about one hundred and fifty persons took tea.

On the following Sabbath, three services were held. In the morning and evening, sermons were preached by Mr. JAMES THORNE, and in the afternoon, by Mr. F. MARTIN. Each service was well attended, and a very gracious influence from heaven was realized throughout the whole of the services.

The chapel is well built with good stone, covered with slate, a wood floor, with pews and an end gallery.

The whole cost of erection is £210. The collection with the surplus of the tea, was upwards of £18, and about £20 which had been raised by subscriptions of friends in the neighbourhood. Our much respected friends, Messrs. W. and R. BURSTON with their good wives, are in the possession of the same holy zeal and love with our American friends; they resolved that the house of God should not be in debt, so they have entirely paid it off.

MARY MASON, (afterwards Mrs. May) opened this station, in 1821. She preached at Bury, 3 miles from the Church village, from which the Circuit took its name, and which has ever since been continued. During 28 years, our friends have made several attempts to establish a cause in the Church village; preaching sometimes in one house, and then in another; but as often as attempts have been made, so often have they been fruitless, until the beginning of the year 1849, when the Independent Minister gave up his meetings altogether, and advised his people to send for the Methodists or the Bible Christians, assuring them he could no longer preach to them. They sent for the Bible Christians, and Mr. and Mrs. W. Burstons kindly took the preaching to their house, in which it was continued until they engaged the Independent Chapel, when the meetings were removed thither. The whole of the services were held in that chapel for about three years, till we were ab-

ruptly obliged to leave the chapel, and as no other house could be obtained, the meetings, with the Sabbath School, were removed to the preacher's house, where they have been continued till the Chapel was opened. The friends perceiving that it was very inconvenient for so many meetings to be held in a small house, began in good earnest to plead with Him who hath the hearts of all men in his hand, and not only to plead, but to use every other means that a christian sanctuary might be obtained; and almost beyond their expectation their efforts have been successful. The chapel has been consecrated to God, and since its consecration, a few souls have professed to find peace with God, through our Lord Jesus Christ. May it become the birth-place of hundreds of souls.

JOHN KNIGHT.

MISSIONARY MEETINGS.

SCILLY ISLANDS.

To the Editor.

Dear Brother.

I send you the following account of a visit to the Scilly Islands, in company with Br. E. J. Tribble, by the appointment of the last Conference.

On Tuesday, October 17th, we left Truro, about six P. M. by train for Penzance, where we remained for the night, at the house of Br. and Sr. Brown. The weather was very unpropitious and the night very dark.

On Wednesday 18th, the weather was still unfavourable, a heavy gale of wind blowing from the northeast, in consequence of which the packet did not leave till after twelve, instead of nine o'clock, the usual hour. The wind being fair, the vessel glided swiftly on, and for the first ten miles, with the wind off the land, the sea was smooth, and sailing comfortable; but as we left the Land's-end, the gale increased, and the sea became very rough. Br. Tribble was below, suffering from sea-sickness, which I had hoped by remaining on deck to have escaped; but though I kept up a while, and enjoyed the grandeur of the mountain waves, I was glad at length to go below, lest I should be, not to say wet, but washed overboard;—nor had I long been below before what I so greatly feared came upon me. In about four hours, however, we reached St. Mary's, a very quick, though rough and dangerous passage. The people wondered to see the packet arrive, and to find us on board. We

were soon taken ashore, and after receiving a hearty welcome, and taking a comfortable cup of tea, I went to the chapel, where we enjoyed a profitable season while I preached on the subject of salvation by grace.

Thursday 19th. This morning, having had a good night's rest, myself and companion were refreshed, though Br. T. was suffering a little from a cold. The gale was gone, and the weather was fine. After visiting a few friends, we left in a boat for St. Agnes, where we intended to hold a service, but could not, as the men were busy about their fishing. Having therefore a little leisure, we called on our friend Mr. Davis, who took us to see the light-house, of which he has the principal charge. The light is one hundred and thirty feet above the level of the sea, the lantern has thirty-six lights, with the same number of silver reflectors, and throws its light a distance of about thirty miles. How important is this light to those who near these shores, while doing business on the mighty deep! And of still greater importance is it, that the Church should shine as the light of the world, "holding forth the word of life." At seven o'clock we walked to the sea-side, and saw the fishermen hauling their nets to the shore, and were reminded of the fishermen of Galilee, and of Him who hath likened the kingdom of heaven to a net cast into the sea, which gathered of every kind, and when drawn to the shore, the good were taken, and the bad cast away. The fishermen were successful; they had caught many fish. May we be as skilful and successful as "fishers of men."

Friday 20th. This morning our company—Dennis, Tribble, Pool, and myself, walked out to see the romantic scenery, and while gazing on the rocks in the distance, we could not but feel solemnly impressed while reflecting on the fact, that, notwithstanding the light-house, and all the other precautions taken to prevent it, many of our fellow men had been hurried into eternity through being shipwrecked on them.—On an extreme rock, called the "Bishop," a light-house is in course of erection. If this be accomplished, it will no doubt be of great use; but it will be a desolate place for a human being to dwell in, to keep the light. We were pleased in the course of the day to find the young people manifesting an interest in the Missionary cause, in preparing, and arranging for the

half-crown collectors. The meeting in the evening was good; all present seemed to feel a very lively interest in the cause; the presence of the Lord was with us, and the collections above one pound more than last year.

Saturday 21st. We visited this morning a few families, after which, we sailed down to St. Mary's, where Br. Tribble remained for the Sabbath, and I went on to St. Martin's, with the friends who had come with the boat to fetch me. The Sabbath at both places was a very profitable day, and great liberality was shown by the people.

Monday 23rd. This morning it blew very strong, so that we had some difficulty in getting from St. Martin's to hold the meeting at St. Mary's that evening. In the afternoon, however, we were pleased to find that our friends, Messrs. Duff, Gibson, and Jenkins, had gone about three miles into the country, and had obtained a boat of a friend in that part of the island, who very kindly came with them to take us from one island to the other. This, for aged men especially, required some considerable effort, and was a manifestation of great attachment to the cause of Missions, and of fervent zeal for the Divine glory; nor was the attempt without risk, as the weather was very squally. We got to St. Mary's in time to get our tea and attend the meeting, which began at half-past-six o'clock, and was one of the best I ever attended. The congregation was large, the chapel being crowded with an attentive and intelligent audience, who having derived great benefit from the gospel, seemed to take the greatest delight in assisting to send it to others. The brethren spoke with ease and freedom, and a very gracious influence from heaven was felt, and the collection was far beyond our anticipation, being more than £15. An increase on the last year of three or four pounds. Our Wesleyan friends had held their meeting a fortnight before, and had done well. Br. Dennis and our friends had attended their services, and in return many had come to help and cheer us on in the good work.—This is as it should be—"They helped every one his neighbour, and every one said to his brother be of good courage;" "Provoking one another, unto love and good works."

Tuesday 24th. This morning the wind is not blowing so hard, a boat therefore being down, we went to St. Martin's Island. The meeting was

appointed to be held to-day; but being wet, doubts were entertained whether the people would attend. A goodly number came, and the meeting was held. It was a good meeting: a heavenly influence, and on making the collection, we found great liberality manifested; but as a number of friends could not be there for the rain, the collection was not equal to that of last year. To be behind, however, was not to be endured by the St. Martin folks; it was therefore moved and seconded by two friends in the congregation that it should be made up, which was done, and is now nearly two pounds more than last year.

Wednesday 25th. I was to have gone to St. Mary to preach, but the raging billows, and stormy wind forbade, we therefore held a meeting in the evening, in which the brethren, Tribble, Dennis, Coles, and myself engaged, and felt the Lord to be with us. During this day we visited many families, and received considerable sums towards the good cause from friends, who through the weather, or some other reason, could not attend our meetings. The friends on the whole of these Islands, seemed to take the greatest pleasure in assisting in the noble cause of Missions.

Thursday 26th. This morning, as the sea was still rough, and it being necessary that we should get to St. Mary's in order to leave for home by the Packet on Friday, the men, (six of them) took one of their Pilot boats, and landed us safe on the St. Mary's shores, about three miles from town. We were glad that we had been brought thus far in safety, and with much pleasure walked into town. In the evening I preached in the Wesleyan chapel, it being their preaching night. Several of our friends were also present.

Friday 27th, about nine o'clock A. M. we left by the Packet for Penzance, it blew strong, and we made a rapid passage, we got into Mount's Bay in about five hours, but there not being water inside the pier, we were obliged to lay to for three or four hours. The weather became very severe after we entered the bay, and it was far from being safe or comfortable to be in such a position in the night. We were therefore very glad to get on shore before the light was gone. We took the train at six o'clock, reached Truro about eight, and were glad to get home. My companion in travel, left

Truro for his home next morning, and I doubt not felt glad and grateful to the Lord for his fatherly care and kindness.

Four years ago I was in those Islands with Br. Wooldridge, on the same round. We had a comfortable visit and succeeded well: but the present visit has far exceeded that. And as to the state of things among the people, we consider it every way improved. The Gospel has done great things for these interesting people, and they appear to acknowledge it, and are glad. Their kindness to me and my brother Tribble, was such as to endear them to our hearts. Oh! may we meet them all in heaven. The brethren in the ministry, are in good health, and spirits, and we felt our souls sweetly united in the Lord. May the blessing of the Lord still attend their labours on these Isles of the Sea. Amen!

R. P. TABB.

LUXILLIAN DISTRICT.

To the Editor.

Pursuant to the appointment of the last Conference, I have visited the Luxillian District in behalf of the Bible Christian Missionary Society. The following is at your service.

Nov. 10th. Having made due preparation for my journey, I left home this morning. After what would have been a very tedious ride of nine hours' duration, but for the varying conversation about the war, the worth of the soul, and teetotalism, together with remarks upon the scenery around us, I arrived at Launceston. Here I was cordially received, and kindly entertained by Br. and Sr. Luke.

11th. After a good night's rest I started for Bodmin, a very cheerless ride, a little enlivened by some smart talk about the war, the souls of the poor fellows fallen in battle, and teetotalism. Arrived in Bodmin, I had a very hearty reception from Br. and Sr. Ching, at whose house I was a welcome guest during my stay in the Town.

12th. Preached three times in Bodmin: the congregations were not large, morning nor afternoon; in the evening we had a full house. The unction greatly needed.

13th. Spent a considerable part of the day in looking about the Town and visiting friends. Towards evening it commenced raining, and continued

the greater part of the night. The evening's rain told prejudicially upon our meeting. The chair was very satisfactorily occupied by Mr. Pearce, (Wesleyan.) Mr. Sanders, from St. Columb, delivered the first address, who, in closing, took us all by surprise when he informed us that he had not pleased himself. Mr. Ireland, (Wesleyan Reformer,) followed, making a confession of his former narrow-mindedness, and consequent bigotry, and expressed his gratitude to God for the enlargement of soul he had happily experienced. He gave expression to some stirring thoughts. I followed as best I could. The congregation gave us a collection several shillings in advance of last year. I have been disappointed in Bodmin, both in town and people, and have looked in vain for even Cornish fire.

The religion of the New Testament is at a discount in Bodmin. I was informed by parties whom I suppose competent to form an opinion, that the religious element has sadly diminished during the last twenty years. A gentleman, a short time since, was lecturing on Moore's Melodies, and Shakespear's Songs; admission one shilling and two shillings; he had a crowded audience—religionists of all denominations being present—not excepting some guides of the people, Episcopal and others. A few days subsequently a meeting was held in behalf of the "Religious Tract Society,"—it was attended by twelve persons only! My informant said that the aristocracy of the several religious bodies appear to take pleasure in rivaling each other in evening parties, and consequently evening dresses. Among ourselves, as a denomination, disunion has done its fearful work. "O Lord, return and visit thy vine!"

14th. Walked, excepting about 3½ miles, from Bodmin to Padstow; upon the whole, not the most pleasant walk I ever had, and being left to find my way as best I could, I found it well that I was where the people could understand a man of Kent. Mr. Martin, an Episcopalian, Vegetarian, Teetotaler, and a patronizer of the Mustache and Beard movement,* presided at the public meeting. Br. Rodd led off in a brief speech. I followed, doing my endeavour to arouse

* When will the women of England enter their emphatic protest against this movement?

the folks, for they appeared very dull. This meeting was thinly attended. Disunion is more than a negative, it is a positive evil in this town, and our influence for good is but little felt.

The absence of Gas, or public lamps of any kind, was to me evidence of the lack of public spirit in Padstow. I was very indisposed all day, and worse at night. Our good friends Mr. and Mrs. Grose, did their utmost to make my situation as comfortable as possible. They have my best thanks. The collection was in advance of last year.

15th. Walked to Wadebridge, in company with the Brethren Rodd and Trible. I accomplished the journey with difficulty, notwithstanding that we were kindly refreshed on the way by our old friends Mr. and Mrs. Tregaskis. At Wadebridge we had a Public Tea, the provisions were given by a few friends. Tea being over, we had an extraordinary trial of patience during the erection of what was afterwards called a platform, though such an one my eyes had never till then beheld. It was as upright as a ship beating up channel, the wind blowing half a gale. Br. Trible had the honour of presiding; Br. Rodd led the way with a first rate speech, delivered with unusual warmth. I followed as well as I was able, considering my indisposition. The collection a trifle in

advance of last year. Sister Reed did her very best to help me in my uncomfortable condition. She shall have her reward.

16th. Took my leave of the Brethren, Rodd and Trible; walked to Bodmin, and rode from thence to Truro. This meeting Br. Tabb will report. I received great kindness from the friends; particularly from the friends at whose house I slept. The Lord reward them. Real religion is not, I fear, flourishing in Truro; hence a Theatrical Reading, &c., at the Public Institution of the Town, will attract more religious people than Class Meetings, Prayer Meetings, or Preaching! This ought not to be. It was in this town, in the year 1812, that I was publicly recognized as a minister of Jesus Christ; a time I shall never forget.

17th. After spending the day with Br. and Sr. Tabb, (who always hail me as their son,) in company with Br. Tabb I walked to Probus, and spoke for about twenty minutes to half as many people, who were half asleep, in a miserably damp, and every way uncomfortable place, called a chapel. It is too bad so to employ that word. Slept at the house of an old friend, by whom I was kindly entertained twelve years ago in company with brother T. Green. (To be continued.)

EDITORIAL REMARKS.

THE SUNDAY SALE OF INTOXICATING DRINKS.

That the use of Intoxicating drinks, as a general beverage, has been very prolific of drunkenness, will scarcely be denied by any intelligent person; and if it be a fact, that we have *six hundred thousand* drunkards in the United Kingdom, that *sixty thousand* die off annually, *ten thousand* of them in a state of drunkenness; it must behove all christians to consider whether they can countenance the system by the *constant or occasional* use of these liquors; and whether Total Abstinence be not a duty under the circumstances.

Nearly twenty years experience, as Total Abstinensers, has satisfied us that these drinks are not necessary to promote health, strength, or enjoyment; and while reflecting on the amount of

poverty, social disorder, cruelty, crime, disease, insanity, and premature death, they produce—not to name the worst consequence, the ruin of the soul—we feel thankful that our attention was called to the subject at such an early period of the movement.

We prefer the use of moral means to forward the Temperance Reformation; but there is one feature of the question that appears to us to be a legitimate subject for legislation, namely, the prohibition of the Sunday Sale of Intoxicating liquors. As the sale of wholesome and necessary articles of food is prohibited on that day, it must be decidedly wrong to allow the sale of those destructive drinks.

We, therefore, readily insert the following communication from the Secretary of the "Central Committee for

the Legal prohibition of the Sunday sale of intoxicating liquors ;—

OFFICE—66, BISHOPSGATE STREET WITHIN, LONDON.

January 16th, 1855.

DEAR SIR,

My object in addressing you is to state, that a Central Committee (the names of whose members you will perceive,*) has been formed in London, for procuring petitions to Parliament in favour of a law prohibiting the sale of intoxicating liquors during Sunday.

It is now about ten years since a public movement for this specific purpose was commenced; and in this short period much progress has been made towards its attainment. Public Houses and Beershops, however, are still allowed to be open from 6 to 10 P. M.—four of the most dangerous hours to the young and unwary, for whose protection, as well as for the general interests of the community, it is desirable to invoke extended and more effectual regulation.

I enclose a tract which is now being widely circulated; and trusting that this note, with a copy of the petition we recommend, may obtain the publicity of your magazine, and that you will favour the movement with your valuable advocacy,

I am Sir,

Your's etc ,

DAWSON BURNS.

The following is the form of Petition recommended by the Committee.

FORM OF PETITION.

Recommended by the central Committee. 66, Bishopsgate Street within, London: to be adopted *Verbatim*, or altered as desired.

To the Honourable the Commons for the Right Honourable the Lords Spiritual and Temporal of great Britain and Ireland, in Parliament assembled.—

The humble Petition of the

Respectfully Sheweth,—

That your Petitioners most

* The names of the Committee, consisting of 39 influential Ministers and Gentlemen—are given, which we omit for want of room.—Ed.

† Here say from whom, and the name of the Place from whence, the Petition proceeds, whether Inhabitants or congregation, &c.

cordially approve of the two acts passed by your House; the one in the Session of 1848, closing Public Houses and Beershops up to 1 o'clock, p. m. on Sunday, and the latter in the Session of 1854, closing such places on the same day, from 4 past 2 to 6 and from 10 to 12 p. m.

That both these Acts your Petitioners observe with pleasure, have decidedly tended to promote public order and decorum; while the testimony of judicial and prison authorities, and of town missionaries and others accurately conversant with the social condition of the people, leaves no doubt upon your Petitioners' minds, that these Acts have considerably diminished drunkenness; together with crime, immorality, and domestic suffering, the fruit of intemperate habits.

That in your Petitioners' opinion the principle on which these Acts are based (that of reducing the public facilities for intemperate indulgence,) is sound and unassailable; and may with great propriety be extended to those parts of Sunday, when the temptations to drinking are still allowed to exist.

That this opinion is supported by the general tenor of the evidence given before the Parliamentary Committee on Public Houses, whose Report is now published, and has been fully confirmed by the happy results of the Scottish Public House Bill which came into force in the May of 1854.

Your Petitioners, therefore, representing various classes of society, earnestly beseech your House to pass a law in the present Session, prohibiting the sale of intoxicating liquors during the whole of Sunday. And your Petitioners will ever pray.

Petitions may be sent to the following members of Parliament.

For the HOUSE OF LORDS—His Grace the Duke of Argyll, Right Rev. Lord Bishop of London, Right Hon. Earl Ducie, Right Hon. Earl Harrington, Right Hon. Earl Shaftesbury, Right Hon. Lord Campbell.

For the HOUSE OF COMMONS—James Bell, Esq., John Bright, Esq., Joseph Brotherton, Esq., Frank Crossley, Esq., Lawrence Heyworth, Esq., J. W. Patten, Esq.

Petitions to the above Members of Parliament can be addressed to them at the New Palace of Westminster, with the words "Petition to Parliament," plainly written on the outside; Post free.

Further information may be obtained of the Secretary.

It will be a great achievement, if the Sunday sale of these liquors are prohibited.

† Here insert *Honourable* if to the House of Commons, and *Right Honourable* if to the House of Lords.

MISSIONARY CHRONICLE.

February, 1855.

(Br. Fursman's letter, continued from page 44)

From the time that these two found peace, we held protracted meetings for about three weeks, and during that time the Lord added to his church in this place 14 souls. Jesus hath done all things well. He hath made both the blind to see, the lame to dance, and the dumb to

sing and shout for joy. His own arm hath brought salvation, and by Him alone hath victory been won. O what changes are effected by the "glorious gospel of the blessed God!" The sleeper hears it and awakes—the dead in sin hear its sound and by its power

they spring forth into spiritual existence, strip themselves of their grave-clothes, and array themselves in the robes of righteousness and the garments of salvation, and now we see them at the feet of Jesus "clothed and in their right minds."

"Hark! the wastes have found a voice;
Lonely deserts now rejoice,
Glad some Hallelujahs sing.
All around with praises ring.
Lo! abundantly they bloom;
Lebanon is hither come;
Carmel's stores the heavens dispense,
Sharon's fertile excellence."

Br. Rowe visited us during the revival, and remained with us two or three days, endeavouring to lead the penitent to Christ, and to awaken the sinner to a sense of his danger; his efforts we believe were not in vain.

The Brethren, Barnden, Burns, and Warne, exerted themselves with christian zeal and love, and were made a blessing among the penitents. Br. John Moyle from Gwennap, Cornwall, laboured with all his might for souls during the first week, but was then deprived of the pleasure of taking any further active steps in it by the mysterious providence of God. On Saturday the 19th of August while working in the mine, he was suddenly buried by a mass of earth and stone which fell upon him. By the mercy of God his life was spared, but nearly all his ribs on the right side were either broken or severely bruised. His body generally was very much bruised, but it is thought that no very serious internal injury has been received, and he is now, it is hoped, gradually recovering. The day it occurred, he thought that he should die, but found the Saviour in whom he had trusted precious to his soul; he was enabled to rejoice in hope of the glory of God, and to say with much assurance, "for me to be absent from the body will be to be present with the Lord." The value of religion is *seen and felt* on such occasions. O that we may *always be ready to die*.

About four months ago we established a Sabbath School at this place; it is well attended, and we trust will be made a blessing to the rising generation.

We have also established a Bible Class here, which is open to the teachers, and all members of society who wish to improve thereby. We hope those classes will become more numerous than they are, and we believe they will (particularly in this colony where

the people are thirsting for scriptural knowledge) as our cause spreads through it, and gets more permanently established and consolidated. Ignorance of scripture is culpable in our enlightened age, now there are so many facilities to reading and studying the Bible. And yet the study of the Scriptures is much neglected by some professing christians. While I resided in New South Wales, I was sometimes much pained in seeing Wesleyans, and other professing christians, who, in consequence of their ignorance of scripture, were frequently baffled and silenced in controversy by the Mormons and others. If they had made themselves acquainted with the mind of God as revealed in his Holy Word, they would have been enabled to vanquish their opponents, and in triumph to exclaim with the Psalmist, "*Thou through thy commandments hast made me wiser than mine enemies.*" I hope that as Bible Christians, we shall be enabled to maintain our name. If, as the learned Chillingworth has observed, "*The Bible and the Bible alone is the religion of protestants,*" then we should make ourselves acquainted with the book which contains our most holy religion. Thank God for the Bible. God has given me this two-edged sword, with it I am determined to fight as long as I am on this field of action, and when I fall in death, I hope I shall fall dexterously wielding it, and that it may only drop from my hand when my spirit has taken its flight to that land of *peace and rest* where the war trumpet sounds not, and where the din of controversy dies into eternal *onement*.

At Allin's Creek, which is about three miles north of this place, we are building a stone chapel. We established a Sabbath School there, about three months since, which bids fair to be a blessing to the neighbourhood.

Recently we have opened two places more in connexion with Kapunda; the first is Waterloo Plains, which is about eight miles north of Kapunda, and the second is Butcher's Gap, which is sixteen miles north of Kapunda. The both places are agricultural districts, which in no very distant period will be of some considerable note.

Last week I received a letter from Br. Keen, stating that they were going to open a new chapel on Gawler Plains on Sabbath next, (D. V.)

Yours affectionately.

W. FURMAN.

BIBLE CHRISTIAN MAGAZINE

MARCH, 1855.

D I V I N I T Y .

A LECTURE ON INFIDELITY.*

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John iii. 19.

It was a glorious revolution which was brought about in the world of science by the mighty mind of BACON, when he crushed down the system of hypothesis, and introduced the inductive system; teaching philosophy to argue from experiment, instead of revelling in baseless speculation. Since this grand principle was established, science has made no less solid than accelerated progress. In so far as she has clung to it, she has steadily advanced; but whenever she has forsaken it, she has laboured in vain.

Never was there a day when experimental philosophy was more extolled than the present; everything, in physical inquiries is rigidly brought to this touchstone. The most splendid theories are treated with scorn. Happy were it for the men of this generation, if there were the same disposition to try RELIGION by the experimental test. Why should experience be ridiculed here? Surely in a science involving the issues of eternity, we should argue, not on hypothesis, but on fact. Yet every sceptical theorist, however wild his day-dreams, finds a multitude of dupes. Men will not prove Christianity experimentally. "They will not come to the light, because their deeds are evil." We solemnly protest against discarding religion untried. What we claim for her is, that she should be fairly and fully proved; that the facts in her favour should be seriously weighed; that she should be subjected to the touchstone of the heart. Let infidelity too, be judged of by *its* practical tendencies, by its legitimate

* The following Lecture is by the Rev. H. Stowell, M. A. of Manchester, and published by the Religious Tract Society, as a Tract No. 446. I think it very good. Your readers may not need it so much for their own good as to qualify them to do good to others. If you think it will be valued, please to insert it in your Magazine.—J. ASHTON.

VOL. XX. THIRD SERIES.

H

and natural results, by the fruits which it is producing and has produced amongst mankind.

Now, the subject which bespeaks our attention on the present occasion is, in this view, especially interesting. It will not take us into abstract reasonings, nor abstruse inquiries, but into facts and experiments unequivocal and plain, requiring no metaphysical subtlety to comprehend them, but obvious to the conscience and common-sense of honest working-men, such as I purpose particularly to address. Our subject, as you are aware, is *The Danger of Infidelity*; and, in attempting to illustrate it, we must trace out the fatal tendencies of scepticism, appealing to facts in evidence of those tendencies, and contrasting them with the benign and beneficent influence of revealed religion. Both have been tried: let the result of the trial decide which has truth for its basis, and which is the benefactress of mankind.

I. *There is then, first, the pernicious bearing of infidelity on time, and next its perilous aspect on eternity.* May the Spirit of truth open our understandings to discern, and our hearts to receive the truth of God!

1. The baneful bearing of infidelity on the temporal state of man is clear at the very threshold; inasmuch as, by stripping him of his immortality, it strips him of his worth, his dignity, and his importance. It lowers him immeasurably in the scale of being, sinking him at once from what is infinite, to the measure of an insect, or an atom. Look upon man with all his wonderful bodily mechanism, and with all his facilities of head, and qualities of heart—look upon him as the child of chance and the sport of circumstance, unconnected with anything above, and undestined to anything beyond—toiling, trifling, laughing, weeping away his fitful, fleeting hour, and then dissolving into nothing—look upon man in *this* light, and what a vanity is his life! what a contemptible riddle is he himself! his lofty imaginations, gaudy bubbles; his splendid schemes, sand-castles on the shore; his sorrows, frivolous; his pursuits, childish; his hopes, idiotic; and his mirth madness! But *this* is the glory with which infidelity invests us. It is thus she ennobles us, and wipes away the indignities which superstition has put upon us!—Infamous glory, and disastrous elevation! Whatever degrades man's estimate of his own essential nature, must proportionately, degrade himself; so that it has been no less justly than strikingly said by one of our poets, "Man cannot overrate his nature, nor underrate his merit." If guilty of underrating his nature, he is sure to be guilty of overrating his merit: for nothing so truly humbles a man, as exalted views of his own essential greatness, nor so puffs him up as the disbelief of it; accompanied, as it ever is, with an overbearing conceit of his personal importance. Hence, an unbeliever is a practical paradox; in one view, he thinks most meanly; and in another, most

extravagantly of himself. His vanity is as grovelling as it is egregious. He boasts of his own dignity, yet glories in being as "a beast that perisheth." Since he cannot rise higher than his principles, what foundation has he for genuine self-respect, what room for grandeur or elevation of soul? It is only consistent in him to regard and treat himself as a mere machine; a thing which he can have no great scruple in abusing, or, should it suit his whim or his purpose, in stopping altogether. What is to deter an infidel from suicide, when he has become weary of life? Why should he drag on the burden of existence longer than he chooses? What harm is there in crushing the crazy machinery? These inferences are not a libel on scepticism: they are what sceptics have actually deduced from their own principles. Ay, and they have, in some instances acted them out, and would have done so more frequently, could they have been persuaded in their own minds. It is notorious that amongst the French, where more of infidelity, and infidelity of a worse kind, than in any other modern nation, long prevailed, suicides on principle, (if the expression applied to an unbeliever be not inconsistent,) cool, premeditated, rational (as distinguished from insane) suicides have been of very frequent occurrence.

As the rejection of the Divine origin, and of the eternal duration of human nature, must tend to debase a man personally, so must it equally tend to debase him *socially*. He who thinks lightly of his fellow-creatures will treat them lightly. He who contemns them can easily hate them. Contempt is incompatible with love. But can *he* have much esteem for his neighbour, who looks upon him as little more than a galvanised piece of clay, and regards his life as little better than a fleeting tragicomic drama, without cause, and without consequence? Stands it to reason that such a one should feel much interest in his fellows, should be very heedful of their well-being, or even, we might add, very tender of their lives? Indeed it is terrible to think how light a thing murder must seem to an infidel, according to his deadly creed. Did time permit, it would not be difficult to adduce numerous examples of the misanthropic tendency of scepticism. Of its influence in making life insecure, and taking from murder its horrible aspect, frightful illustrations will be brought forward under another branch of our subject.

How gloriously do the views which christianity gives of man contrast with the debasing views which infidelity supplies! The Bible represents man as the immediate offspring of Deity, as having once borne the image of the Invisible, as majestic though in ruins, as still susceptible of the Divine similitude, as ransomed with the blood of Christ, the Son of God, as destined to have eternity for his lifetime, and as sowing here, the harvest which he shall be for ever reaping hereafter.

Regarded in this light, the meanest man, the wildest savage,

assumes a mysterious, an incomprehensible importance. We dare not trifle with him. We cannot lightly esteem him. His actions we may condemn, but we cannot condemn himself. A foundation is laid for respect to every man; a principle on which rests the sublime precept, "Honour all men," 1 Pet. ii. 17. And, in this connexion, we appeal to our hearers in the lower walks of life—*which* system, that of revelation, or that of scepticism does justice to *you*, asserts your dignity, exalts you in the social scale?—the latter, which makes external circumstances and adscititious qualities everything, leaving *you*, therefore, unimportant and unhonoured; or the former, which, whilst it enforces upon you fitting respect to outward distinction and authority, at the same time, vindicates to you intrinsic attributes of such momentousness, that all extrinsic honours and adscititious endowments are no more to be compared with them, than the glow-worm with the noon-day sun! Revelation teaches me, that there is an awful greatness even in the beggar, though, like Lazarus he may be clothed in rags, fed with crumbs, and full of sores. I connect eternity with that unpitied outcast, and, lo! in this view, he rises to the level of the mightiest monarch. Believe not, then, the flattering infidel, who would cheat you into the fancy that he will exalt you. Exalt you—yes, he will sublimate you into brutes!

It need scarcely be remarked how effectually Christianity guards, whilst infidelity breaks down, the sanctuary of human life. Viewed in the light of eternity, how unutterably tremendous a thing it is, to rush unbidden on the bar of God, or to precipitate a fellow-creature, unsummoned, into his irrevocable doom.

2. Whilst the influence of infidelity is thus baleful in bereaving man of all his worth, it is no less ruinous in taking away from morality its safeguards and its sanctions. What is morality?—the agreement of our conduct with that which is right. But what standard of right have we, except the will of God? That will, however, infidelity sets aside. What rule of virtue then is left? There being no supreme will, no authoritative tribunal, to which to appeal, every man becomes his own law, his own ruler, his own judge. The balance-wheel is taken out of the mechanism of morals, and all is disorder, uncertainty, and caprice. Will it be said that there is a universal sense, amongst mankind, of what is right and wrong, which furnishes the standard of morality? Where is that universal sense to be discovered? Do not men differ, wide as the poles on moral questions? Are not the notions and maxims of virtue, amongst divers nations, as diverse as their customs or their colours? What becomes, then, of this marvellous universal sense?—Wretched shift and substitute for that pure and unchangeable law which is "holy, just, and good."

But it is not merely by destroying its standard that infidelity subverts morality, it does so, no less effectually, by disannulling its sanctions. Moral laws are of no force, save as they are sustained by retribution. But if the consequences of our conduct be confined to this world, if responsibility be the fiction of fanaticism, what remains to animate virtue, or to keep vice in check? If it be replied, Human Government and civil restrictions. How feeble and insufficient will these prove when unseconded and unsupported by the sanctions of eternity! The former are always more or less based upon the latter. Where would be the sanctity of an oath, where the security for truth on the sceptical scheme? Besides, the range of human government is, at best, very narrow. It only professes to punish direct outrages against society; and even these, unless detected, must pass unrequited. Let villany be artful enough, and it may triumph with impunity. How essential, therefore, to the well-being of a community, that there should be the prevailing recognition of a Ruler, whose eye no artifice can elude, and whose arm no power can withstand. Indeed it admits of much doubt whether it would be possible for any thing like a civilized government to maintain itself amidst a people who had discarded all religious faith and sentiment: there must, in time, ensue such a relaxation of manners, such an impatience of control, and such a collision of interests, that laws and magistrates would prove like flax before the flame.

Neither do we allow it to infidels, that they should take refuge from the consequences of their principles under the wing of civil power; since on *their* hypothesis the foundations of human authority are sapped. For reason echoes the axiom of revelation, "There is no power but of God:" if, therefore the original fountain of all dominion be denied; either by the denial of his existence, or, which is equivalent, by the denial of his interference in the affairs of men—on what is a government to be founded? If every man be a law to himself, if he be accountable to no superior, and indeed recognise none,—what right has any man, or any body of men to restrain their fellows; what right have they to enact statutes, build dungeons, or inflict punishments? They commit high treason against the majesty of man, they are guilty of sacrilege against his divinity, by so doing. To this reasoning many of our modern free-thinkers readily subscribe. So far, they are consistent; they would not only dethrone the Ruler of the universe, but overthrow all human authority. Contending that man, as the creature of circumstances, has no free agency, and, consequently, cannot be justly made accountable for his actions, they regard all government as usurpation, and all penalties as outrages on justice.

Since, then, our sceptics must not confide the cause of morality to civil power, to what will they next have recourse? They

will boastingly reply, To the innate dignity and virtuousness of man, to his perception of the loveliness and expediency of moral rectitude. As to the innate dignity and virtuousness of man, where are they to be found? Search for them in all ages and in all countries. Alas! you seek for "grapes of thorns and figs of thistles;" for fertility in the desert, and beauty in the sepulchre. But *we* libel human nature. Do infidels, then, give it more credit, do they really esteem it more highly? Let their conduct, not their professions, give the answer. Do they repose unhesitatingly on each other's honour! Do they interchange disinterested kindness? Are they not rather, proverbially suspicious? Is it not their maxim to trust a man no farther than you can see him? Are they not, in their bargains and transactions, ready to deal with every person as though he were a rogue? Do not their views of mankind usually make them fierce, sour, and sarcastic? Take, then, your estimate of human nature from the estimation in which infidels hold it, from the representations which they have given of it, and you will be as little disposed to confide in the innate dignity and virtuousness of man left to himself, as you would be to confide in the innate harmlessness of the viper uncaged, or the innate meekness of the tiger unchained.

Still, there is the perception of the beauty and expediency of moral rectitude, which the infidel gives us in pledge for the good behaviour of men, were they to be unshackled by religion. But perceptions and tastes are very various and uncertain things; and what could be said to an individual who should argue that he discerned no charms in what philosophers call virtue, and that he had no taste for nobler acts? Besides, whatever fine views men might form in their studies, how powerless would they prove amidst the incitements of appetite, or before the impetuosity of passion! How perpetually do interest and duty seem to clash, and in how many instances does the promise of immediate indulgence outweigh a'l other considerations—the animal is in the ascendant, and reason, sympathy, and justice expostulate in vain. Whatever fair schemes, then, of social excellence (stolen, indirectly, from the very Bible which they presume to scout) sceptical men may fondly fashion, they will be, after all, no better than a fine piece of machinery that has no power to put it into play.

There yet remain to the infidel, as the last entrenchments for the defence of this moral system, the sense of shame and the influence of man on man. These, we admit, are naturally motives of considerable force; but scepticism would rob them of their power. Let crime become familiar to us, and it would cease to be shameful, the hideous aspect of vice would no longer scare us by its deformity. And as it respects the social influence of man, at the root of this, our freethinkers lay their savage axe unsparing-

ly. Denouncing marriage, they aim at cutting down the parent stem of all the charities and decencies of human life. They strive to stop the fountain-head of all the natural streams that water the desert of our fallen lot. Abolish the marriage tie, and the companionship of wolves and swine would soon be preferable to that of mankind. Talk they of shame—where is shame amongst infidels, that they dare to broach such brutal doctrines amidst civilized society? And what can be thought of *the female*, calling herself decent, who will frequent their assemblies, or the parent, who will suffer his son, much more *his daughter*, to mingle amongst them? Do away with marriage! Hell could not devise a more effectual plan for throwing us back—we will not say, into barbarism—it were libelling the poor savage to say so, but into absolute brutalism. Yet infidels have railed at the sacred tie, have betrayed the most rancorous resentment towards it, have reprobated it as the worst of monopolies!

But we shall be told, that we misconstrue and traduce infidelity; that our charges against it are idle declamations; that it only needs a fair trial, a full opportunity to develop its tendencies and accomplish its philanthropic purposes, in order to vindicate itself triumphantly, and give the practical lie to all who have calumniated it. But, has infidelity never had a full experiment, has she never had a theatre wherein to unfold all her latent excellences? She *has* had the fairest trial, and she had it the noblest theatre. It was no later than the closing years of the last century, when the French nation, bursting from the fetters of papal bigotry, and recoiling from superstition to scepticism,—for sceptics have often been bred in the stagnant marshes of corrupted religion—were led on, by Voltaire, Diderot, Rousseau, and other master-spirits of evil, into absolute and universal infidelity. The ordinances of religion were abolished, the decade was substituted for the Sabbath, death was proclaimed to be an eternal sleep, the Bible was publicly burnt by the common hangman, reason was enthroned instead of God, and,—horrible to tell—a prostitute was charioted through the streets, as a personification of their fictitious goddess! What, then, were the results of the experiment?—made, be it remembered under the most favourable circumstances, not in a savage, illiterate, impoverished country, but in one, the first for science, education, luxury, and refinement of that day, one just emerged from despotism, and exulting in its new-born liberty—what were the results of the great experiment? Come, my brethren, and gaze on the millennium of infidelity: the Eden which she made; the tranquillity, the happiness, the social brotherhood which she produced! The guiltless king and queen, after undergoing fiendish indignities, were the first brought to the block; their murder was the prelude to murders untold: the Seine was literally crimsoned with blood; no age, nor sex, nor rank was

spared; rapine, proscription, assassination, rape, and massacre, raged unrestrictedly. One band of assassins, under the name of rulers, rapidly succeeded and butchered another; atrocities were perpetrated which cast New Zealand and Caffreland into the shade; a wolfish ravening for blood, and a devilish delight in crime, such as the depraved human heart had never before developed, were displayed on every side; the whole nation reeled to and fro like a stormy ocean; it was as though hell had been let loose, and men transformed to fiends. Europe stood aghast, and the world was filled with horror at the scene. These were thy trophies, infidelity; these the imperishable memorials of thy power! Fearfully and faithfully has thy reign been designated, "THE REIGN OF TERROR!"

Never let it be forgotten—the reign of infidelity was "*the reign of terror*." She has *had* her trial; and our infidels must blot out the memory of the trial, they must tear away the terrific page which records it from the history of the world, before they can beguile us into making a second proof of their principles. So long as the last proof stands forth as a tremendous beacon, surely they can persuade none but a nation of madmen to trust and to try them again.

Returning from the contemplation of the mischievous effects of infidelity on a more extended scale, let us advert to its more confined and private influence, under our own eyes. Our appeal shall be to experience. Is there, then, a father whose calamity it is to have a son, who, having abandoned the faith of his childhood, has imbibed sceptical notions, and learned to sit in the seat of the scornful? We ask that father—Has unbelief improved your child? Is he more steady, more dutiful, more affectionate than before? Do you bless the day when he cast off the restraints of revelation, and became a disciple of Paine? May we not anticipate the father's reply? Or, is there a devoted wife, whose husband, once her companion at the sanctuary, has been entangled by the scoffers at truth? We appeal to her, Has your husband undergone a happy change since he adopted his novel opinions? Have you found him more faithful, more tender, more domestic? Is he a better father, a kinder neighbour, and a soberer man? Do you bless the day when he cast Christianity behind him, and bless the companions who led him to do so? What answer will that wife return? We have heard the testimony of more than one whom such a calamity had befallen, and little did it redound to the credit of infidelity. We have known of many persons whom it had transformed for the worse; never of one whom it had transformed for the better. Transformed for the better!—how could it do so? what motive for improvement does it supply? It takes away ten thousand incentives, but it furnishes not one. A miserable negation. It is as impotent of good, as it is prolific of evil. It makes all vir-

tue centre in selfishness. It leaves you no hold upon a man. In all charity, I can say, Were I cursed with an infidel for my wife, I could repose no confidence in her. Had I a friend who turned infidel, there would be an end to all reliance on his friendship. I would not have an infidel for my servant; I dare not trust my property, nor my life in his hands. Indeed, however biting the irony of the distinguished Johnson, it was scarcely too severe, when, on being informed by Boswell that a celebrated infidel had dined with him, he demanded, "Did you count your spoons when he was gone?"

Will it be retorted upon us, "Many of your own Christians are as little to be trusted as any men: are there no dishonest, no treacherous, no villanous persons amongst *them*?" We admit there are multitudes who belie the name they bear, who give occasion to scorners to revile. Still, even these are not so unrestrained as the infidel; they are not *unprincipled on principle*: however reprobate, they have yet some conscience, some apprehension of a Supreme Being and of a judgment to come, which lingers in the bottom of their breast, and places a barrier, slight though it be, between them and darker atrocities.

For the sake of argument, let it be supposed that a full experiment of the darling schemes of modern infidels were to be made on our own immense population; let it be imagined that our sanctuaries were demolished, our ordinances of religion, social as well as public, suppressed, our ministers stripped of their functions, the Bible destroyed from amongst us, death believed to be an everlasting sleep, and every thing eternal the fiction of priestcraft: let it be further supposed, that our prisons were pulled down, our soldiers disbanded, our police cashiered, all laws abrogated, and all authority laid aside, every man left, a law unto himself, to follow the dictates of his own mind, or obey the inclinations of his own heart—were such a state of things to be tried only for a single week, I ask any person, whether believer or unbeliever, would not the consequences be tremendous? Would not you wish yourself and your family amongst the fellest savages of the forest, rather than in civilized England? Would you not bar your windows, and barricade your doors, and place your pistols beneath your pillow, and feel that life and every thing dear to you were at stake?

Before we withdraw your contemplation from the pernicious influence which scepticism must exert upon morality in general, we should like to fasten the attention of our poorer brethren, more especially, on the injury which it would inflict on that branch of morals which immediately bears upon their condition. Let me ask them, What provision does it make for the exercise of kindness and bounty towards *you*? Does it not leave you to the tender mercies of human selfishness? Does it not abolish all obligation to compassionate and succour you? But

this is not what the Bible does, however you may have been told that it is your enemy, and that it was written by the rich to serve their own purposes. Let it speak for itself: by precept upon precept, and by promise upon promise, it inculcates love and liberality towards you; it constitutes them an integral and essential part of Christianity. Harken to its voice; "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble," *Psa. xli. 1.* "He that hath pity upon the poor lendeth unto the Lord;" and look, what he layeth out, it shall be paid him again, *Prov. xix. 17.* "Charge them that are rich in this world, that they be rich in good works, ready to distribute," *1 Tim. 17, 18.* "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," *James i. 27.* "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" *1 John iii. 17.* These passages are sufficiently explicit; but more than these in the sublime description of the solemnities of the last day given us by our Lord himself, he represents it as the very hinge of everlasting doom; Inasmuch as ye did it, or did it not, to one of the least of these my brethren, ye did it, or did it not, unto me, *Matt. xxv. 40, 45.* In accordance with the spirit and requirements of revelation, we find that, in proportion as true religion has prevailed among any people, in like proportion have consideration and bountifulness towards the poor obtained. Look back to the days of ancient Greece and Rome, in the noontide of their glory, and where were their almshouses, their infirmaries, and their asylums? Their half infidel, half idolatrous superstition had no power to produce such fruits. Look now at our own country, where the faith of Christ has special sway, and what do you discover? Institutions of charity on every side; houses of mercy more noble than our palaces. Who is their parent? who founded them for the destitute?—Infidelity?—or infidels? We leave it with you to give the reply. Yea, and in the private intercourse of life, who are they who visit your cottages, sympathise in your sorrows, lighten your distresses, and minister to your wants? Are they those infidel men who arrogate to themselves the name of "the friends of the people," or are they those who have drunk deepest of the spirit of that Saviour, "who went about doing good?"

3. We have hastily traced the mischievous influence which infidelity exerts on the temporal interests of mankind, by debasing their nature, and sapping their morality; it follows, by consequence, and it remains for us briefly to trace, the withering effect which it must necessarily have upon their earthly happiness. Man wants something to make him happy. He

is not innately and independently happy. Else he would not have to pursue happiness. But all men are engaged in the pursuit of happiness; the desire of it is as natural to their souls, as the desire for food is to their bodies. Yet, that few are successful in the pursuit is too manifest to be denied. Had they succeeded, they would have rested; but most are restless as the surges of the sea. Take all who search for enjoyment exclusively in present things—the things to which infidelity would limit the range of our hopes—and find one who is fully satisfied, who has come into possession of the portion of his soul. You will perceive of each that it holds true—“he *never is*, though always *to be* blessed.” What, then, is the legitimate inference from these facts, but that there are hopes, and aspirations, and capacities of fruition in the human soul, which, *by themselves*, sensible objects cannot fill—that the thirst of an imperishable spirit cannot be slaked with the drops of enjoyment furnished by the broken cisterns of terrestrial good. But upon these alone unbelievers relentlessly fling us back; leaving us no resource, save to embrate our minds, strangle all our nobler tendencies, and “eat and drink, for to-morrow we die.”

How different the inheritance furnished by faith to the mind that believes! God becomes its portion, eternity its life-time, and heaven its home. Prospects are unfolded to it which baffle all imagination, foundations which defy all vicissitude, and joys which transcend all hope. The vanity of time is counterpoised by the reality of eternity, and the gloomy present borrows brightness from the radiant future. The soul escapes from the shoreless ocean of chance, and rests on the immutable rock of truth. Sorrows lose their bitterness, and sufferings their sting. Whilst the sceptic is fretted and buffeted by casualties which he cannot account for, and mortifications in which he sees no design, the humble believer discerns the prints of a Father's fingers on the bitterest cup assigned him to drink, and hears the accents of his Saviour's voice amidst the uproar of the tempest. He knows that there is no accident with God, that his Father strikes no random blow, that all things work together for the good of his soul. Every thing reminds him of Almighty care; the sparrow that builds beneath the thatch of his cottage preaches to him faith, and the lilies which bloom in his garden read him homilies on contentment and thankfulness. However destitute his lot, he relies upon One who, though he built the universe, “Had not where to lay his head;” and, though he filled all things living with plenteousness, depended on women who ministered to him for his daily bread. How does this assurance dignify the despaired condition of the poor man, and consecrate his penury and pain! On *his* happiness, therefore, infidelity would inflict the deepest wound; for, however immeasurable the injury which she would do to every

man, to the poor man she would do pre-eminent harm. Because, though you bereave the rich and great of the hopes and the consolations of eternity, you still leave them the means of making the most of this transitory state; but take away those hopes and consolations from the victims of poverty and woe—and what have they left? Their present lot, wretchedness, and their future, annihilation.

The solace which religion can afford is not a mere matter of speculation; you may see it verified in many a desolate dwelling, and on many a bed of agony. You may see how independent of outward circumstances is real bliss. Make a man happy in his heart, and the world cannot make him unhappy. He will resemble the roof beneath which sweet music resounds, whilst a hail-storm is rattling on the tiles. Look at the joy which glistens in the eye, look at the peace which smiles upon the brow of many a pious, penniless sufferer. Did you ever see such joy irradiate the eye, or such peace gild the brow, even of the prosperous infidel? Have they, then, no genuine source? Are they the effects of a delusion? Blessed delusion, which can supply enjoyment so far beyond what the realities of earth afford! But, if the cause must be adequate to the effect, how can that be delusive the results of which are so real and so mighty?

Shall we yet be told, that revelation is unfriendly to our happiness, because it imposes captious restrictions, and requires painful exertion and self-denial? Is then the licentiousness which scepticism yields, preferable to these, or is it worthy of the name of liberty? As to the latter, well have the Scriptures said of unbelievers, "while they promise them" (others) "liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage," 2 Peter ii. 19; and as it regards the former, even the advocates of lawlessness are compelled to admit, that self-control is conducive to peace. Still we deny not, that there is much in Christianity which, at first, proves repugnant to flesh and blood, and costs a man many a sacrifice. As a remedial system, which it professes to be, it was to be expected that such would be its operation; but, as in relation to the body when diseased, we do not reprobate unpalatable prescriptions which restore it to soundness, so neither ought we to deprecate the medicines, because distasteful, which are to renovate the health, and by renovating the health, the happiness of the soul. Let any man candidly and comprehensively examine the entire scope and drift of Holy Scripture, and he will find it to be the communication of happiness to mankind. What is revealed religion but the Divine method of making man happy? What are its doctrines, but the principles of happiness? What are its precepts, but the measures of happiness? What are its promises,

but the germs of happiness? What are its hopes, but the blossoms of happiness? What are its graces, but the first fruits of happiness? What is its consummation, but the perfection of happiness? The sum and substance of the Divine will is comprehended in the two great laws, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself," Mark xii. 30, 31. "On these two commandments hang all the law and the prophets," Matt. xxii. 40; so that the whole law is briefly comprehended in one word, and that word is—"love," Rom. xiii. 10. Have we not here the law of happiness? Can sceptics devise anything to surpass it, anything so fitted to secure personal, social, and public well-being? Did the two great commands reign universally, what an Eden would earth become. In as far as they have prevailed, the results have been lovely. What, for instance, does not our own country owe to the Bible? All that is refined in taste, delicate in sentiment, exalted in intellect, upright in character, endearing in affection, our hearts and our liberties, our power and our prosperity, all may be traced up to the same fountain-head. Withdraw all that we, directly or indirectly, owe to that source, and you plunge us back into the barbarism of druidical days. The blessed efficacy of Divine truth has, also, been beautifully evinced in many of our recent missionary fields. In New Zealand, India, and the South Sea Islands, how beneficent the change which it has wrought! Can infidelity refer us to similar triumphs? Where are the memorials of her felicitous influence, whether at home or abroad? Can she point us to the verdant spots which she has won from the wastes of savage life—to the ferocious horde which she has softened, or the degraded tribe which she has exalted? Oh no! Well aware of her impotence, she has never ventured to attack the wilderness; she has prudently tarried at home, and satisfied herself with attempting to seduce the traitors in the Christian camp. Her partisans ask for her an opportunity to display her benign energy, let them betake themselves into the vast desert of heathenism, and make full experiment of her power; there they will find room enough and to spare; and when they shall have accomplished what Christianity has so often accomplished, when they shall have civilized, elevated, and crowned with peace some barbarous, sunken, miserable people, then we may be more disposed to hearken to their notions, and to give them credit for their extravagant pretensions.

(To be continued.)

THE REAL POWER OF THE CHURCH.

IF the church were wholly in a right state, with the vital electricity from the Cross of Christ poured through it and around it, and charging the heart of its individual members, it would be a governing magnet upon this earth, and a central spring, impelling the whole world's movements. And just let us consider, on the other hand, how great the guilt, if such be at any time the condition of the church of Christ, that all these mighty elements shall be neutralized, fettered, palsied, shall be held in it as it were in weak solution, and not in vital energetic composition, shall be held invisible and powerless, instead of manifest and effective? Does not God justly demand, in reference to any such hiding of His power, "Wherefore gavest thou not my money into the bank, and then at my coming I might have required my own with usury." Is it possible to conceive of any so great treachery as this? Can there be any imagined breach of trust that approximates to any comparison with it? To have a power committed, on which depends the advancing redemption of the world, to have it mysteriously thrown upon the state of spirituality in the church of Christ, (and mysterious alike the responsibility and the power,—the power of mischief by indolence and delay, and the power of good by wakefulness, and fervour and activity) to have this power committed and this trust betrayed,—suppose it be by worldliness, by indifference, by neglect, by prayerlessness, by wealth, by all seeking their own instead of the things that are Jesus Christ's—what shall be said concerning so vast a betrayal of our stewardship? Is it not incredible that such a thing should take place, could be possible? What would be thought of a corporation with a million of dollars vested in trust for only a thousand orphans, if through selfishness and carelessness they kept it so tied up, or so wastefully expended, that nothing of it should ever come to the use of the absolutely needy? Now, the church of Christ are guardians in trust, and the powers of the world to come are the means put into the hands of Christians, with which they may work efficiently for the redemption of lost souls. And what shall be said of a church of Jesus Christ, what of individual Christians, put in trust with these treasures for eternity, invested with these elements of glory and of power, if they bury, or waste, or neglect, or throw away, such responsibilities, capacities, possessions? And they do bury them, they prevent their efficacy, they defraud God and the world, if they neglect the means of realizing and improving them.

What then *are* the means of realizing them? How may they be made accumulating and productive for God and eternity? What are the peculiar personal responsibilities of duty, with which Christians are invested, or to which they are held, by

the nature of their stewardship? They are bound to fervent prayer. They can do nothing without this. Every thing languishes and dies for want of this. The insensibility of soul so prevalent, the indifference to eternal things, the apathy under the most vivid disclosures from the world to come, are the result just wholly of the neglect of secret prayer. There can be no feeling, while that prevails; lukewarmness will grow upon the soul, till it settles in the sluggishness, the torpidity, preparatory to the horrors of an awakening in eternal death.

But fervent prayer can produce a resurrection even from the death of winter. It shall cover the lifeless trees with new foliage, and then they shall yield and move at every breath of God's Spirit. It shall clothe dead truths with beauty, and inspire them with subduing persuasiveness and life. It shall move even upon unconverted hearts and minds, with an influence of solemnity and power, which they knew not, preparing them to be powerfully wrought upon by the truths of eternity. And the same presentation of truth, that before had no effect, shall now, under the supplications of anxious, yearning, heaven-beseeching hearts, under the united pleadings of a church awakened and at work, prove irresistible, by God's grace, with those who till then were heedless and insensible. Except in the atmosphere of prayer, spiritual truth cannot be living truth; it may remain as a dry and dead speculation; but it cannot *live* and *give* life, without prayer.

But again, Christians are bound to an attendance and sustaining of the social means of grace. Except Christ be in such means, there is indeed no life in them. But the special promise of Christ is given forth to just this duty, just this labour of social prayer. "Where two or three are gathered in my name, there am I in the midst of them." Where Christ is, there is life, there a blessing. The mere form of a social gathering is indeed nothing; but the disciples of Christ are bound to be there in heart, bound to go there from the throne of grace, carrying the spirit of prayer, and of compassion for souls to the communion of saints.

How criminally regardless are Christians of the element of power contained in that promise, "Where two or three are." From the too frequent appearance of the prayer-meetings in our churches, one might suppose that the promise meant and was understood to *prohibit* the assembling of *more* than two or three at one time. Let it be remembered that the forsaking of the assembling of themselves together was one of the earliest symptoms of declension and decay in Apostolic churches, that at length died by the visitation of God in their own corruption, spewed out by the indignation of the Saviour, for their lukewarmness, being neither cold nor hot. Let the members of our churches neglect their prayer-meetings, and they ensure the abandonment of God.

They are bound to keep their own hearts with all diligence, for out of *them* are the issues of life. There is no life anywhere, if it be not there. And if they take no interest in the Redeemer's kingdom, what evidence, either in heart or life, of an interest in Jesus. There is no power but life-power. You cannot move a dying world by speculation, by eloquence, by majestic thought, by argument, by persuasion, except it be kindled, inspired, and accompanied by the Holy Spirit, except it be set on fire of love. This is that requisite which you must gain, if you would fulfil your trust. "Restore unto me the joy of thy salvation, and uphold me by thy free spirit; *then* will I teach transgressors thy way, and sinners shall be converted unto thee." If we would speak of Jesus to others, we must have been with Him ourselves. If we would speak of heaven to others, and of God, and of sin, and of hell, with the tone and power of reality, with the vividness and fire of one really in earnest, we must be with Christ in secret. A Christian can no more be a fervent messenger for God, while running on his own errands, with heart and mind absorbed in the things of this world, than he can serve God and mammon.

We cannot interest others, except as we ourselves have this living interest and experience. If a man should undertake to lecture on Australia, to give us an account of the gold mines there, and of the manners and customs of the natives, he would scarcely get an audience to pay for his lights of an evening. But if a man should come from Australia, bringing a great quantity of the gold in its virgin state, a man who himself has worked in the mines and gained a fortune, men would listen to him with eagerness; the people would crowd to hear him; and the plainest, bare, unadorned recital of facts, and from his own experience, would be received with deeper interest than the most elaborate and perfect rhetoric from the other. No exquisiteness of description could equal the reality of life, or of truth the product of life.

As the crowning work, Christians are bound, having thus prepared their issues of God's wealth, to go forth distributing through the community. They are to put God's truth in circulation. They are to be employed in conveying and applying it to men's hearts and consciences. This is the one grand business for which God has entrusted His church with such grand and costly possessions.—*Cheever*.

HYPOCRITES DISOWNED.

"And then I will profess unto them, I never knew you."—Matt. vii. 23.

The verb *to know* is frequently used in Scripture in the sense to *appropriate*; as Ezek. xix. 7; Ps. i. 6; Amos iii. 12; Rom. vii. 15; Rev. ii. 17; and so in the text: 'I never *knew*,'"

that is, *appropriated*, "you as my disciples."—Preachers, and workers of miracles, real or pretended, under Christ, yet disapproved! "Reprobate silver shall men call them, because the Lord hath rejected them," Jer. vi. 30. Vain will be the plea of ecclesiastical office in that day.—*Carpenter*.

B I O G R A P H Y.

MEMOIR OF JAMES BROOKS.

BY J. H. PRIOR.

(Continued from page 66.)

In September, 1842, he married ANN ARTHUR GUEST, who for about twenty years had been an Itinerant Preacher; and who had laboured with zeal, fidelity, and usefulness, in various parts of the Connexion. They were one in mind and effort; seeking each other's welfare, and joyfully contributing to each other's comfort. She knew by experience the nature of his toils and difficulties; sympathized with him in his distresses, and strove to soften his labours. Their union was happy and blest.

He was a man of deep piety, of consistent conduct, and enlightened principles. His spirit was kind, affable, and generous; breathing love to God and man. He was remarkably cleanly; his carriage gentle, yet manly. He was a warm, affectionate, and constant friend, who readily did good, and never betrayed the trusts of friendship. Br. W. H. Hosken says;—"I first became acquainted with him in the year 1848, when I was travelling in the Somerton Circuit. At first I thought him very harsh in his manner, and that he was not one of the best colleagues; but these impressions were afterwards removed. At the Conference of 1848, I was appointed to travel with him in the Weare Circuit. I spent my first evening in the circuit with him, and was much pleased, I may say, pleasingly disappointed, with the frank, kind, and fatherly manner, in which he gave a description of the circuit and friends, and the manner in which he thought I ought to move, in order to meet the approbation of the people, and be useful. During the year we laboured together harmoniously, and some success attended our labours. In 1849, we were both removed to the Forest of Dean, where we travelled together three years in comfort. His religious experience was not remarkably rapturous; he had, however, a strong and unwavering confidence in God's promises, and almost invariably expressed himself as in the possession and enjoyment of 'peace with God, through our Lord Jesus Christ.' In lovefeasts, class-meetings, and private conversation, he often said, 'the Lord be praised, I am his child.' He experienced a regular flow of religious cheerfulness; but at times he was the subject of powerful temptations, which he overcame through the grace of God."

He was remarkable for his love to the connexion. Admiring its doctrines, and believing its discipline to be scriptural, he highly esteemed it, acted upon it himself, and affectionately and earnestly

strove to enforce it. Br. W. H. Hosken remarks;—"His love to the connexion was strong, and every department of it lay near his heart. In behalf of the missionary cause he felt deeply; and prayed often and heartily for those who were labouring on home and foreign Stations. He frequently said to me, 'If I were a young man, I would at once offer myself for the foreign field.'"

He seemed to have left his home when he became an Itinerant preacher, with the understanding, that in the work he would have many things of an unpleasant and painful description to encounter; and he bore them with composure and patience. Br. W. H. Hosken says;—"He made but few complaints about long journeys, hard fare, humble homes, small remuneration, or hardships of any kind; indeed, I do not remember ever hearing him complain of these matters. Sometimes, when we have been walking long journeys, and he has appeared to be worn out with fatigue, after taking a cup of tea, which was his favourite beverage, he would often cheerfully say, 'Now, my boy, I am just prepared for another such journey.' Among the friends, he was homely, cheerful, and contented; partaking of what was set before him with a thankful heart."

For many years after he entered the ministry, he was a remarkably good walker, and knew it. This was at a time when our preachers were indeed travelling preachers, nearly all their journeys being performed on foot. Knowing his ability, it was manifestly pleasing to him to show it; and this he frequently did when he had persons with him who had not been tried. Then he *would walk*, especially when going up hill, and would look back knowingly and smile as he left his jaded friends, though doing their best, lagging behind. The first time the writer saw him fail, was when returning with him and Br. Reed from St. Austell Conference, in 1838. We left Bodmin early in the morning. Br. Reed was going to Holsworthy, he and the writer to Bradford, a distance of about forty miles. It was in August; the day, though wet, was very warm, and the roads bad and dirty. We started as usual in good spirits, and at full speed; but had walked but a few miles before he began to lag behind, and bitterly complained of the roads. He had a boot on, which galled his foot; his boots were nearly new, but that he might be able to keep up, he took his knife out of his pocket, and cut a piece out of the over-leather, and then trudged on again; but it was in vain—his natural energy was abating; he lagged behind and we loitered for him. He tried to make the best of the failure, but it was evident that he was mortified.

During the time of his Itinerancy, he laboured on the Sheerness, Brighton, Isle of Wight, Ringsash, Kilkhampton, Shebbear, Chichester, Brentor, Launceston, Taunton, Weare, Forest of Dean, and Chagford Stations, and was generally well received, and useful.

He was highly respected by his brethren in the ministry, and they showed their confidence in him, by the offices to which they appointed him. For some time he was Treasurer of the Missionary Society; for several years Superintendent of some of the principal Districts, and in 1838, President of the Conference.

As a preacher, his talents were neither extraordinary, nor splendid, and yet he was very useful, and generally well received. His soul was warm, and religiously excited; his countenance kind, agreeable,

and benevolent; his voice tolerably good; his discourses experimental and practical; and his manner, though plain and pointed, was animated and impressive. His prayers were earnest, and lively; full of affection, gratitude, and confidence. With all his heart he seemed to labour to promote the peace and prosperity of the church. For the glory of God and the salvation of souls he appeared to live and labour. Br. Hosken writes;—"His preaching was of a practical character, and the atonement was a favourite topic with him. His manner of address was cheerful, lively, pointed, and generally very short. He seldom punished his hearers with long or dry sermons. He was short also in prayer, and often said to me, 'Br. Hosken, be sure not to tire your hearers with long sermons, and let your prayers be short also; for I am persuaded that long meetings, under any circumstances, are injurious, especially on week nights.'"

In the pulpit, and on the platform, he enjoyed himself; and frequently he was warm and powerful. At the Anniversary of the Missionary Society, held at Langtree, at the Conference of 1840, and which was held in the open air, because the chapel was not large enough, he was one of the speakers. He had been labouring in the Chester Mission, and whilst speaking of the religious state of the neighbourhood, and the delightful results of the labours of himself and brethren, he was very happy, and greatly assisted. Speaking of his feelings he said, "My dear brethren, my soul is very happy; the Lord be praised;" and he was so excited that he leaped several inches above the platform, exclaiming as he did so, "I am like a young man jumping out of an old one." And his looks, his words, his voice, and entire aspect, were so like the thing, that it induced an unrestrained outburst of feeling in the congregation, and often afterwards he was reminded of his exclamation by those who heard him.

He was an earnest man, performing all his duties with zeal; and was orderly and punctual. Br. Hosken says;—"Punctuality was a prominent trait in his character. He was always in time to his appointments, and all other engagements, unless he was prevented by some unforeseen circumstance. During the four years we travelled together, I do not remember waiting for him five minutes after the time appointed but once, and then he was detained by indisposition. He always felt it a duty to be in time for his engagements. What a blessing it would be to the church and to the world if all christians imitated him in this respect. How trying to be kept waiting twenty or thirty minutes, and sometimes for an hour, for persons whom you have engaged to meet; your time spent to no useful purpose, and perhaps prevented from fulfilling an engagement, or transacting some important business, and your mind grieved."

The importance of having suitable places of worship on all our Circuits he not only saw, but deeply felt, and strove hard on the various stations on which he laboured, to procure them. While he was in the Shebbear Circuit, an unprincipled person, taking advantage of our friends not having their chapel at Bradford legally conveyed to them, took it from them, and turned it into dwelling houses. This so aroused Br. Brooks, that he at once set to work, and succeeded in building a far more commodious chapel. While it was building, he filled up all his appointments in that large circuit; and that he might be at Bradford, to give directions, and overlook the work, he

walked hundreds of miles ; but so much was he interested in the erection of the chapel, that he did it readily and joyfully. Wherever he went, he was zealous in this department of the work. Br. Hosken remarks ;—"The improvement of chapel accommodation, was another object to which he directed his attention ; and on the Forest of Dean Station, he exerted himself greatly ; he not only sympathized with, and prayed for those who were engaged in chapel building, and improving chapel accommodations ; but contributed himself as liberally as his means would allow."

"In business," says Br. Hosken, "he was active, cheerful, and clear-sighted ; but sometimes, while dealing with trying cases, and when the parties appeared to be stiff and unreasonable, he would use sharp, cutting language, giving them what he sometimes called a *shearing*. I have thought on some occasions that he carried matters a little too far in this respect ; but I believe his motives were pure, and that it was done with an eye to the benefit of the parties, and of God's cause. When he believed himself to be right in any matter, he was inflexible, and sometimes when he was not positive as to his being right, he was very urgent. Every man has failings, and perhaps this was one of his."

His deep piety, as a christian, and zeal and usefulness as a minister, caused him to be generally loved and respected by those among whom he went teaching and preaching Jesus. Br. MARTIN says ;—Br. Brooks's name is still as precious ointment among a number of friends on different stations where he has laboured, and to whom he has been made a blessing. Ever since I have known him, I have esteemed him for his strict integrity, firmness of purpose, and indefatigable labours in the cause of God.

"When I left my home to travel, I succeeded him in the Isle of Wight, where he had laboured hard, and been much esteemed for two years. During this period, because he could not conscientiously use it any longer, he gave up the tobacco-pipe, which to him was a considerable sacrifice of appetite, having used it for many years ; and employed his influence to induce others to copy his praiseworthy example : and has ever since devoted the savings, as ten shillings per year, "From an economist," to the funds of the Missionary Society.

"In February, 1853, according to previous arrangements, he came to Taunton Chapel Anniversary ; and also assisted in holding some Missionary meetings on the Station. He was then in a blessed frame of mind ; appeared highly delighted with the anniversary and its results, and with the friends at some of the Missionary meetings. And I think I may safely say, that though I have often heard him speak on Platforms with considerable pleasure, I never heard him address an audience with so much power, liberty, and heavenly feeling, as he did then, especially at Taunton and Hillcommon.

"At our District Meeting, held at Taunton, in July 1853, he was unwell, suffering in his tongue ; he however, spoke of enjoying a sweet consciousness of the divine favour, and a blessed assurance of Heaven."

Testimonials of the above description, might be obtained of many of the brethren ; we insert the following extract of a letter from Br. R. KINSMAN.—"I have always found Br. Brooks an agreeable companion, and an upright, devout christian minister. In opposing any

thing which he thought to be inconsistent or contrary to straightforwardness in christian demeanour, he had a manner and mode of expression peculiar to himself; displaying however, at the same time, manliness, blended with generous sympathy, that prevented unpleasant collisions, which the want of such sympathy sometimes occasions even among christian people; and rendered him, together with his other qualifications for the ministry, generally beloved by our friends.

"I unexpectedly met him in July 1853, on a Railway platform, on my way to the Exeter District Meeting, on which occasion he displayed towards me great cordiality and affection; to which interview he referred in very endearing terms when relating his christian experience in the District meeting. Our intercourse during the few days we were together, was uninterruptedly pleasing and agreeable. I had, however, to take his place at one of the public meetings, at which he was appointed to preside, in consequence of his being unwell; but as his general health had been good for so many years, but little was then thought of his end being so near. O! the mysterious future! How little do we know what a day may bring forth! May our heavenly Father fully prepare, both the writer and the reader, for a blissful immortality!"

Mrs. Brooks writes, "Being requested to draw up an account of my dear husband's illness and death, I shall do so, although I feel my unfitness for the task. But first, I may be permitted to say, that he was a plain, straight-forward man, never affecting the gentleman, nor boasting of birth, education, or respectability; as many have done who have had as little ground for such boasting as himself. He was truly and deeply interested in the welfare of the Bible Christian connexion; and hundreds of miles has he travelled on foot, to promote its prosperity. I have known him walk between thirty and forty miles in a day without taking any refreshment on the road, and to be so exhausted as to be ready to drop down when he reached home.

"He was a father and friend to the young preachers; some of whom know I am speaking the truth. His colleagues found him both friendly and fatherly.

"As a pastor he strove hard to perform his duties. For the last few years of his life, I am satisfied that he laboured too hard. He often came home exhausted, and the step at the door, which used to be quick, had become very slow; and though he seldom complained when he was among the friends, and never gave any person any trouble if he could help it, he would sometimes complain to me; but to no other person, unless compelled to do so.

"He was capable of strong and lasting friendship. He highly esteemed many friends in the connexion, and affectionately loved his brethren in the ministry. He was truly a woman's friend,—never making any remarks on their inferiority, weakness, or infirmities; but frequently said, sympathizingly, 'a woman's work is never done.'

"His intellectual powers were pretty good; his insight, judgment, and knowledge of men, keen and extensive. Often would he detect impostors, when I had not the least suspicion; and would say to me; 'Ann, take care,' of such a person or persons, 'you will get yourself into trouble if you do not.'

"As a husband he was kind and affectionate, and strove not to

pain my mind. His affection was great; he was a friend indeed. When I think of his sympathy, his kindness, and his readiness to assist me in any way, and at all times, I feel almost overwhelmed at my loss. Oh! how I now miss his counsel and advice; I feel as though I had lost my only earthly friend. Since we have been married I have been the subject of bodily affliction; death has bereaved me of almost all my relations; and I have drank deep of the cup of trouble; but he has always been an affectionate, faithful, and sympathizing counsellor.

(To be Continued)

MEMOIR OF JOHN MARTIN.

BY RICHARD P. TABB.

WHEN, about the year 1815, the Bible Christian Connexion was established, among its friends were two families, of the names of Martin and Ferret, who resided in the parish of St. Stephens by Launceston. Some of them were members of the Society, and partakers of "a good hope through grace." In the year 1827, the writer was appointed to labour in the ministry in that neighbourhood, and from these and other friends, experienced such kindness as the grace of God alone can inspire. Our lodgings were at the house of Mr. and Mrs. Ferret, who with one only child, a daughter, all met in class; and it is with much pleasure we revert to those days, and call to mind the simplicity and life that existed among our friends in what was then called the Kilkhampton Circuit. Of them may be said as of those of old,—

"They all were of one heart and soul,
And only love inspired the whole."

In the spring of the year, 1828, MISS FERRET, became united in marriage to MR. JOHN MARTIN. This union continued till the 12th of July, 1843, when it was dissolved by the death of Mrs. Martin. While death was gain to the departed wife and mother, it left the husband and father with three motherless children to mourn their loss.

JOHN, the only son, the subject of the following memoir, was born on the 8th of December, 1830; and from a child was remarkably steady. At home, at the Sabbath School, and from pulpit ministrations, he was taught the principles of divine truth; and, like young Timothy, knew the holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus. It was his happiness to be favoured with a pious mother; and who can tell how great is the maternal influence of a pious, praying woman, or who can fully estimate its worth! From being a scholar in the Sabbath School, he very early became a teacher, and attended to the duties of his office with such steadiness of purpose, as to give the greatest satisfaction to all concerned. His sister, Mrs. KIRROW, observes,— "From a child he was very amiable in his temper, dutiful to his parents, a kind and affectionate brother, and always won the love of the servants by his kind demeanour towards them. He was much respected by his schoolmaster, as he delighted to attend the school, and whatever he had to learn, he was not easily drawn from, till he

had accomplished. In the Sabbath School he took great delight, and the teachers were always pleased with his good conduct, and his attention to learning; and when he became a teacher, he won the hearts of the children, who even now will weep at the mention of his name."

He manifested great respect for divine things, and loved the ministers of the gospel, whom, both by example and precept, he had been taught to esteem "highly in love for their works sake." He was evidently under the sweet drawings of his Heavenly Father; but there was something still further to be obtained; he must be "born again," must be "quickened," into "newness of life," and receive the "Spirit of adoption," whereby we cry, "Abba, Father," before he could feel his soul to be at rest. He felt as one who said,—

"My heart is pained, nor can it be
At rest, till it find rest in thee:"

and the time drew near when he should find rest in Jesus, which blessedness he experienced in the spring of the year 1847. At that time special services with a view to promote a revival of the work of God, were held at the chapel which he was accustomed to attend; the Spirit was poured from on high, and the wilderness became a fruitful field, the church woke up, put on her strength, and a most delightful state of things was realized. Many sinners were saved, some of whom are gone to glory, while others are still on the way; among the latter are two young men now engaged in the ministry. While writing of those seasons, my heart warms, and I am led to exclaim,—

"Haste again ye days of grace,"

again, send us "showers of blessings."

It was during this revival that our dear brother was led, as by the hand of his heavenly Shepherd, into the green pastures of his grace, where with delight he could sing,—

"What a mercy is this! What a heaven of bliss!
How unspeakably happy am I!
Gathered into thy fold, with thy people enrolled,
With thy people to live and to die."

It was to that house of prayer to which he had often been taken in childhood,—where at the school he had been taught, and where he was now a teacher of those younger than himself; and where he had learned many important lessons, tending to promote his future usefulness and happiness, that he cast his soul on Jesus, the Lamb for sinners slain, and felt the power to say, "he hath loved me and given himself for me." As I was present on that occasion, and feeling as I did a sympathy with the benevolent spirits before the throne, who rejoice over a sinner saved by grace, even "one sinner that repenteth," I have a vivid recollection of the delight we felt; and how greatly we rejoiced together over our young brother, as those who had found great spoil.

From this time JOHN MARTIN became fully devoted to the service of the Lord: he presented himself "a living sacrifice;" partook largely of the spirit of holiness, holding sweet intercourse with heaven, "fellowship with the Father and his Son Jesus Christ." "I believe,"

says his sister, "from the time of his conversion, he held continual intercourse with God; and that it was more than his meat and drink to do his Master's will. I never remember seeing anything in all his walk and conversation that any person could condemn. He appeared to be ripening for eternity, from the time of his conversion. I assure you that the loss of such a brother is greater than I can express.—I well remember about four years ago, when I was suffering severe pain of body, that he stood by me in tears and said,—‘My dear Sister, pray to the Lord to help you.’ I said, ‘My dear, I know not how to collect my thoughts to pray; pray for me or I shall die.’ He left the room and laid our trouble before the Lord, and in a very short time the pain left me, which I believe was in answer to his prayers. We then praised the Lord together for his goodness. He was always ready to sympathise in trouble. When absent from home, in ill health, about two years after his conversion, he wrote me the following,—‘Your absence has been a subject of thought to me many times since you left, and you have not been forgotten at the throne of grace.—You say you have no class-meetings; it is true you have not, but then God is well acquainted with your circumstances, and he hath promised that he will never leave you, nor forsake you.—I have no doubt, dear Sister, that although you have been tried, and cast down, and have been led to weep, yet there is one thing that comforts you, namely that you are in the favour of God, and can say with the poet,—

‘Labour is rest, and pain is sweet,
If thou, my God, art here.’

I trust that these trials have been a blessing to you, and that you will come out of them as gold purified.”

Being blessed with the Divine favour, he sought to be a blessing to others, not only to the young, but to those of riper age; and it will be seen in the sequel, that having been saved in a revival, he delighted in their existence and progress.

He became a Prayer-Leader shortly after he had obtained mercy, and these seasons of devotion were seasons of great power. He gave himself to reading and study, and hereby prepared himself for usefulness. He soon began to preach, both with acceptance and profit, “the words of this life;” and wherever he went, he was welcomed by the people as one whom God had sent as his messenger. His profiting appeared to all, and his labours of love were blessed to many. Having witnessed the conversion and subsequent devotedness of our young friend, and being much in his company for more than two years after his conversion, we became mutually attached, and that attachment was warm and pure. Having left the Circuit at the Conference of 1849, he wrote me, at Gwennap, the following letter, dated October 2nd, of the same year.—

“My Dear Father in the Gospel.

No doubt you have thought me unkind in not writing you before; but I wanted to have something to say about the prosperity of the Circuit, as we anticipated good to be done, and souls to be saved; and though we have not seen all we expected, yet we have great cause for thankfulness. A few souls have been converted to God; these are the droppings, but we want the shower. I was glad to hear of the

improvement of your health, that you like your new home, and that the Lord has poured out his Spirit and converted scores of sinners—I have heard since you wrote, hundreds.—Praise the Lord.

“We are all well at present, through mercy, and I trust making some progress in the Divine life. My desire is to glorify God. Of late I have seen much of my unfaithfulness, and have thereby been stimulated to diligence. While drawing nigh to the Lord, he hath drawn nigh to me; and I have felt it to be the gate of heaven to my soul. Do pray for me, that I may be kept faithful to the end, that I may,—

‘Glorify my God below,
And find my way to heaven.’

I want more heavenly-mindedness, more humility, more love for souls, more holiness of heart. Oh! for the mind that was in Christ. My desire is to live in reference to eternity—every day—every hour—every moment; that when the Lord shall come, I may be as a ripe shock of corn, fitted for the Master’s use.

“Please present my kind love to Mrs. Tabb, and the children. I forgot to say I had heard from Mr. A. Many sinners have been converted there, and many have been converted in the Brentor Circuit. Oh! may the Lord ride on in his Gospel chariot, till the kingdoms of this world shall become the kingdoms of God and of his Christ.

From yours affectionately,

JOHN MARTIN.

(*To be continued.*)

MEMOIR OF MRS. GRACE MAYNARD.

To the Editor.

DEAR BROTHER.

At the request of the Class-Leader at Northlew, and other friends of that society, I send you the following account of a dear departed friend, who has finished her course, for insertion in your valuable Magazine.

G. B. MAYNARD.

GRACE MAYNARD, of Landsend, in the Parish of Northlew, in the County of Devon, the subject of the following memoir, was born in the Parish of Highampton, in the year 1792. In early life she was trained up in habits of industry and frugality, from which she never departed. Her education was admirably adapted for social and domestic life.

In the year 1815 MR. O'BRYAN came into the Parish, called at her Father's house, and asked permission to preach in one of his labourer's cottages. The request was granted; the cottage was supplied on Sabbath days occasionally by Local Brethren, James Thorne, J. Damrel, J. Kneebone, Harry Major, and others, whose names were affectionately cherished by her. She occasionally attended this humble place of worship, and her mind became considerably enlightened on the subject of religion. She felt herself to be an unworthy sinner, and felt the necessity of repentance and reformation; and though she could not understand the way of salvation fully, yet a change of character soon became evident. The arrow of conviction had entered her heart, and often did she seek for a secret place to pour out her soul to God in prayer. In this state of deep anguish and bitterness of spirit she continued for years; till being one day providentially brought into the company of a religious friend

heard to speak, was some hours before her death, lifting her eyes to heaven, she said, "Thank the Lord! Thank the Lord!" Thus she fell asleep in Jesus, September 9th, 1854, in the sixty second year of her age.

We have a comfortable hope that she is gone to glory, and that she is now joining in sweet concert with the angelic host in heaven, singing the wonders of redeeming love. She is gone from us: but has left us the mantle of her example. May we catch it and wear it, and when called to conflict with our last enemy, may we receive a similar consolation, obtain a similar victory, and meet her again beyond the skies.

M I S C E L L A N E O U S .

USEFUL MINISTERS.

To the Editor.

My dear Sir,

You having inserted in the Magazine for the present month, the few lines I sent you on the above subject, I now furnish you with a few more kindred observations.

I would first direct attention to the New Testament, which affords plain and infallible counsels concerning those matters. I presume that in the scriptures our sure foundation is laid, and a perfect model for us all, exhibited. We are therein shown what all gospel ministers and church members should be, and what they should do. But is it not apparent that we have in some degree, departed from the original copy?

In glancing for a moment at the Apostles, we are not at a loss for points on which to establish a contrast betwixt ourselves and them. We have been called to succeed the apostles in the ministry; to use the same means which they did; we are encouraged to expect the same power to accompany our ministrations which they experienced; and why may we not expect success similar to theirs? God is still the same; the gospel is the same; and the Devil and sin, are surely not more formidable enemies to us, than they were to them. We talk of what exists to militate against us in all our attempts: but we should also remember what gigan-

tic obstacles stood in the way of the apostles, and in what manner they surmounted them. Supposing that the apostles were to assemble after the manner of our Conferences, and were to find at the end of a year's efforts, that the church had made no visible advance on the world, and had barely maintained her former position, how should we expect them to proceed? They would surely covenant, fast, and pray, until wrought up into agony! They would surely wrestle, and plead until triumphant; and the Holy Spirit "shook the place" where they were engaged! Were the ministers of the present day to take such steps, what might not be expected to follow? Think of one hundred ministers in our own denomination being covenanted to pray that each might be blessed with success, to the extent of one hundred conversions; which to the writer's mind, would be neither an unreasonable, nor unscriptural engagement. We should then, in one year, have to rejoice over ten thousand souls saved! Who will think that an effort of that description would be impracticable? And if we consider that such steps would be effectual, but do not adopt them, are we not insincere?

To draw significant inferences from apostolical proceedings, and to set down the important lessons taught by apostolical examples,

would not be a difficult task ; but as so much has been written in relation thereto, it would be superfluous to enlarge thereon at present. And far be it from the writer to presume to teach the class of men concerning whom he is now writing, or to attempt to dictate to them their proper functions and duties. The object of this paper is to convey a few thoughts respecting ministers, which have been penned by ministers themselves, and exemplified in their ministerial labours.

I. Ministers should be men of sterling piety. It has been said that the generality of our hearers are better judges of our examples than of our sermons.

"Our want of usefulness is often to be ascribed to our want of spirituality, much oftener than to our want of natural ability."—*A. Fuller.*

"I see that spirituality of mind is the main qualification for the work of the ministry."—*Urchart.*

"The destruction of the eastern churches, commenced in the falling away of their pastors."—*Fletcher.*

"A minister ought to be adorned with all the virtues, and to give an example to others. His conversation should not to be according to the ordinary way of men, but like to the angels in heaven."—*Kempis.*

"Faith is the master-spring of a preacher."—*Cecil.*

"Take heed to yourselves, my dearest brethren. Many ministers, who open the way to heaven for others, are now in hell for want of humility."—*Xavier.*

II. They should be men of fervent prayer.

"Nothing will give such power to our sermons, as when they are sermons of many prayers."—*Bridges.*

"Did the Spirit of truth more accompany the word of truth, how different would be the effects of preaching ; and to obtain this blessed result, nothing else is wanting than that continual preaching should be accompanied by continual prayer."—*Douglas.*

Luther used to say, that he got more knowledge in a short time by prayer, at times, than by the study and labour of many hours.

III. Young ministers should be unassuming and lowly.

What is more odious than a finical, conceited, dressed up young minister, who thinks he is the mighty orator?"—*Thornton.*

"Be servant like, but not servile."—*Whitfield.*

If there be in the general conduct of the minister, more of the fine gentleman, than of the primitive pastor, and more of the man of the world than of the man of God, he deserves to be despised."—*A. Booth.*

"A lazy minister in his younger years, will make a poor old man."—*Halyburton.*

"It has been observed of *Massillon*, that at his death his memory was honoured with the most eloquent of all funeral orations—the tears of the poor.

IV. Ministers whom God sends will seek to please God and not man.

"A minister who is a man pleaser, is a soul-destroyer." *Cooke.*

"Hundreds of ministers have been ruined by indulging a thirst for the character of the great man, while they have neglected the far superior character of the good man." *A. Fuller.*

V. Ministers should not seek to render themselves popular by the exercise of wit and humour. Witty and humorous discourses are in high favour with some persons ; and it is possible for nearly all persons to make proficiency in that art, by application to it, though some individuals are naturally more prone to it than others. Some even find it difficult to open their lips without uttering witticisms. The pulpit, however, is of all places the most unsuitable for such demonstrations. Yet, the writer is mistaken if he has not heard sermons more calculated to create amusement than anything else.

"The eternal salvation and damnation of souls, are not to be treated of with jests and witticisms."—*South.*

"The Christian Minister should not dare to amuse his hearers by sporting witticisms, or exhibiting eccentricities."—*Eclectic*, 1816.

"An eager desire to say what is curious and uncommon, is a dangerous turn of mind in a teacher of Christianity."—*Dr. Erskine*.

"The worst encomium that can be given to a christian discourse is to say it is witty."—*Gisbert*.

"The word of God is too sacred a thing, and preaching too solemn a work, to be toyed and played with, as is the usage of some, who make a sermon nothing but matter of wit, and to flaunt it forth in a garish discourse."—*Gurnall*.

VI. *They should be habitually self-denying, practical, and diligent.*

"Brethren, it is easier to declaim like an orator, against a thousand sins in others, than to mortify one sin in ourselves; to be more industrious in our pulpits, than in our closets; to preach twenty sermons to our people, than one to our own hearts." *Flavel*.

"Never be any where, nor in any temper, that would unfit you for preaching." *S. Bradburn*.

"A minister who is full of love to Christ and souls cannot be a loiterer." *N. Vincent*.

"For want of a spirit for study there are many saunterers, and have been many scandals among ministers." *A. Fuller*.

"How odious is an idle preacher who only does what he is obliged to do, and fears the censure of his brethren, more than the displeasure of his Maker." *Bradburn*.

VII. *They should labour out of the pulpit as well as in it.*

"Brethren, if saving souls be your end, you will certainly intend it as well out of the pulpit as in it." *Baxter*.

"It is said of the earnest Joseph Alleine that when he came to any house to take up his abode there, he brought salvation with him; when he departed, he left salvation behind him." *Life*.

"There has seldom been an instance of a declension of a minister which has not been preceded by too much of social festivity." *J. Campbell*.

"In your visits to your flock, depart not without putting in some word for God and religion." *Dr. Watts*.

"The readiest way of finding access to a man's heart, is to go into his house." *Dr. Chalmers*.

"Tell Henry his poor father learnt his most valuable lessons for the ministry, and his most useful experience in religion, in the poor man's cottage." *Leigh Richmond*.

VIII. *They should strive to gain access to the conscience and heart of their hearers.*

"That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go way thoughtful, and serious, and hastening to be alone." *Bp. Burnet*.

"A sermon, like a tool, may be polished till it has no edge." *Orton*.

"Mr. John Newton used to say, his grand point in preaching was, 'To break a hard heart, and to heal a broken heart.'" *Life*.

"St. Paul preached with tears, Phil. iii. 18. A hot iron, though blunt, will pierce sooner than a cold one, though sharper." *Flavel*.

IX. *They should have their work, soul, time, and all, absorbed in their work.*

"There is nothing out of heaven next to Christ, dearer to me than my ministry." *Rutherford*.

"Sylvester observes of Baxter, when he spoke of weighty soul-concerns, you might find his very spirit, drenched therein." *Funeral Sermon*.

X. *They should be satisfied with nothing less than success in saving souls.*

"If any thing but usefulness will satisfy us, I do not wonder that we are not useful." *T. Scott*.

"A pastor must sooner or later convert sinners, if he sincerely and earnestly call them to repentance towards God, and faith in our Lord Jesus Christ." *Fletcher*.

"One soul converted to God is better than thousands merely moralized, and still sleeping in their sins." *Bridges*.

Many of the foregoing quota-

tions are copied from a little work entitled, "Gems for Christian Ministers." A book certainly of great worth, but its value in the writer's opinion, would be considerably enhanced had its contents been properly arranged. I send you what is contained in this paper hoping that it may produce some such salutary effect on other minds as it has on my own. I remain, My Dear Sir, yours respectfully,

WILLIAM LUKE.

Launceston, January, 1855.

A VOICE FROM ROME.

And here we are, safe in this wonderful city of Rome. And I must tell you I have seen the spot where, it is said, the house stood that St. Paul lived in two whole years, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, &c., Acts xxviii. 31. The house that St. Paul lived in, is taken down, and a church has been erected on the spot, and called St. Paul's. As we came here on the 23rd of December, I had the opportunity of going to St. Peter's church on Christmas day, which is, I feel convinced, the most splendid in the world. I was not permitted to enter the inner court, because I had no black dress on, nor black veil over my head; but I soon saw enough to fill me with disgust and horror. There were about two hundred dignitaries, dressed in the most costly attire. Then came St. Peter's HAT! carried on a splendid cushion, said to have cost six thousand pounds. Next came the Pope, dressed in crimson silk, and velvet, carried by twelve men, beneath a most magnificent canopy of gold; and his holiness professed to bless the people as he passed on. He was then placed on his throne, where all the dignitaries of the Church, paid him homage by kissing his hand and toe. And while there were music and singing, and a few prayers mumbled over, all the priests and people were contented by kissing the toe of the Pope. The gold and silver candle-

sticks were wonderful, and I should think there were a hundred lights around the throne. St. Peter's so abounds with remains of antique monuments, that their very names would fill a volume. But I must tell you I have seen St. Paul's tomb, and other antiquities, which I have not time to mention now.—
[Private Letter communicated to us.]

TEETOTALISM.

HEALTH FACTS.

From Dr. Lees' "Temperance in relation to Morals and Religion."

Some years ago the Temperance principle was tested in the army of the German Confederation, numbering 21,000 soldiers. The result was remarkable. The strong country troops from Holstein, Mecklenburgh, and Hanover, chiefly labourers and wood-cutters, to whom the usual rations of strong-drink were given, had 2½ per cent of sickness; while the weaker town-bred troops, less inured to toil, from the Hanse-towns and Brunswick, from whom they were withheld, had only 1 one-eighth of sickness per cent, or just one-half.

Recently, Lieut-Colonel Sykes has shown, with respect to the European soldiery in India, that the relative mortality of three classes—Teetotaler, careful drinker, and intemperate—is as 1, 2, 4. In other words, limited-drinking is as great a divergence from the natural state, as drunkenness from the artificial state, erroneously called 'moderation.'

The twelve years experience of the Temperance Provident Life-Assurance Society, indicates a similar advantageous result to the teetotaler as compared to the limited drinker, notwithstanding the fact that many of the assured, as reformed drunkards, had previously sapped their constitution. The rate of mortality is 11 per 1000, where in other offices it ranges from 16 to 23.

But the comparison instituted at

Preston,* between the Ordinary Sick Clubs, and the club connected with the members of the Temperance Society, is most to our present purpose. It shows that while 1000 drinkers have 23 members sick per annum, for a period of 7 weeks and 4 days, and at a cost per head of 56s., the same number of teetotalers have only 13 sick, for a period of 3 weeks and 2 days, and at a cost of 29s., so that the teetotalers render to each other, more pecuniary help, and save themselves much protracted pain. In the average community of limited drinkers, then, there are *twice as many persons sick, for twice as long a period, and at twice as much expense.*

This amounts to the significant fact, that **THE TEETOTALERS SAVE THEMSELVES FROM THREE FOURTHS OF THE ORDINARY MISERIES OF MANKIND.** The pains and depression of the sick-bed are diminished—the cost of sickness abridged,—the prolonged attendance of wife or daughter rendered needless—and a vast train of inconveniences that attend disease amongst the poor, are saved to the sufferer and his friends. Over the household of the truly temperate, the Cloud of Affliction rests less densely and less frequently, and while it casts not so deep and sombre a shadow, it passes quickly away, dispelled by the bursting sunlight of health and hope.

RELIGIOUS INTELLIGENCE.

MISSIONARY MEETINGS.—LUXILLIAN DISTRICT.

(Continued from page 82.)

Sunday, Nov. 19th. Preached in St. Austell, morning and afternoon, and in Mevagissey in the evening. A very good day. Where the Spirit of the Lord is, there is liberty. Brother Robins preached at Mevagissey morning and afternoon, and St. Austell in the evening. The Mevagissey friends said he never did preach like it before; they could have sat all day listening to him. And at St Austell he appears to have taken his own congregation by surprise. Br. Woolcock preached three times at St. Blazey Gate, and Br. Clarke twice at L'rovidence.

20th. Spent the forenoon in perambulating the Town and its vicinities, and calling upon a few friends, in company with a good brother who acted as pilot. I was struck with the style of building, and upon inquiry found that utility, not appearance, was studied; although from the general absence of back-door conveniences, a stranger was led to conclude that neither utility nor appearance was much thought of. The town quay displays a great lack of judgment. I admired the cleanliness of the people and their dwellings. The women would do for a model—their dress at home or abroad was neither disgustingly tawdry, nor repulsively slovenly; they appear to put, not throw their

clothes on. About noon the crier was employed to tell the inhabitants that I was to preach at 2½ o'clock. We had a very good meeting. Our evening meeting was an excellent one. Br. Woolcock took the chair, and introduced the business of the meeting like a true son of the prophets. Mr. Robertson, (Independent) first addressed the meeting, and enunciated some good thoughts. A young man followed who has not long put on the harness. (May he remain faithful.) I did my endeavour to give the audience a bird's eye view of our Missionary operations. One man was so happy as to be necessitated to shout aloud the praises of Almighty God; fearing he should disturb the congregation he put his pocket-handkerchief in his mouth, and made his way through the crowded aisle, as best he could, out into the road, and there shouted in good earnest. After letting off his superabundant joy, he ventured inside the chapel again, and when the collection was made, he evidenced that he was prepared to give liberally, as well as shout heartily. The collection was considerably in advance of last year. Upon the whole, I do not think that I ever saw the principles of the New Testament more prominently developed than at Mevagissey. It would

* By the Chaplain of the House of Correction, extracted from *Health of Town's Commission*. First Report.

be difficult to speak too highly of our friends there. Well done Mevagsissey.

21st. Walked to St. Austell in company with a number of friends, among whom was Thomas Dunn the younger, the Mevagsissey fisherman, who has had the courage to treat with contempt the citations of an Ecclesiastical court, and has done so with impunity; thus doing the Puseyite Clergy-man and his satellites. This man and his wife appear to be possessed of considerable intelligence and piety.

Preached at St. Austell at 2½ to a good congregation. We had a general shout. Here we had a public tea; the provisions were given by a few friends. The company was not numerous, owing, as was supposed, to the rain which came down very freely all the afternoon. The evening meeting was presided over by MR. JACOB DREW, who as usual on such occasions, gave great satisfaction. Br. Woolcock made the first speech, in doing so, he worked very hard. The Independent Minister followed, giving us the history of Nehemiah. At a rather advanced period of the evening, I was called upon to address the meeting; felt cramped for time, and sat down far from satisfied with my own or the doings of any one else. The collection though in advance of last year, was the most unsatisfactory I have seen during this tour. I am shut up to the conclusion that there are not wanting individuals who would have rejoiced, rather than otherwise, if it had been five pounds behind. I am a long way from regarding the preachers' position in St. Austell as an enviable one.

22nd. Held a Meeting at Providence; the chapel, as usual upon such occasions, was literally packed. The majority were young people. It has never been my lot to see a Missionary platform so furnished: imagine you see a platform erected in a large pew, the boards resting on the seats, the pew surrounded with a curtain three quarters of a yard deep. Men, women, and children just as they came from their work, occupied nearly all the sitting and standing room, and the Deputation seated on a stool about six inches high, with his legs extended under the table, and you will have some idea of the platform at Providence. Br. Robins took the chair, in which he was quite at home. Br. Woolcock delivered the first address, which it would be difficult to describe. I followed him, and felt any thing but at home. The collection was made up to a trifle above last year. We had

some very good singing. I never before witnessed such conduct within the walls of a chapel as was exhibited by some of the young men at the close of this meeting. I will not state particulars. Suffice it to say, that I resorted to physical force in order to suppress it. We returned to St. Austell to sleep.

23rd. Left St. Austell this forenoon for Ebenezer. In taking leave of St. Austell, I can but remark, that with the exception of our good friends, Mr. Hoidge and family, no one seemed to have any idea that after the Sabbath Day, the deputation needed any breakfast or dinner during his stay among them. Preached at Ebenezer this afternoon to a small congregation. It was very cold, and my discourse not very interesting; all parties seemed glad when I finished. We had an interesting tea meeting; the provisions were given. Br. Woolcock presided at the evening meeting. Mr. Wilson, agent for the British and Foreign Bible Society, gave us a very interesting speech. I followed with I do think the worst speech I ever did make. The collection was behind, at which no one appeared surprised. Took my leave of the Brethren, Robins, Woolcock, and Clarke, who returned to St. Austell. I was kindly entertained by our old friends, Mr. and Mrs. Broad.

24th. Had a pleasant journey to Exeter; found my family greatly improved in health, and with a grateful heart for the every day mercies which God my Heavenly Father, had bestowed upon me and mine during my absence, I retired to rest.

The Lord's name be praised.
C. BARKER.

PENZANCE CIRCUIT.

Dear Brother,

Anticipating a large deficiency at the Michaelmas quarterly meeting, we strove soon after Conference to induce our friends at St. Just to hold a tea meeting. It was unanimously agreed to, that one should be held on Saturday October 14th, 1854.

About 100 persons partook of the cup which cheers but not inebriates; and after being bountifully supplied with tea and cake, provided gratuitously, an eloquent Lecture was delivered on the subject of Total abstinence, by Dr. Burns, of London.

The West Cornwall Association having fixed on that evening for the Doctor to lecture in St. Just; and no other

place being available, our chapel was readily offered.

The proceeds of the tea-meeting to be appropriated towards the circuit deficiency, amounted to £1 15 5.

Sermons have been preached, and meetings have been held, in behalf of the Bible Christian Missionary Society, at Polminic, Halse town, Brana, Boscaswell, and Tregerest, on Sunday November 26th, and throughout the week.

Brother Kemeys, from Helstone, attended as the deputation. We were favoured with the valuable assistance of Mr. Whiteford, Primitive Methodist, Mr. Downing, Teetotal Wesleyan Minister of St Ives, Mr. Curnow Wesleyan, and Messrs Reynolds, and Warren, Local Preachers.

The services were all numerously attended, and the collections in each place in advance of last year.

The proceeds of the five meetings amounted to £14 2s. 11d.; being £2 5s. 6d., more than the previous year.

JOHN BROWN.

PROSPERITY.

That God who has promised, "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and to encourage large expectation, has said, "Hitherto have ye asked nothing in my name; ask, and receive, that your joy may be full," and to show that confidence in God is not misplaced, has commanded and assured us—"ask and it shall be given you; seek and ye shall find! knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," has been pleased to answer the believing prayers of his people and revive his work at Marhamchurch, in the Holsworthy Circuit. This good work commenced about a month since. Christmas-eve, being a few days previous to the Christmas Quarterly meeting; at which time it was arranged by Br. Courtice, the Pastor of the Circuit, that the meetings should be continued, if there was a probability of success. I have been here accordingly, the week evenings of the last month. The commencement of the outpouring of the Spirit is the more remarkable from the season, and goes to illustrate his mighty operation, being the time of the Christmas festivities, which prevail rather extensively in

this vicinity. The first week, we had a few conversions, and the services well attended. The second week a great impression was made on the minds of the people, showing itself by remarkable dreams, some dreaming they were falling into hell,—being carried away by satan &c. a crowded attendance at the chapel, and one night we had three conversions. Since that, the services have been well sustained, and notwithstanding the hills were covered with snow, and the plains locked up in ice last week, the inclement weather did not prevent the people from standing within the walls of Jerusalem. In reviewing the month's labours, we have great reason to thank God, and take courage. The services have been numerously attended; a deep impression has been produced on the neighbourhood; many professors have had the "things that remain," "strengthened;" it is to be hoped we all have been humbled and taught the great lesson, "Without me ye can do nothing," and that "it is not by might nor by power, but by my spirit, saith the Lord;" and twenty one persons have been admitted on trial for membership. May they all be brought to the paradise of God. In other parts of the Circuit, some individual conversions have taken place. O! may God pour the "mighty flood."

"Break off your tears, ye saints and tell
How high your great deliverer reigns:
Sing,—how he spoil'd the hosts of hell
And led the monster death in chains."

S. L. THORNE.

Marhamchurch, Jan. 22nd, 1855.

MISSIONARY MEETINGS.

CHARD MISSION.

November 6th. This day we commenced our missionary meetings at Hambridge, (Chard Mission.) Brs. Knight, Wotton, Woodman, and the writer, were present; the collection more than double that of last year. Praise God for a good Meeting.

7th. Meeting at Stoka. Mrs. Gould kindly drove eight of us to the missionary Tea Meeting. Br. Wotton's speech was warm and animated, and Br. Knight gave us some telling missionary facts that he himself had seen. The collection one third more than last year.

8th. Br. Knight, Br. Wotton, and myself, went to Hardington, where we have many kind friends. The collec-

tion was two thirds more than last year. We expect soon to have a chapel in this place.

9th. Went to Crewkerne. Here we have to pay £2 a year, for a kitchen to preach in: it is too much, but still we cannot help it. The members are warmly attached to our Zion, we had a good meeting; the collection was a little behind, but the friends have engaged to make it up.

10th. About twelve o'clock went from Petherton to Seavington, with Mrs. Gould, in her light vehicle (she is a very kind friend) we held our missionary meeting in Br. Chislett's carpenter's shop. It was the wish of the friends that Mrs. Knight should address the meeting; she did so; we were pleased and profited. Collection eight shillings in advance of last year.

KINGSBROMPTON CIRCUIT.

11th. Went with Br. Knight and his wife to the Kingsbrompton Circuit; arrived there safe after a long walk and ride, and were kindly entertained by Mr. and Mrs. Burston. Thank God for kind friends.

12th. Sunday was a good day. Had liberty in speaking; God was with us; and many tears were shed. The people shouted, "Master, it is good to be here."

13th. Went to Wootton, where I met the Brethren, Knight and Abbott. Br. Abbott was full of his fears that the collections would go behind through the week, as last year they had stretched every nerve to get them as high as possible. Br. Abbott took the chair, spoke little, but to the point: Br. Knight followed, with a short, but appropriate speech. The writer then spoke for an hour and a half: the meeting went off well, and the collection was many shillings in advance of last year. Slept at Mr. Bowering's, who, with his wife and daughter, were exceedingly kind.

14th. Held our meeting at Luck-

well Bridge. The collection was a few shillings behind. Last year a friend gave a sovereign; should he do so again, we shall be ahead. Kindly entertained by Br. and Sr. Mantle. How good to have kind friends.

15th. Br. Knight and myself went to Mr. Cording's to dine, and his good wife made us quite welcome; I felt I was in a friend's house. We all went to the Missionary Tea at Clicket, to which about sixty sat down. We had a prayer meeting before the public meeting; it was a good one. Br. Slater took the chair, and spoke well. Br. Knight and I, followed; and all said it was one of the best Missionary meetings that they ever attended. The collection last year was £1 8s. 6d., now it is £2 2s. 8d. It is a step in the right direction. I was kindly entertained at Mr. Burrough's house, and feel truly grateful for his kindness.

16th. Preached in Kingsbrompton New Chapel. No missionary meeting on account of previous arrangement. The missionary meeting ought to have been held at Little Down, but death in the house prevented it. Mrs. Knight made me welcome to the hospitalities of her house.

17th. We held our Missionary meeting in Upton Chapel. Br. Abbot commenced by singing and prayer, then took the chair. The writer then read the report, and while reading about Australia, felt the conviction deepened that he ought to offer himself to the Missionary Committee for that distant colony; but how strong the ties of consanguinity. The meeting passed off well, and the collection ahead. Br. Abbott and myself went to Mr. Burston's. The next day (Saturday) he kindly sent his horse 10 miles with me to help me on, as my journey was long. I met with nothing but kindness during my Missionary tour in the Kingsbrompton Circuit. May the great head of the church bless them for Christ's sake, is the prayer of

THOMAS HARRIS.

O B I T U A R Y.

1. JOHN LANG departed this life November 5th, 1852, at Flushing, near Falmouth, 72nd year of his age. He was born at Tintagel, Cornwall, 1780. He was brought to God when about 16

years of age, in his native village. When he was 17 years of age, his Father was drawn in the Cornish militia, and he volunteered and took his father's place, joined the Regiment at Bodmin,

where they remained but for a short period, from whence they removed through the inclemency of the weather and the inconvenience of their tents, to Pendennis castle, Falmouth. This castle stands on a hill of the same name a little S. E. of Falmouth, the harbour of which it defends. It was built in the reign of Henry VIII, for the security of the coast. When the militia were disbanded, Br. Lang settled at Flushing and engaged in the oyster trade.

In 1703, he united in marriage with Ann Stevens; and the Bible Christians having introduced preaching into the same village just about that time, he became a regular hearer, and joined the Society in 1829. He was a person highly esteemed for his stability in religious principles, was a very punctual attendant at all the means of grace, and was very warm in his public addresses at the throne of grace. He did for a short period give public exhortations; but through affliction, was under the necessity of declining the work. In the loss of his wife, and while suffering other family bereavements, he was manifestly resigned to the will of Providence.

The affliction which terminated in the dissolution of the body, was of a complicated description, and caused excruciating pain. I visited him repeatedly during his last illness, and am prepared with his leader, (Br. H. Davies) to testify of the unshaken reliance he placed on the arm of God. His beloved daughter suffered many restless days and nights, in attending upon him; but she has this to comfort her, she did what she could to alleviate his sufferings, and at last saw a dear Father die happy in Jesus' love. May the Society's loss be more than supplied, in the realization of a large host to its number.

JAMES MOXLEY.

2. JOHN HOCKING was born in the year 1803, in the parish of Grade, County of Cornwall. This parish is situated about nine miles S. S. E. of Helstone; its inhabitants do not exceed perhaps 400. It was of great notoriety

for the longevity of seven persons, in the year 1797, and all of the same family. One aged 84; another 87; the third 80; the fourth 82; the fifth 79; the sixth 72; and the seventh 66; and on the above date, they celebrated their Christmas together with great hilarity.

Br. Hocking made no pretensions to religion, that I am aware of, in his youthful days. He enlisted in the Queen's Light Dragoons in the 16th year of his age, in which service he continued for 21 years, 19 of which were spent in the East Indies. He was discharged as a disabled soldier, in the year 1841, and went to reside with his sister, at Ponsmooth, near Penryn. The following year he entered into the marriage state; and after a short period removed to Stithians, where he opened his house for preaching.

He enlisted in the service of his Country, January 20th, 1819.

He married his wife on January 20th 1842.

He opened his house for preaching January 20th, 1850.

He departed this life in the 50th year of his age, 1853.

He was a man deeply humble, and especially the latter part of his life. He was truly devoted to God. I have many times heard him express the unshaken confidence he had that God had pardoned all his sins. He loved the cause of God, and I believe supported it according to his ability. He always evinced great pleasure in receiving the ministers of Christ under his roof, and was very particular in having his house got in readiness for the public and social means of grace.

Towards the close of his mortal career, his peace was more abundant, and though from the nature of his affliction he was likely to pass off as in a moment, yet he seemed to feel no alarm. He left the world in peace, leaving an affectionate widow and two children to wait till the period of their dissolution shall come, when I hope they will meet their friend in heaven.

JAMES MOXLEY.

MISSIONARY CHRONICLE.

March, 1855.

We hasten to lay before our readers the following interesting communication from Br. Rowe.

*Kooringa, South Australia,
October 3rd, 1854.*

Dear Brother.

I write you because I do

not know who the Foreign Secretary is, and I feel a pleasure in forwarding information respecting the Kooringa Mission, in which it has been my happiness

to labour in peace for nearly four years.

On the arrival of Br. Ridclift to this Mission, we both went missioning at some of the villages to which I referred in a previous letter; and, thank God, we met with a very favourable reception. The people were glad to entertain the ministers of our Lord Jesus Christ, and the future will reveal the success connected with the introduction of the gospel to these villages and vicinity.

Saddleworth is situated on the North Road from Koorunga to Adelaide, and is 35 miles from the former. Here we preach in a house formerly used for a School. Our attendance at first was small, but now it is greatly improved. Some of the people come a distance of five miles to hear the word of Life. It is a thinly populated neighbourhood as yet, but likely to make a fine agricultural district. This locality was destitute of the means of grace prior to our visiting it.

Auburn is situated on the Great North Road from Adelaide to Clare, and is about 8 miles from Saddleworth, in a north westerly direction. Here we had good congregations to begin with, and the walls of a chapel 35 feet by 23, are ready for the roof, and we expect to open it in about two months time. This is a superior district, with a Steam Mill in course of erection, about a mile from the Township. The people had no means of grace nearer than 8 or 10 miles, when we visited them.

Watervale is on the Great North Road, 6 miles north of Auburn; and here we have a favourable congregation, and contemplate building a chapel shortly. The Church of England is about three miles from this Township, but no other service nearer than 5 or 6 miles.

Wakefield is the name given to a large tract of good land in connexion with a river by that name. On this land there are a great number of settlers, and they are likely to increase weekly.

We have opened service on this tract, about 4 or 5 miles from Auburn, and it is likely to be an important position, as several of our own friends and congregations will probably settle in this locality. We anticipate building a temporary chapel at the present, to be used also as a school room. The most of our chapels in the country are likely to be used for schools and it

will evidently give us a vast amount of influence, for the parents are particularly anxious that their children should be educated.

Port Wakefield is about 30 miles west of Auburn, and likely to be an important place, inasmuch as it is the principle port for shipping the copper from the Burra Burra mines, and the place from which the coals are brought for the smelting works situated in Koorunga. I should like to establish our cause at the Port at once, as there is no religious service there at present, and the mines are likely to work again with spirit, for a great many miners have recently arrived. There is also a growing place about half way from Auburn to the Port, and it is advisable that we should open these places.

When Br. Ridclift arrived in the colony, he came to this Mission, but in consequence of Br. Culver's resignation, he was removed to Adelaide, for which the people were sorry, and I was sorry to lose him also. Br. Fursman is stationed at Kapunda, and spends four Sabbaths in a quarter in this Mission, but this does not meet its requirements. We have only two Local Preachers at the villages, and there is full employment (with opening Port Wakefield) for three preachers every Sabbath, and preach three times each. A preacher ought to be stationed on this Mission forthwith, to reside at Auburn, and then we might manage to supply the places regularly and satisfactorily. The population will be increased every year, and new tracts of land occupied, the inhabitants of which will send forth the Macedonian cry "Come over and help us!"

I need not attempt to describe to you the wants and woes of a people that have no religious service within 10—14 and 20 miles. The fact will tell its own tale. I wonder that their moral and spiritual condition is not worse. Not many generations would pass away (if left to themselves) before their morals would be desperate; for the present adult population would not only become callous about religious matters, but the rising generation would become monsters in iniquity. They would be like the wild Ass's colt, without bit or bridle to check their vices, and to lead them into paths of virtue and safety. It is a perpetual honour to our Missionary Society, to employ men, and spend money, to supply the moral, mental, and religious necessities, of such districts.

Here at Kooringa, we held the Anniversary Services in connexion with our Sabbath School, on the 18th and 19th of June, 1854. On the Sabbath, Br. Fursman preached morning and evening, and Br. Barnden in the afternoon. Both in singing and reciting, the children did well. On the Monday the children formed into a Procession, and accompanied by teachers and friends perambulated the Township, with flying banners, and I believe gave satisfaction to all parties, and the little ones were very much pleased with their exercise. They were afterwards treated, as usual. A Public Tea followed, and a Public Meeting addressed by the Brethren, Fursman, Barnden, and Richards, (Superintendent) with myself in the chair. The services were highly satisfactory, and the Receipts were—

	£	s.	d.
Coltd. by ladies in the Tship.	24	13	0
Ditto in the Chapel	10	13	0
Proceeds of Public Tea	8	17	0
Total.....	£44	3	0

Since I last wrote, we have built two additional rooms to the Mission House, making four in all. The total cost £61 18s. 9d. ! all of which we expect to cancel, when Christmas Quarter's Seat Rents are collected, which will be about £6.

On the 27th of August, 1854, we celebrated our Chapel Anniversary, with the assistance of Messrs. Wilson, (Wes-

leyan Minister,) and Fursman. There was a Public Tea given on the Monday by the kind ladies, followed by a public meeting, presided over by Mr. Burgess, and addressed, by Messrs. Fursman, Wilson, Rowe, Symons, Pellew, and Robinson. Receipts, £24 7s. 10d.

Our chapel is too strait; we have decided on enlarging, and have let the work, which will cost about £650.

The best thing the Committee can do for us is, to send six working men at one time, and to come as quick as possible. We want men of piety and sense, Society is mixed in this colony, (and doubtless in all new countries) so that we have in many places men of education, who have been accustomed to sit under the most talented ministry that England possesses.

I trust that the cause is prospering at home, and that the instrumentality employed by God, in our connexion, is being made an abundant blessing to mankind.

I am sorry to inform you that we have lost our eldest boy; but he is gone to better society—to brighter worlds. It was a great bereavement to us both. A heavy trial. Allow us, through the Magazine, to remember to all the friends with whom we are acquainted.

Mrs. Rowe joins me in kind love to yourself, Mrs. Thorne, and family.

I am, dear Brother,

Your's affectionately,

JAMES ROWE.

We are happy to add, that our kind friend, Mr. Hicks, has generously offered another hundred pounds towards sending out more missionaries to Australia; and the Committee, encouraged by this liberal offer, have resolved to send out two or three additional Missionaries, as soon as suitable men can be obtained. The friends of Missions are earnestly invited to redouble their diligence in praying the Lord of the harvest to thrust out labourers. It is his own work, and he knows where to find the men. In fact, we doubt not the men already exist, possessed of the natural talents to fit them for the work, if they were soundly converted, and filled with the Holy Ghost. Prayer—united, believing, importunate, persevering prayer, will bring down such a measure of Divine influence, as will accomplish the work. Is not this one of the present wants of the times?

Since writing the above, the following communication from our Br. Way, Australia, (written at the close of a visit to the Gold regions) urging the necessity of sending Missionaries to those regions without the least delay has been forwarded by the Foreign Secretary.—

*Collingwood, Melbourne,
Nov 20th, 1854.*

Dear Brother,

I have just finished my tour in

Victoria, and expect to leave here for South Australia, in a day or two. I hope to embrace the earliest opportunity, after my return home, of forwarding

you an extract from my journal; but, as the overland Mail leaves here for England this week, I thought I had better write a line at once on the importance of the Bible Christian Missionary Committee taking *immediate* steps to appoint at least three Missionaries for this Colony, one for Melbourne and its vicinity—one for Geelong—and one for Ballarat and Creswick-Creek—at each of which two would be much better than one; but I know it would be useless to ask for six at once. The above statement makes no provision for Bendigo, Forest-Creek, Simpson's Ranges, Mc Ivor, Tarangower, Ovens, or the Avoca, where there are thousands on thousands perishing for lack of knowledge. At all these places we have a few friends who would be delighted to rally around a Missionary of their own denomination, and assist in establishing the work of God in connexion with him.

It will be very much better to send men direct from England, than from South Australia, as it will save all the extra expenses; still I fear we shall be necessitated to send one at least, one of the two, that I hope are now on the water, although I really tremble for the consequences of such a step, as we really cannot cultivate, as we ought, with our present staff, the field we already occupy in South Australia. If the Committee could possibly send us—say *four* at once, for the two Colonies, besides the two, who we hope are on their way—(thorough Teetotallers—solely devoted to the good cause—hearts full of love to God and souls. I should say then, two for Adelaide, and two for here—that is with the calculation that one of the Adelaide Preachers be sent here immediately after the district Meeting in January, which I judge must be the case. We should then have one here at Melbourne—one at Geelong—and one at Ballarat and Creswick-Creek. Societies are already formed here, and at Ballarat, and Creswick.

I opened the Chapel here yesterday. We have a chapel at Creswick also, and I expect shall soon have one at Ballarat.

The Committee *must not by any means wait till Conference*, but send at once two here and two for Adelaide.

With kind regards to all,

I am yours sincerely

JAMES WAX.

CHAPEL OPENING IN VICTORIA.

Collingwood. The principal boundaries of Melbourne now embrace this populous neighbourhood, and it already forms a very important part of this great and far-famed City. Here Messrs Bastard and Chunick secured a site for a chapel some few weeks prior to my arrival in the Colony. The friends when called together, deemed it best forthwith to put up a temporary building, which would at once provide a home for the friends, and afford an opportunity of establishing the means of grace among them. Br. Philips, late of Exeter, was accordingly engaged to put up a wooden building, while the writer took a tour round the diggings, from whence, pressing requests had been received for the appointment of Bible Christian Missionaries. On Sunday, November 19th, 1854, the chapel was opened. Sermons were preached by the writer, and Mrs. Bastard. The attendance was good, especially so in the afternoon, as the place was literally crammed. Many sought admittance in vain, and Sister Bastard appeared to feel quite in her place, while declaring the word of life. It was a good day, and many were led to say, "Master, it is good for us to be here."

On the following day, Monday 20th, about one hundred took Tea in the chapel; the provisions being all gratuitously supplied. After Tea, the writer introduced the business of the meeting. By stating the circumstances which had led to his visit to Victoria, and to the erection of the building in which they were now assembled. After Mr. F. Baker, Secretary, (late of the Isle of Wight,) had read a statement of the accounts, the writer again spoke on the labours of the denomination in different parts, and especially in South Australia. His statement of the Societies' rejection of the Government aid, and the success which had attended the Voluntary principle, was received with warm applause. Mr. Townshend followed, with a very friendly speech, expressive of the pleasure he felt in welcoming us to the colony, and his ardent desire for our success. He also spoke in strong language of his approbation of our principles of Total Abstinence from intoxicating drinks, and rejection of State Aid, in support of our holy religion. These, he said, are the principles that must triumph. Messrs. Cowperwait, and Kitching, fol-

lowed, with addresses expressive of the pleasure they felt in meeting with us, on so interesting an occasion, and of their desire for our prosperity. The meeting was a very interesting one, and will be long remembered by many of our friends, who felt themselves more at home than they had done for years before.

The building is 30 feet by 18, covered with shingle, and will I doubt not serve a good cause, until our friends

shall increase their strength, when like the Tabernacle which gave place to the Temple, it shall give place to a stone chapel. The receipts of the opening services and subscriptions already received, amount to a little more than £100, which leaves a balance of debt about £360, which we hope by the liberality of the public, and the blessing of God will soon be liquidated.

JAMES WAY.

PRINCE EDWARD'S ISLAND.

The friends of Missions will rejoice on reading the following deeply interesting communication from Br. Wilson, one of the Missionaries labouring on this Island; dated West Cape, Nov. 8th, 1854.

West Cape, Novr. 8th, 1854.

Dear Brother in Gospel bonds.

"Like leaves on trees the race of man
is found,
Now green in youth, now withering on
the ground;
The following spring another race sup-
plies
They fall successive, and successive
rise.
Thus generations in their course de-
cay,
So flourish these when those have past
away.

So sang the celebrated Homer, while seeing his fellow creatures dropping off the stage of action.

Similar thoughts occupy our minds at this season of the year, when by "the harvest past, and the summer ended," we are reminded, by the indications of the approaching winter, of our near approach to the spirit-world, and the necessity of "preparing to meet our God." During the summer, Asiatic cholera has been awfully prevalent in the Sister colonies, and thousands have fallen victims to the dire scourge. In the city of St. John's, New Brunswick, alone, it is said that 700 helpless orphans are by it, left to the mercy of a cold-hearted world. Although it was only a few miles distant from our shores, we have great reason to be thankful, we have been mercifully exempted from its fury, although many feared it would come, with the numbers who fled here from the neighbouring provinces. Another cause for gratitude to God is, that the blessings of peace are enjoyed by us, while other lands are the theatre of blood and cruelty. We read with

painful interest, the atrocities committed in war. We have read of the massacre of Sinope, of the battles of Silistria, Kars &c.; and recently of the Alma. Our blood runs cold, our hearts grow sick, and enquire, Is war justifiable? To form an opinion of the "horrors of war," we must stand in the battle field; see human bodies swimming in human blood, listen to the piteous wailings of the dying, look at a widowed mother, a bereaved wife, a sorrowing father, a sad and heart-broken sister, and disconsolate and helpless orphans; and over-leaping the bounds of time, see thousands ushered into the dread presence of Jehovah in an unprepared state, without time to cry, "Lord help me." I remember when a child of five years of age, during the Canadian rebellion (my father being in H. B. M. 93rd regt. of Highlanders) passing through the town of Prescott, which presented to my young mind a frightful scene. All that I could see, were the remains of building and naked chimney, the rest being burnt to the ground. O! that the time would speedily arrive, when nations would "learn war no more," and be governed by the king of peace.

Turning then from these sad scenes, to look at affairs in this sea-girt isle, we find them in an encouraging condition. Unusual activity has prevailed in our ship-yards during the summer. Wages are good. Every article on sale commands a remunerating price. The earth has yielded an abundant crop, and by the "Act of Reciprocity" with the U. S. Government, a new sphere for active labour and increasing wealth is opened in our inexhaustible fisheries.

(To be Continued.)

BIBLE CHRISTIAN MAGAZINE.

APRIL, 1855.

D I V I N I T Y .

A LECTURE ON INFIDELITY.

And 'his is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John iii. 9.

(Concluded from page 97.)

II. We have now surveyed, though only partially, the pernicious bearing of infidelity on the present condition of man; it remains that we examine *its perilous aspect on his future and eternal destiny*. Need we remark the transcendent interest of this branch of our subject; inasmuch as everything transitory fades into insignificance when brought into competition with that which is everlasting—is but as a drop to the ocean, or as a sand-grain to the universe.

1. In proportion as the evidences of revelation are strong, the risk of infidelity must be great. How strong they are, time forbids us to prove; besides that they have been largely illustrated elsewhere and in many forms. Suffice it to say, that the prophecies of Scripture, so minutely accomplished, and some of them, at this moment, accomplishing; the miracles of Scripture, so incontestably witnessed, by adversaries as well as by friends; the incidental proofs of Scripture, as striking as they are multitudinous; the triumphant progress of Scripture over one-fourth of mankind by the simple energy of truth; the intrinsic energy of Scripture, arising out of the harmony of all its parts, the style and spirit which distinguish it, its accordance with the human heart and with the actual state of things, its incomparable views of God, the perfection of its morals, the sublimity of its doctrines, and the grandeur of its disclosures—so that it stands, like a self-poised pillar, insubvertible in its own innate strength—suffice it to say, that these things ought to make the stoutest sceptic tremble. Talks he of the credulity of faith, why, the credulity of infidelity is ten times greater.

Whatever difficulties meet the former, they are nothing to

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those which the latter must encounter. He must believe the most incredible things in order to disbelieve the Bible. Even in withstanding it, he is establishing it, for it foretold his opposition, and declared that scoffers should come, 2 Pet. iii. 3. How can he get over the simple argument, as powerful as it is familiar—bad men *would not*, and good men *could not*, have fabricated the Bible: the former would not have so condemned themselves, and the latter could not have been guilty of so blasphemous a forgery. Who, then, wrote the Scriptures? We conclude with the illustrious Locke, that, “they have God for their author, salvation for their end, and truth, without any mixture of error, for their subject.”

Then let the sceptic pause, and let him ponder the frightful hazard he is running. Can he at the least deny, that it is just possible religion may prove true? And is not the bare possibility enough to secure to it our paramount attention? For can we elude the force of an appeal made by a believer to an unbeliever who had demanded of him, “What do you gain if the Bible should be false?” when he simply retorted upon him, “And what do you lose if the Bible should be true?” *What do you lose?* Oh! that it might thrill through the heart of every infidel. It seems to echo back from the harps of heaven, “What do you lose?—it seems to reverberate from the abyss of hell, “What do you lose?”

2. Were the persuasions of the falsehood of revelation which infidels cherish, the result of candid, elaborate investigation, of reluctant conviction, there would be some plausibility in their unbelief; however erroneous, it would at least, be less wilful, and by consequence, less criminal; but, disguise it as they may to their own minds, it is obvious to every accurate observer, that their scepticism is the offspring of the heart, rather than of the head; that it is “an evil heart of unbelief” which has led them to depart from the living God, Heb. iii. 12. Indeed, the words which form the basis of this lecture, contain most graphically, what may be styled the Natural History of Infidelity, “Men love darkness rather than light, because their deeds are evil.” They become the enemies of the Bible, because they have made the Bible their enemy. They first wish they could disbelieve it, and then strive to realize the wish. Nothing could be more natural. Can a good man wish the Bible were false? Can a bad man wish that it should be true? Will it be said, then, the inclination of the former may impose upon his judgment, as well as that of the latter? We answer no, because it is not his natural inclination: vice is spontaneous, virtue is acquired. How just, therefore, was the reply of a christian to an infidel, who had said, “Give me your principles, and I will be a better man than yourself.” “Begin,” said he “by becoming a better man, and you will soon obtain my principles.” This

kind of reasoning is familiar to us in the ordinary affairs of life; we admit its justice there. Hence, it has passed into a proverb, that, "none are so blind as those who will not see;" hence, it is universally allowed, that a man convinced against his inclination is of the same opinion as before; and hence we speak of a jaundiced eye, and a distorted vision. Nothing can be more palpable, than that in moral matters, the moral disposition exerts a commanding influence over the belief. The aphorism is as just as it is ancient, "What a man wishes, he easily believes." Did you ever meet with an unbeliever who sincerely wished he could believe? Did you ever meet with one who had been forced into infidelity by the irresistibility of the evidence against Christianity? Have you ever found one whose conclusions had been the result of unbiassed, elaborate, comprehensive investigation and reasoning—one who had studied the Scriptures as they demand they should be studied, as they *ought*, if studied at all, to be examined with seriousness and impartiality, and lowliness and prayer, who, notwithstanding all, had been compelled to abandon them as a fiction? On the contrary, in a majority of instances you will find, that the freethinker has never read the inspired volume throughout; and even where you discover an exception, it will appear that he had prejudged the question before he explored it, and that he sat down to peruse the book, when it was already *his interest* to decide against it. No marvel then, that to such a student, a volume necessarily containing many mysteries,—mysteries which fairly weighed, only evince its Divine original,—should present a perplexing, incongruous, repulsive aspect; should furnish much that is fitted to strengthen prejudice and embitter antipathy.

Take a simple illustration of the process by which many a man slides out of the general belief of Christianity, into its avowed disbelief. Take a youth who has been, according to common language, brought up religiously; who has conformed to the outward observances of religion; yet has never laid the subject to heart, nor has even become intimately acquainted with the theory of Divine truth; this young man is withdrawn from the shelter of home and the restraints of a parental eye; he finds himself surrounded with the blandishments of pleasure and the seductions of dissipation! He had often sighed for these things, whilst they were in the distance, and chafed against the paternal rein which had withheld him from them; when, therefore he now sees himself embosomed by them, the hand of authority no longer controlling, he soon plunges deeper and deeper into the vortex of folly, bantered out of his scruples, and laughed out of his fears, until he has won the distinction of being "a man of pleasure." Meanwhile, however, conscience has not been quiet, early impressions, faint though they were

have not been effaced; hence there has been a conflict in his breast, he has sometimes started at his own position, he has even made abortive efforts to reform, his enjoyments have been much alloyed; could he then but rid himself of superstitious feeling, emancipate himself from religion altogether, he fancies his happiness would be complete,—at least he should be tormented no longer. Already his own heart has suggested many doubts about revelation; and, at this juncture, he falls in with sceptical associates, or writings; these find an advocate within his breast, he is eager that they should succeed in convincing him; the task, therefore, is not difficult; he sucks in the poison, exults in his liberty, and hopes that he is sincere. Melancholy portrait! the original of which may be met with every day. But of such partisans, infidelity has little to boast; nor can she expect that we should attach any weight to their opinions, when brought into competition with those of Boyle and Bacon, Newton and Locke, Boerhaave and Haller; men not more distinguished for the splendour of their genius, than for the simplicity, diligence, and devotedness with which they searched and cherished the truths of revelation.

But, it will be said, that we libel infidels by bringing sweeping charges of immorality against them. Let us not be misunderstood, whilst we believe that there are few unbelievers whose characters would bear investigation; we do not assert that all of them are guilty of glaring offences, according to the standard of human judgment; but though exempted from these, they may, notwithstanding, indulge in sins, equally, or even surpassingly hateful to God, and, in consequence, equally or more severely denounced by Scripture. It is not necessary that a man should be a profligate to make it his interest to disbelieve the Bible! If he be a proud, or an ambitious, or a resentful, or a covetous man, he will be equally interested in disbelieving it; because, against pride, and ambition, and resentfulness, and covetousness; it lifts up its voice no less sternly, than against dishonesty, or cruelty, or licentiousness. What we would argue then is, that no man becomes an infidel against his inclination, in the face of his anxious wish to believe. And surely this fact ought to awaken the apprehensions of all sceptics, leading them to suspect that their heart has imposed upon their head, and convincing them that religious faith is a matter of choice rather than of necessity, is a subject of moral responsibility, and, therefore, may be a subject of moral retribution.

3. As in all other cases where conviction has originated in the inclination, rather than the understanding, so in the case of unbelievers, the persuasion which results, is far from being undisturbed. They are oftentimes witnesses against themselves. There is about them a restlessness, a turbulence, a sensitiveness,

the very opposite to the calmness and courage of confidence. It costs them a struggle to disbelieve. The voice of truth, though overpowered, is not silenced, and the sting of conscience, though blunted, is not crushed. We have had it from the lips of several who had once been entangled in the mazes of scepticism, that they could not say they had ever been fully persuaded in their own minds; they had longed, they had striven to be rid of all religious misgiving, yet it would return like consciousness to the drunkard, or anguish to the opium-eater. They tried to be infidels, they passed for such, they thought themselves such; but such in strictness they never were. Amid their fellows, indeed, at the festive board, in the hour of mirth and madness, they had fancied themselves assured, they had scoffed at all faith, and vaunted themselves in their own hardihood; but when solitude came, and sickness threatened, and death obtruded, and reflection forced itself upon them, they started at their own forebodings, as the Assyrian monarch started at the mystic fingers which traced the characters of flame upon his palace wall, Dan. v. 6.

Illustrations of the wavering state of infidels are familiar to our minds. Many of you will remember the case of Shelley, whose daring and licentious genius hurried him into a precocity and profaneness of unbelief, almost without a parallel. You will remember the statement of Lord Byron, that when the youthful scoffer was overtaken on a foreign lake by a fearful storm, insomuch that the frail boat which conveyed himself and companions was almost sinking, he cried out vehemently to that God whose very being he had been wont to deny. True, when afterwards rallied by his associates for his inconsistency, he pretended not to have known what he had been uttering; but we are at a loss whether to be most amazed at the boldness of the prevarication, or the baseness of the ingratitude which he thus displayed. The forbearance of God so outraged, gave place to wrath; and the wretched atheist was soon after drowned, without opportunity to repent.

Even the reprobate Thistlewood, who, having run all lengths in iniquity, closed his career by devising a scheme of most atrocious murder, said to his fellow criminals on the scaffold, "We shall soon know the great secret." *It was then a secret still.* But how tremendous to be brought to the verge of the abyss, and to have to launch into it on the straw of a peradventure that a man may be annihilated! Frightful alternative! annihilation, or hell. Oh, why should unbelievers fight against conviction, labour to strangle the sense of immortality, and "sport themselves with their own deceivings!"

4. There yet remain more terrible exemplifications of the insecurity of infidelity, and of its gloomy bearing on the future, than have hitherto been adduced. They are furnished by the death-bed scenes of unbelievers. Nor let it be said that it

is unfair to appeal to these : surely "a death-bed is a detector of the heart." It is easy to dissemble in life, but to die dissembling is hard indeed. It cannot be unreasonable to bring profession to the touchstone ; and death is the touchstone of infidel confidence. It is not in the haven, afar from the ocean and the storm, that the mariner makes proof of his fortitude, nor in the camp, amid security and parade, that the soldier gives evidence of his valour ; no, the tempest will try the one, and the battle-field the other. So the hour to test the sceptic, is the hour of dread decision, when he verges on that eternity which, whilst distant, he derided.

From amongst the beacons furnished by the last hours of the sceptical, let two be selected ; those left by the two arch-leaders of the faithless host ;—Voltaire, the prince of philosophical, and Paine, of vulgar infidelity. The horrors of the closing scene of the profane, though brilliant Frenchman, are too well authenticated to be disproved. They are the more memorable, because had infidelity been allowed to choose the champion on whose constancy she would have staked her character, would she not have chosen him who had assailed Christianity with no less force than virulence, whose enmity against it had known no abatement with declining years : who had seemed to have triumphed over every misgiving of conscience, and whose habitual fiendish exclamation, in reference to the Saviour, had been, "Crush the wretch !" But, when this proud blasphemer had been spared to nearly fourscore years and ten ; when he had diffused the poison of his principles throughout his native land ; when, after a season of partial discredit and retirement from the metropolis, he had returned to Paris, for the purpose of enjoying a kind of public apotheosis : when a mighty assembly had wreathed his hoary hairs with laurels, and overpowered him with idolatrous applause,—then, while returning to his apartments, his nostrils still reeking with the incense of adulation, and his ears still echoing with the acclamations of adoring thousands—at that very moment God smote him, as He had smitten the haughty king of Israel, with a terrific and incurable malady. The hand of God was upon him, and the potsherd of the earth found how fearful a thing it is to strive with his Maker. Almost unimaginable were the torments of his mind ; his cries were piercing as the shrieks of a fiend ; his atheistic associates, who would fain have steeled his spirit, fled before his curses ; the nurse who waited upon him would never afterwards attend the death-bed of an unbeliever ; and Dr. Tronchin, his physician ; declared, that "the furies of Orestes were nothing to the tortures of Voltaire."

Scarcely less horrible were the last hours of Paine. That miserable scoffer, after having done untold mischief to the ignorant and unstable, after a career of successful villany, found himself, in the end, "forsaken," as he expressed it, "by God

and man." Friendless and unpitied, on a foreign shore, he lingered out his latter days, racked with pain, and surrounded with filth and destitution; his fool-hardiness failed him altogether, his pride vainly struggled to suppress his horrors, alternately he prayed and blasphemed, abject was his wretchedness, and piteous were his moans.—These, infidelity, are the consolations thou reservest for the hour of nature's agony; it is thus thou smoothest the pillow of thy dying votaries! Nor will it vindicate thee, to point to the boasted calmness with which Hume and others met their end; for their calmness was forced, and there was *effort* in their peace. Recent disclosures indicate, that even the torpid Scotchman had his shivering forebodings; and, independently of these, his levity in dying was as indecent, as we believe, it was unreal. No one acquainted with the desperate pride of the human heart, will wonder to see how mightily it can wrestle to maintain the mask of consistency, even amid the expiring agonies of the unbelievers; but, spite of every effort, if the visor do not always drop, yet it rarely fails to be so far discomposed as to betray the real features which it is designed to hide.

As the result of his own observation, he who addresses you may state, that he has witnessed the closing days of many who had imbibed infidel opinions, but never saw more than one who persisted in those opinions to the last. Some awoke to horror and despair; and some, there was reason to hope, sought and received mercy from that long-suffering Saviour whom they had denied. One, indeed, there was, who, according to the horrid language of his mates, did "die game,"—an expression in itself betraying the desperate struggle there must be made to keep the truth from bursting forth. The man to whom we allude was a superior mechanic, possessed of a vigorous mind, and deeply versed in the works of sceptics. Though he yielded several points, and discovered much of wavering in his views, yet he never avowedly abandoned his unbelief. Little cause, however, had infidelity to triumph in his end; pitiful were the solace and the succour which she gave him. His sick-bed was a scene of unmitigated suffering; his temper became so im-bittered, that, on one occasion, when his little child, in its mother's arms, stretched out its hand towards some lozenges that lay on his pillow, he snarled forth in a tone I shall never forget, "You fiend!" He wailed and writhed under his bodily pains, which were not greater than are incident to some kinds of consumption, with the most abject impatience; his countenance was the mirror of passion and misery, and his very look had in it something terrific. In vain did he strive to stifle the misgivings of his mind, for his apprehensions would betray themselves; he could not endure to be left in the dark: he would, sometimes, when none besides his family were present, shriek out frightfully, and declare there were devils in the

room! True, his intellect might be impaired, though I never discovered it; but, even admitting that he raved, whence arose the complexion of his ravings? And to complete the horrors of that chamber, even his adult daughters, instead of hanging yearningly over his bed, would not one of them venture alone into his apartment, such a dread had they of what was passing there.

O! contrast with the dark scenes we have glanced at, the death-beds of some of the servants of God. Turn from the horrors of Voltaire to the sublime serenity of the martyr Stephen; see him, his face shining, as it were, the face of an angel, looking up steadfastly into heaven, and seeing Jesus standing at the right hand of God; he breathes out his life, saying, "Lord Jesus, receive my spirit," Acts vii. 59. Behold the triumph of more modern martyrs; how they sing amid their agonies, and esteem the flames as though they were a bed of roses! Or, go to the quiet chambers where the holy meet their end. A thousand such, present themselves to view. May it be allowed me to select from among these, the one most endeared to myself? May I take you, for a moment, to the deathbed of my venerated father? During half a century he had proved his principles in his life, and when dying he sealed them in his death. Though his bodily anguish must have been intense, he sustained it without one expression of disquietude. His children, instead of shrinking from his presence, hung around him with a thrilling love, chastened by a holy admiration of the grace which God imparted to him. There was no enthusiasm, no excitement. There was the serenity of a summer sunset, combined with all its lustre. Within a few minutes of his death, he waved his hand, and exclaimed, "More than conqueror! More than conqueror!" Then, after a pause, stretching forth both his arms, his countenance beaming with more than earthly brightness, he added, "A world of glory breaks upon my view: I see angels and archangels, cherubim and seraphim.—I see all our dear departed relatives and friends that died in the Lord.—I see God the Father, sitting on the throne.—I see God the Son, standing at his right hand.—I see the spirits of just men made perfect." It seemed as if he had somewhat of the vision vouchsafed to the first martyr. The impression, indeed, was mental, but the effect was no less real. Almost immediately after, he expired without a struggle. Where is the unbeliever who can contemplate such a scene, and not secretly wish, that in a dying hour; his soul may be with the believer's soul? Who can forbear to breathe forth the prayer of the self-condemned prophet, "Let me die the death of the righteous, and let my last end be like his!" Num. xxiii. 10. The righteous is, at least, upon the *safe side*. Even should he be annihilated, he will be unconscious that it was an illusion which so irradiated

his last hours. But can that hope be illusive which triumphs amid the dread realities of dying, and glows within the icy grasp of death? True, there are many bearing the Christian name, who have no comfort in their end; some who are filled with terror and despair; still their agitation does not arise from their finding religion to be false, but from finding *their* religion to be false. Had they found the former, they would have been comparatively unperturbed. They have been professed Christians, but practical infidels. They have enough of faith to affright, but not enough to tranquillize them. Their dismay, therefore, whatever it may prove; cannot prove the falsity of revelation. Their remorse springs from the conviction, that whilst their Bible is true, they have treated it as though it had been false. We never knew of a dying man who *regretted* that he had believed the Scriptures, nor of one who *rejoiced* that he had disbelieved them. We never heard of a dying man who lamented that he had been *too* religious; we have heard of thousands who lamented that they had not been religious enough.

5. What consummates the infatuation and peril of the infidel is, that should he prove mistaken, he will be irretrievably mistaken. If we commit an error in the affairs of life, it is seldom irremediable; but where it admits of no redress, it is doubly deplorable. There was, therefore, great wisdom in the deliberation and reluctance with which the Lacedemonians used, in the first place to sentence, and in the next, to execute any criminal, however great his crime; because, as it was said by one of their sages, when asked the reason for such tardiness of justice, "A mistake there would be an irreparable mistake." With what tremendous emphasis then, may it be said, The mistake of the infidel will be an *irreparable mistake*. If, indeed there were any prospect of his return from eternity, if there were another probation in store for him, if there were a gospel, a mediator, a mercy-seat in hell—then his madness would not be so immeasurable; but, if "the night cometh wherein no man can work;" if there be "no repentance nor device in the grave;" if "the great gulph," once fixed, can never be passed; if "the filthy must be filthy still, and the unjust must be unjust still,"—where shall we find language to describe the fearfulness of his folly? O! to awake up in "the lake that burneth with fire and brimstone!" to find that one has committed an error which "it will require eternity to comprehend, and eternity to deplore!" Need we remind you, that here all comparison is insufficient, and all illustration fails. Need we remind you, that the accumulated sufferings of the human race, from the fall of Adam to the consummation of all things, will bear no proportion to what a single soul that perishes must undergo; and that the aggregate of happiness, which all mankind shall have posses-

sed throughout the same duration, will admit of no comparison with the ocean of fruition which one glorified saint shall drink? There will arrive, if we may so speak, a period in the revolutions of eternity, when the former will have endured, and the latter will have enjoyed, indescribably more than earth ever witnessed; and yet, the blessedness of the one, and the torment of the other, will be only begun.

But the sceptic will attempt to shelter himself from the apprehension of the possible consequences of his unbelief under the presumption that it is involuntary, that he is sincere, and, consequently, cannot be punishable. Miserable "refuge of lies," to which Scripture gives no quarter! Let the scorner hearken to the stern, unqualified voice of truth; "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16. Either then, revelation is false, or he is damned. "Let God be true, but every man a liar," Rom. iii. 4. Yea, and says not the conscience the same? For where is the unbeliever, that dares to realize it to his own mind, that he should stand before the judgment-seat of that God, "to whom all hearts are open, all desires known, and from whom no secrets are hid," and there protest, that his infidelity had been unavoidable, the result of necessity, not of choice?

We have now weighed infidelity in the balances of experience, and is it not found wanting—wanting in all that is good, though heavy with all that is evil? For time, how pernicious! and for eternity, how perilous! We would adjure its advocates by all that is solemn, and by all that is precious, by all that is tender, and by all that is terrible, that they abandon their destructive system. We speak in pity, not in anger to you, fellow-sinners! Commiseration for you, swallows up indignation against you. For if compassion ought to be proportioned to calamity, who is to be so profoundly pitied as you? What an infinite calamity you inflict upon yourselves!—each of you a wreck, tossing on a shoreless ocean, the sport of every billow, without anchor, without helm, without haven, and without hope! Are you contented and happy in such a state? Have you no misgivings? I know that you have. O, do not struggle to subdue them. Yield to their impulse. Investigate Christianity anew. Bring it to the practical test. Prove it by making trial of it. Judge it not upon hearsay, nor as displayed in the lives of its professors, but as set forth in its own records. "Search the Scriptures;" search them with earnestness, with impartiality, and with prayer. Do this in sincerity, and we have no doubt of the result. There is a self-evidencing power in the Bible, which fairly met, cannot be withstood.

I would now address the young and inexperienced. I tremble, my youthful friends for you. Deceivers spread their nets on every side, to entangle you. They devise many lures to fa-

ciate you into their toils. "Be sober, be vigilant" 1 Pet. v. 8. Shun their haunts as you would shun a plague-house, and their communications as you would the adder's poison. Are you told no mischief can ensue from hearing for yourself? Neither would any, perhaps, were you unbiassed and unblemished; but you have deceitful, unbelieving hearts to take; and therefore, to bring them into contact with profaneness, is as though you were to scatter gunpowder beneath the blacksmith's anvil. Besides, were you to venture into the assembly of the scorers, you would tempt the Spirit of God, to abandon you at the threshold, and then you must be like Sampson shorn of his mystic locks, powerless in the hands of your enemies.

The ranks of infidelity are replenished from amongst apostate Christians. Why is this, but that they had nothing more than the name to abandon. They have floated about on the surface of opinions, till they have drifted into the current of scepticism, and it has borne them almost unresistingly along. Had they been anchored on the rock of experimental godliness, they might have smiled at the whirlpool and the storm. Rest not, my Christian brethren, in a heartless form. It will neither shield you from unbelief, nor shelter you from condemnation. The present is a day for decision. Neutrality is odious. Prove your principles; authenticate them in your hearts; evidence them in your lives. You say you believe there is a God—where is His worship, where is His fear? You acknowledge yourselves to be sinners—are you abased and contrite for sin? You recognise an inestimable Saviour—is He precious to you? do you count all things but loss for the excellency of his knowledge? do you glow with his love, and exult in his cross? You admit there is an Almighty Sanctifier, the Spirit of holiness, without whom we can do nothing—have you sought his succour, are you relying on his energy, are you obeying "his godly motions?" You confess there is a hell of everlasting woe—do you flee from the wrath to come, start back from sin as from a serpent, and watch against temptation? You anticipate a heaven of boundless bliss—is your treasure there, and are your hearts there also? do you labour to enter into rest, and fear lest a promise being left you of entering, you should seem to come short? You own the Bible as the book of God—do you receive it with all submission, search it with diligence, follow it with all fidelity? are its doctrines your principles, its precepts your directory, and its promises your delight? "How long halt ye between two opinions?" 1 Kings xviii. 21. Would to God that you were decided! Your incongruous conduct gives the scorner his choicest theme of declamation. You harden him in his delusion; you put a stumbling-block in the way of his soul. "It must needs be," indeed, "that offences come: but woe to that man by whom the offence cometh!" Matt. xviii. 7.

But we know there are those amongst you, brethren, who have tested Christianity with the touchstone of the heart, who have made full proof of its genuineness, who have "the witness" in yourselves. Happy are you: your house is founded on a rock; we have no apprehension lest infidelity should subvert your faith; you can pity its sneers, and smile at its sophistries. The humblest and most untaught man amongst you, is a match for the whole phalanx of sceptics; though they may perplex him with their subtleties, they cannot bereave him of his consciousness. Sooner might they persuade him that matter has no existence, whilst he perceives it on every side; or that the sun has no brightness, whilst it is pouring upon him its meridian splendour, than convince him that religion is a fiction, whilst he feels its vital energy, and rejoices in its heavenly consolations. Oh that all were arrayed in such a panoply of proof, entrenched behind such impregnable battlements! There is one mode, at least, my less educated hearers, by which you may silence the gainsayer—by the logic of the life. There your reasoning will admit of no reply. There is, too, a voiceless eloquence in Christian consistency, as irresistible as it is intelligible, which has sometimes won the bold blasphemer, who was inaccessible to every other appeal, "to glorify God in the day of visitation," 1 Pet. ii. 12. The weak things of the world are thus chosen to confound the mighty, and the foolish things of the world to confound the wise, 1 Cor. i. 27. Out of the mouths of very babes and sucklings God ordaineth strength that he may still the enemy and the avenger," Psa. viii. 2. Let us then wind up our argument in the appropriate language of St. Paul; "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know"—by evidences which the more they have been assaulted, the more they have manifested their impregnability, by the involuntary and reluctant testimonies of unbelievers; by the immutable promise and oath of God that cannot lie; by the energy of Divine truth upon your own souls; by the transformation which it has accomplished in you; by the strength with which it has sustained you; by the victories which it has won for you; by peace passing all understanding; by hope which is an anchor to the soul, sure and stedfast; by joy unspeakable and full of glory—"ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58

THE GREAT MEETING.

[*Stirling Tracts, No. 28.*]

'We shall all stand before the judgment-seat of Christ.'—Rom. xiv. 10.

READER,—Did you ever consider whence you have come? whither you are going? and why you are in this life? Perhaps

not? Allow me then to tell you. You are an immortal spirit come from God, going to eternity : and you are for a short time in this life to form a character, which you will carry to the tribunal of your Sovereign, Governor, and final Judge in eternity; and according to it he will appoint your eternal condition and place of abode. *Your earthly existence is a journey to meet your God in the judgment-day.* And what a Being he is ! Infinite in holiness, and purity, and rectitude; and He cannot, *cannot*, CANNOT, allow sin, when carried into eternity, to pass unpunished. . . . Are you prepared for such a Meeting? Alas ! I fear not. You have thought of many persons, but never of your final Judge; of many things, but you have forgot the salvation of your soul; of many personal events, but you have forgot your death-bed and the appearance you will present when standing before your God and Judge, amidst the gaze of an assembled world !—of many places you have visited, and are intending to visit, but you have not considered *where you shall spend eternity* ! Is it not time to consider these solemn realities which concern you ! . . .

You may never read the Word of God, to know what you must do to be saved, but the Great Meeting will come: you may never pray for mercy : but it will come ! You may never listen to the voice of your faithful conscience ; but it will come ! You may never yield to the gracious strivings of the Holy Spirit ; but it will come ! You may never embrace Jesus Christ by faith for salvation ; but it will come ! You may be opposed to God's method of saving immortal spirits from eternal ruin ; but it will come ! You may not think of your death-bed scene, when the world will be retiring from your notice, and your friends will be weeping around you, and your sins will surround you, and your conscience will accuse you ; and death will enter your abode to remove you from time to eternity ; and eternity will open upon your spiritual vision, and you must pass from one state of existence to another ; but it is *coming* ! *coming* ! ! COMING ! ! ! . . .

You say you have neither time nor inclination to prepare for such a Meeting yet, and you must neglect it for a while to attend to other things. Well, and suppose you gain these other things, viz., the world's riches, or honours, or pleasures, or applause, "What shall it profit you, if you gain the whole world and lose your own soul ? What can you give in exchange for your soul ?" Can such things, when possessed, be a *substitute* for a preparation to meet your God ? Can they calm your disturbed mind ? Can they silence your accusing conscience ? Can they support you amid the trials of active life ? Can they despoil death of his sting, and the grave of her victory ? Can they blot out sins written against you in the book of Divine wisdom ? Can they quench the fire of the bottomless pit, which

your sins have kindled? Can they destroy the gnawing worm which your sins have created? Can they open heaven's door, which will be shut against all such persons? Can they close the mouth of the bottomless pit, which will be opened to receive all such persons? "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?"—Ezek, xxxiii. 11.

THE BIBLE AND ITS INFLUENCE.

THE Bible has all the elements of a *great* book. Composed of different parts, it has but one theme, and that theme is kept in view from the beginning to the close. It contains the history of two dispensations; but in the truths they illustrate, and in the impressions they are adapted to produce, those dispensations are one. Throughout we have the same God, and the same "Mediator between God and men." Human nature is everywhere seen depraved and guilty, needing pardon and renewal. God is ever just and merciful; and everywhere he is revealed as seeking man's salvation and holiness. "The Old Testament," as was long ago said, "is the New veiled; and the New Testament is the Old unveiled." In the first we have the revelation of the earthly type—in the second the revelation of the heavenly reality; the one gives us the "shadow of good things to come"—the other, in a great measure, the good things themselves. The Bible has one object, and its aim is the noblest that can occupy the hearts or thoughts of man. Hence its influence in perpetuating, and in reviving religion.

Without it, the tendency of man to corrupt everything pure, everything holy, has everywhere corrupted religion itself. Thus was it, for example, in the earliest times. Between the days of Adam and Abraham we have four generations. Adam must have known Methuselah, as Methuselah must have known Shem. When Shem died, Abraham must have been about one hundred and fifty years of age. To that race, God had given a primitive revelation; and once, at least, within these four generations, God renewed it. Adam knew his will, and Noah entered into a second covenant with him. Written revelation, however, there seems to have been none; *that* began with the law. Mark the result; twice, at least, during this time was the knowledge of the true God all but extinguished, and twice did the world fall into the grossest wickedness and idolatry; once before the flood, and again in the days of Terah and Abraham. That a written Bible would have saved them from this condition is too much to affirm; but the absence of a Bible

must have left freer scope to the downward progress of man in iniquity.

At the giving of the law, revelation was put into a *permanent* form. God himself, with his own finger, wrote the precepts of the Decalogue, and he commanded Moses to write other precepts in the "book of the law." No provision seems to have been made, however, for the public reading or private study of these documents, except after long intervals. Hence the Jews fell rapidly into the superstitions of other nations. For nearly a thousand years they remained in this condition. After the captivity, synagogues and copies of the Scriptures (now greatly enlarged) were multiplied throughout Judæa, and from that time idolatry was unknown among the Jews. With other sins they are chargeable, but from this sin they were preserved.

The history of the gospel and of modern missions, confirms this view. Wherever religion, once known, has become extinct, *there* has either been no Bible, or the Bible, though translated in whole or in part, has been, from circumstances or from system, withheld. Once, South America was, to a large extent, nominally converted to "the faith;" as was Japan. Now the people of both countries are sunk in the darkest heathenism. Those who visited them, kept the Bible out of their hands. The light was put under a bushel, by the very men who introduced it into the house, and now the light itself, such as it was, has perished. The lesson taught by these missions is obvious. A permanent, accessible record of religious truths, seems essential to secure their permanent influence. David ascribes his wisdom and steadfastness, to his study of the law; and the cure for apostasy, apostles tell us, is to give heed to the things we have been taught through their word and their epistles. Without such heed we shall let them slip, and must then sink again into a state of profounder degradation than the one we had left.

If the reader wish for a fact of an opposite kind, he may turn to the history of Madagascar. There the disciples of Christ have been for many years exposed to bitter persecution, but though there have been many martyrs, there has not been one apostate; with holy steadfastness have the converts adhered to the faith. The explanation we now find to be, that they had the scriptures among them, and that, though the foreign missionary could no longer reach them, they found *there*, the secret of their comfort and strength.—*The Bible in many Tongues.*

B I O G R A P H Y.

MEMOIR OF JAMES BROOKS.

BY J. H. PRIOR.

(Continued from page 106.)

"At the Conference of 1850, he returned home with a small sore

upon his tongue. He had been home several weeks before he named it. He then said, 'there is something the matter with my tongue; I have not said any thing about it, but am uneasy, and I think I ought.' We now applied the things to it, which one and another recommended; and after some time, consulted a Surgeon, who made but little of it, said it would pass away, and we acted according to his directions. Having his appointments to attend to, and also the Missionary meetings, his tongue was neglected, and continued to get worse. We now went to the Surgeon again. I asked him if he thought Mr. Brooks had a cancer upon his tongue, he replied 'no.' We called again a few days after; the Surgeon was not home, and we were about to leave the Surgery, but as the Assistant was there, I wished my husband to let him look at his tongue, when to our surprise, he pronounced it cancerous. I told him that his master said it was not. He however seemed confident. Having called him aside, I asked him if there was any cure for it? He replied 'no.' I enquired whether it could not be cut out? He said that it might, and that probably he would survive the operation; but it was likely it would come again. He attempted to burn it down with Blue Vitriol, &c. for several weeks, until the surface of his tongue was nearly raw, and for some time his chief food was spoon meat. After this we went to Gloucester for advice, but to no purpose. Still he generally supplied his own plans on the Sabbath day; but how he did so, I know not. About the latter end of February, 1852, or the beginning of March, we went to Bristol to consult Mrs. Vowles, who is very clever, according to report, in the cure of Cancers. In the space of a few weeks the place was so healed up that he was enabled to resume his labours; but he never recovered his strength as before. Still, I believe, he thought his tongue was sound, and so did Mrs. Vowles; but I had my doubts. To me, his tongue still looked Cancerous; and I urged him to go to Bristol again, and let Mrs. Vowles see it. At last he did so, and having seen her, returned satisfied that all was right. Coming through Bristol at the Conference of 1852, we stopped two nights to give Mrs. Vowles an opportunity to apply a preparation to a place that did not look well; but she made little or nothing of it. I said I thought my husband had better stop longer in Bristol, but she said it was not necessary. We had not, however, been long upon the Chagford Station, before another place appeared upon his tongue, which we tried to remove by Mrs. Vowles's liquid; but without effect; it grew and became deeper rooted. I many times told him, that he ought to go to Bristol; but he delayed, hoping that the application of the said liquid, would effect a cure. I cannot describe my feelings while applying the burning liquid to his tongue; but what must his have been, to endure it for such a length of time? At this period he generally attended his appointments.

"The following, without date, was written about this time to a friend:—

"My Dear Brother Webber,

"As it is not likely you will see me at the Quarterly Meeting, in consequence of my very painful affliction; and fearing you may be uneasy about the the trifle you owe me for Magazines, please to understand, that I intend making you a present of this year's Magazines. I do it, because I consider that during the past year, you have been strait-

ened in your circumstances, in consequence of affliction, and an increase to your family.

"My affliction has been, and still is, of a very distressing nature. Sleepless nights and wearisome days have been my portion for several weeks. I sometimes think that this affliction will terminate in death. Be that as it may, I am in the hands of a merciful Providence, and can say, 'It is the Lord, let him do what seemeth him good.' My best respects to your good wife, and the friends. Remember me at a throne of grace. Your's truly,
"JAMES BROOKS."

Mrs. Brooks says:—"He continued in this state till the beginning of July, when he went to the District Meeting at Taunton, and thence to Bristol, to Mrs. Vowles'; still hoping that she might cure his tongue. I confess I expected she might accomplish it, or at least so far that it might not prove fatal. When he got there, she encouraged him; and he seemed to depend on being cured. He remained in Bristol, till the Conference, and then came down to Exeter. During the Conference he came home, and stayed the Sabbath; he was then cheerful, and looked better than I expected to see him. When the Conference was over, he again returned to Bristol.

"The following are extracts from his letters to me, while there. I am sorry that so few of them are preserved, as they show the state of his mind, as well as his hopes and fears about his recovery. Most of those in my possession are without dates. We wrote one another two or three times a week, and therefore frequently without dates.

"My dear Anne,

"I doubt not that you are longing to know how I am getting on. We had a very comfortable District Meeting. The Brethren, Martin and Kinsman, treated me very respectfully. We closed the meeting on Friday morning, just soon enough to take the train for Bristol.

"I have obtained lodgings—have a comfortable bed to myself—make myself quite at home; and hope you will be as comfortable as you can. Mrs. Adams, at whose house I lodge, will do anything for me that she can; she tells me to make myself as free as if I were at home. Mrs. Vowles says she cannot make out what sort of cancer it is; but by the blessing of God, she will burn it down by the latter end of next week. So you see, she fully hopes to cure it. As I long to hear from you, write soon.

"Your very affectionate husband,

"JAMES BROOKS.

"*Wednesday, July 6th, 1853.*

"My dear Anne,

"Your letter came safe to hand, and I was glad to hear of your welfare. Yesterday the burning of the cancer was very painful. I am very comfortable, and do not wish you to come up. Of course I should like to have you with me, were it not for the work at home. Mrs. Adams is very kind, and I can go in and out when I like. I cannot at present say when I shall return; but it will not be this week, perhaps not next. Mrs. Vowles says I must give the treatment a fair trial, and not trifle with my tongue; for if it is not fully killed, it will break out again, and may not then be stopped. She requests me to inform you that it is much better, and that she has no doubt of curing it. My sufferings are not a little; do pray for me, dear Anne. Bless God, I am not cast down. The good Lord greatly supports me, and I shall be supported. My love to Mr. and Mrs. Gay, and all friends,

"Yours' affectionately,

"JAMES BROOKS.

"Monday, July 11th, 1853.

"My dear Anne.

"I was hoping to have had a few lines from you this morning, but of that treat I am disappointed. I hope all is well at home. I sent you a few lines last Wednesday, the day on which you posted yours. Perhaps you are expecting to hear from me again before you write. As I am anxious to hear from you, do answer this at once. I am just returned from Mrs. Vowles. She gives me great encouragement. I do not, however, expect to be at home to take any appointments on Sunday next. You had better get Mr. Gay to fill them, as it is the Anniversary of Hittisleigh Sunday School.

"My poor nerves are very much shattered; I am not likely to be fit for much in future, so violent is the pain which I suffer in my tongue; and yet I am as well as I can expect to be under the circumstances. Do pray for me,

"I am comfortable in my lodgings, and can make myself quite at home. I shall write again on Thursday. I shall be able, by that time, to let you know when I shall return home. My kind love to Father, and all friends, and accept the same yourself, from

"Your affectionate husband,

"JAMES BROOKS.

"Bristol, Thursday morn. July 14th, 1853.

"My dear Anne,

"Yours is come safe to hand; I was very glad to hear of your welfare. I was thinking of leaving on this day week; and to stay at Exeter on Friday, and attend the meeting of the Book Committee on that day. But I have given that up, and do not intend to leave Bristol till Monday the 25th. In that case I shall stay at Exeter until the end of the Conference. I will write to you again before I leave. I am anxious to get my tongue cured, so as not to have it return again. Mrs. Vowles told me this morning that it will want to be dressed several times more before the cancer will be conquered. The dressing this morning has been the most severe of any. It is a very stubborn cancer, and violent means must be used in order to conquer it. The good Lord enables me to bear my sufferings; and I endeavour to keep up my spirits as well as I can. I hope the Lord will answer prayer, and that I shall in the course of time be restored.

"I do not wish you to write to me on Saturday, because the letter will come on Sunday, and that I do not like. In reference to my health, I thank the Lord, it is as well as I can expect. The hope of having my tongue cured, keeps up my spirits; but I am more forgetful than ever, and considering my sufferings, it is no wonder. I believe the Lord will stand by me, blessed be his name.

"Your's as ever,

"JAMES BROOKS.

"Bristol, Monday, July 18th, 1853.

"My dear Anne,

"Your's came to hand this morning. I was glad to hear from you, and am thankful that the friends are praying for me, and also that they are willing for me to stay till my tongue is cured; but when that will be, God only knows. However, Mrs. Vowles told me this morning, to tell you that it was doing very well. I believe that it will take three weeks longer. I think of leaving on this day week. The Missionary Committee meet at 2 o'clock on the afternoon of that day. If I leave Bristol by train I shall reach Exeter by three.

"Had a good day yesterday. I took dinner and tea with Mr. Kelson. I went to the seamen's chapel in the afternoon, and heard the sailors

pray: it put me in mind of old times; they are all alive; they prayed and I wept for joy. I believe I ought to have twelve months rest; nor do I believe my tongue will be sound till it has had rest: but I think the Conference will be driven up for want preachers.

"As respects the garden, I have not disturbed myself about it; my mind has been occupied about things of more importance. When I come to Bristol again, I suppose I shall have to stop two or three weeks before my tongue gets well. I have no need to tell you what I have to pass through: you are pretty well acquainted with it; but I am thankful to say the Lord blesses me with patience to bear up amidst all my sufferings.

"My love to all friends. I remain, Yours affectionately,

"JAMES BROOKS.

"Bristol, Thursday.

"My dear Anne,

"I find by your note you are at a loss to know what I mean; well, that is not to be wondered at, as I write directly after the dressing of my tongue. This morning I asked Mrs. Vowles whether I could leave for a week. She replied that she would dress my tongue every day this week, and then she thought my being away for that period would make no difference. I have told you all I can tell you about my tongue; this cancer is worse than the other was, at least, I think so. Mrs. Vowles tells me, that, by the blessing of God, she shall conquer it, only I must have patience; it will be a work of time, and I must not leave as I did last time.

"If Mr. Gay and the friends will bear with me, it will greatly ease my mind. Thank the Lord, I have been better than I expected. The Lord is very good to me, for which I feel truly thankful. Praise the Lord, O my soul! Help me, my dear Anne, help me to praise the Lord.

"My love to all friends,

"I remain, Your's truly,

"JAMES BROOKS."

"The above letter is the last I received from my dear husband before he came to the Conference. The following I received after he returned to Bristol.

"Bristol, Friday.

"My Dear Anne,

"Your note came to hand this morning, and I was glad to hear of your welfare. I am thankful to say that my tongue is better. Mrs. Vowles says it cannot go on better than it does. If it continues to mend in another week as it has in this, it will be much improved, and I hope, by the blessing of God, in the course of another fortnight, my poor tongue will be cured. It has been a long time in hand, but I must be thankful that there is hope of its being cured. My respects to all the friends.

"I remain yours as ever,

"JAMES BROOKS.

"Bristol, Monday.

"My dear Anne,

"By your letter I see that you are very uneasy about me, and that is natural, considering the length of time I have been in Bristol; but that my tongue may be sound, I must remain a little longer. I trust the good Lord will give me strength and fortitude to bear me up under my sufferings. If I am any judge, I think the worst is past. The present cancer is twice as large as the first, and we cannot but suppose that it will take double the time to cure it, if not longer. At present, I

have no doubt as to its being cured : but my whole trust and confidence is in the Lord. He can bless the means : praised be his holy name ! He has answered and will answer prayer. Hallelujah ! Jesus is the great Physician of body and soul ; and I hope he will restore poor unworthy me once more.

"I fear the patience of the friends will be exhausted ; and yet I trust they will bear with me a little longer : we cannot prevent affliction. I have some thoughts of coming home next week, as it would be a satisfaction to you, and the journey I hope would do me no harm. It is a long time to be separated under such a dangerous and painful affliction. You may expect another letter on Thursday.

"My kind love to Mr. and Mrs. Gay, Mr. and Mrs. Crocker, and all the friends. This note, dear Anne, is encouraging.

"I remain, yours as ever,

"J. BROOKS.

"Bristol, Wednesday.

"My dear Anne,

"Since I wrote last, my tongue has altered very much for the better, at least I think so. Mrs. Vowles says the substance of the cancer is diminishing fast. This, thank the Lord, is a great comfort, in the midst of severe anguish. In my last, I said I was coming home for a few days ; but as an alteration has taken place for the better, and my stay in Bristol will be shorter than I expected, I shall wait a few days longer before I come home. I hope the Lord has answered prayer : thanks be to his great and precious name.

"Since I have been at Bristol this time, a respectable man has died of Cancer in his tongue. It found its way down to the root,—would frequently burst out bleeding,—till on Monday last, death put an end to his sufferings. I rather shrink from letting you know this, lest you should be alarmed about me. I shall expect a letter on Saturday, and you may expect one from me on Tuesday next. The reason I defer writing until Tuesday is, my tongue will then be dressed before I write, and I shall be able to give you information relative to it.

"My kind love to all the friends ; I hope I shall soon resume my labours among them.

"I remain yours as ever,

"JAMES BROOKS.

"Bristol.

"My dear Anne,

"Poor Mrs. Creamer is dead ; and I hope gone home to heaven. It will be a great mercy if I am saved from such a death. I never thought that my tongue was half so bad as it is. It is a mercy that it has not been my death before now. However I live in hopes of having it cured, although it may not be for weeks to come.

"I am looking well, and have a good appetite to my food. I intended for you to come up for a few days ; but as the quarterly meeting is so near, and I intend to come home then, it is hardly worth while for you to take the fatigue and trouble.

"Dear Anne, continue to pray for me. I try to keep up my spirits, and generally go out to tea among the friends, who are very kind to me. I hope you will keep your courage up. The Lord, I trust, will spare us a few years longer together in this world ; and afterwards a long eternity in the world of glorified spirits, where pain is not, and parting cannot take place.

"Love to Mr. and Mrs. Gay and all friends.

"I remain, dearest Anne, yours truly,

"J. BROOKS,

"My dearest Anne,

"I was very glad to hear from you, but hope soon to see you; and it would be far better, if I was coming home with a sound tongue; but I must wait with patience. I asked Mrs. Vowles lately whether she had any doubts about curing my tongue; and she replied that such a thought had never entered her mind. I wish she may be correct in her judgment. Be that as it may, I hope and trust, that through the merits of my dear Saviour, should the cancer prove fatal, I shall join the redeemed in glory.

"As the Quarterly Meeting, is so near, it is not worth while for you to come up, as I intend to come home, if I am able, after the Quarterly Meeting. I mean for you to go with me when I return to Bristol, and stay a couple of weeks. By some means I have taken cold in my head and ears; and for the last two or three nights, have not been able to take my rest. All the advice you can give me, I shall try to attend to. I am thankful that you are so well as you are: may the Lord preserve you from illness.

"I shall write by Tuesday's post. Give my love to all the kind friends. I long for the time to come when I shall see them and you once more.

"I remain, yours as ever,

"JAMES BROOKS.

"Bristol, Wednesday Morning.

"My dear Anne,

"How thankful should I be, could I say that the distressing pain in my head and face had left me: and you I have no doubt, would be as thankful. Last night, I was rolling in distress from one side of the bed to the other, all the night. At Mr. Blamey's recommendation, I am taking prepared iron; he told me that one ounce removed the pain from his head. I intend to return home, on Wednesday next, or the Friday following. I can say nothing about my tongue. In my distressing circumstances, I feel the want of you very much; but trust that a few days will bring us together again. Dear Anne, I know you will be kind to me when I return: kind words and actions in affliction are very pleasing. I hope, my dear, that we shall be brought through this affliction in due time. We are in the hands of a gracious God, who is 'too wise to err, and too good to be unkind. Farewell, my dear Anne.

"I remain, yours as ever,

"JAMES BROOKS."

(To be concluded in our next.)

MEMOIR OF JOHN MARTIN.

BY RICHARD P. TABB.

(Continued from page 109.)

As a proof of the great confidence the friends had in him, we find him at the age of twenty, filling the office of Circuit Steward; and at the Conference of 1850, he was sent by the Devonport District Meeting to that annual assembly, as one of its Representatives. Before the Conference, I had the pleasure of seeing him at his father's house, and was gratified to find him the same humble, unassuming, earnest, heavenly-minded young man. During the sittings of the Conference, as well as after, I was profited by the intercourse I held

with him. Is it not pleasing to reflect that, while many when placed in office forget themselves, and become haughty, and high-minded, and mortify and pain those who place them in that position, that the friends in the Launceston Circuit had no reason to regret, but rather to rejoice that they had placed so much confidence in him.

In the month of November, of the same year, I received from him the following.—

“As I promised to write you when we parted, I now take the opportunity of doing so. Though I have delayed, I have not forgotten you. I have often thought of you, and of the many precious seasons of refreshing we have enjoyed together—the remembrance is still sweet. I trust we shall again see the Spirit poured out, and a glorious revival take place all through the Circuit. We have had a movement at Broadwood; more than thirty have been brought to God. Some of them were high Church people, and opposed to Dissenters. One young man has been saved whose mother was one of those; but she came to the chapel—the son related what the Lord had done for him—the mother was deeply affected, and went to the penitent’s bench crying for mercy, exclaiming, ‘I never thought I was such a sinner!’ What hath God wrought! Other places are looking better; the people are looking for a general revival. Oh, may we realize it!

“I think I might come to see you about Christmas. I should like to come when there is something doing, such as Quarterly Meeting. Let me know the best time, and also about the work of the Lord among you.

“I see more and more of my worthlessness. I see that without Christ I can do nothing. My desire is to labour for the glory of God, and the good of souls. The friends at Truscott send their love to you. My respects to Mrs. Tabb and the children; tell them I should like to see them much. Write soon.

“From your affectionate child,

“JOHN MARTIN.”

During the following Christmas he visited the Gwennap Circuit, where we then travelled; but as I had gone to the Mevagissey Circuit on a Missionary tour, a few weeks before, and was there taken ill of a fever, he came to see me; and while he showed his usual affection towards me and my family, and deeply sympathised with us in our affliction, he greatly delighted the friends, both at Mevagissey, and in those places in the Gwennap Circuit which he visited, and where he preached with sweet simplicity and life, the pure doctrines of the Cross. The friends admired his life and zeal, and rejoiced that the Lord had given to one so young those gifts and graces that rendered him so acceptable and useful.

In the year 1851 a preacher being wanted in the Farnham Mission, Brother Martin was desired to go to that Station; but believing that it would tend to his greater usefulness in the future, to spend a few months at the Shebbear Grammar School, he chose rather to defer being fully employed in the work of the ministry for the present, and therefore went to the school.

During this year Brother Isaac B. Vanstone was appointed to the Launceston Circuit, from whom I have received the following;—“I had no acquaintance with Br. Martin till the year 1851, when I was appointed to that Circuit. I arrived there on Saturday, August 23rd, on which day I formed an acquaintance with him, which continued to be strengthened till death terminated his earthly existence.

At our first interview I discovered his affable and affectionate disposition, as well as the deep interest he felt in the cause of God. This led me to esteem him highly, and to make him my confidential friend; and I always found him ready to sympathise with me when in distress, and to encourage me when in the midst of difficulties. The longer I knew him, the more I esteemed him. I am not prepared to say anything in particular about his conversion to God, or of his Christian experience, previous to our acquaintance; but I have heard him speak in the Class-meetings and Lovefeasts, and refer to it with gratitude to God, and bear testimony to the efficacy of the blood of Christ, as cleansing him from all sin. It was evident that 'his heart was fixed,' trusting in the Lord. He was a 'living epistle,' known and read of all men.

"As a Local Preacher, he was well received throughout the Circuit; and from what I heard of him at that time, the Circuit would have gladly received him as an Itinerant Preacher for the first year. I believe I may say, he had the full confidence of all the Circuit.

"At the Michaelmas Quarterly Meeting, 1851, he was called upon by the Church to give himself fully to the work of the ministry, at which time he expressed his views and feelings respecting that matter; and while doing so, not only himself, but I believe the major part of those who were present were bathed in tears. Although there were many things to induce him to remain at home, yet a sense of duty, coupled with a strong desire to serve his generation according to the will of God, caused him to forego the comforts of a happy home, the caresses of a fond father, and two affectionate sisters, and the communion of saints with his old class mates. Soon after his arrival at Shebbear, whither he went after the aforementioned Quarterly Meeting, he wrote me the following.—

"I am at length arrived at this long-looked for place, and I feel as though it was my home. I could never have believed that I should feel so comfortable, after leaving such kind friends, who felt so much about my leaving. I cannot account for it, unless it is that I am where the Lord would have me be. The friends here are very kind, and I have every reason to believe that I shall be much benefitted. Mr. Prior requested me to take his plan on Sunday last, and I consented. I was at Milton, in the morning; an excellent congregation. In the evening, went to Sutcombe-mill; we had a crowded congregation. I felt quite in my element. We had a prayer-meeting after the preaching. After I had spoken a few words, and a few had prayed, I concluded the meeting to give some the opportunity to retire; but they remained as before, and many were the subjects of deep emotion. I talked to them and invited them to the penitent's pew; but they remained stubborn. I saw, among the rest, a man about fifty years of age, weeping. I spoke to him, and he roared aloud for mercy: I said, 'Will you go to the penitents' pew?' 'Oh!' he said, 'I will go anywhere.' He came up to the pew, and after some time he was made happy. The friends wished me to stop with them, or if I could not remain then, to come out again. To-morrow I shall try to go out."*

* While at the Institution, he conducted himself with great propriety. He pursued his studies with assiduity, was always ready to visit the sick or preach the gospel when opportunity offered, and gave evidence of deep piety. He endeared himself to his fellow pupils, by his amiable manners and his general deportment; and won the esteem and confi-

From the above it will appear how he delighted in the work in which he was engaged; and that his labours were owned of God. I received other communications, equally satisfactory, during his stay at Shebbear. At the following Midsummer Quarterly Meeting he came home to be examined according to rule, which examination was highly satisfactory, and he was unanimously recommended as a candidate for the ministry. In the evening of that day he preached from Jer. xii. 5; 'How wilt thou do in the swellings of Jordan?' The subject was death, and it was a melting season. In the prayer-meeting after, two or three found peace with God. He attended the District Meeting at Lewannick a short time after, and was recommended to the Conference, who appointed him to the Shebbear and Bideford Stations, and his labours were to be divided between the two stations. On receiving the stations, and noticing his appointment, the sight greatly affected him; but he went forth, remembering that it was written, 'our sufficiency is of God.'"

On February 12th, 1852, he wrote me from Shebbear School, the following.—

"I feel it a duty, as well as a privilege, to inform you that I am at Shebbear Grammar School. I am much pleased that I preferred coming here, to going to the Farnham Mission. The friends had too favourable an opinion of my education, who wished me to go out at once. Since I have been here, I have seen my ignorance more than ever I did. I see so much before me, that I ought to acquire, that it looks like an impassable mountain; but I feel determined, at present, to bend the whole energies of my mind to the subject in hand. At first I felt the confinement to be a task,—so many hours devoted to study; but while I consider it will be for my future benefit, I feel satisfied. I have had the happiness of being where the Lord hath poured out his Spirit, and many sinners have been converted. I need not say that this affords encouragement. While in those meetings my mind has been carried back to the happy seasons we enjoyed together at Truscott. I did not then think I should be called to publish the glad tidings of salvation; but God's ways are not as our ways, neither his thoughts as our thoughts. When I look at the future, I sometimes feel depressed; but I am comforted when I think that if I acknowledge the Lord in all my ways, he will direct my path. I hope you will write and give me advice how I shall proceed, so as to be rendered a blessing in the localities where I may be called to labour. You have had so much experience in revivals, where has been the secret of your success? I should very much like to have some conversation with you. Hoping that you will feel a deep interest in the welfare of your son in the Gospel,

"I am, yours affectionately,

"JOHN MARTIN."

The following extracts of letters written to his sister, Mrs. Kittow, while at the school, further show how intensely he desired to please God, and be useful to his fellow men, both at the present, and in the future. April 2nd, 1852, he says;—I attended the Quarterly Meeting yesterday, and it was a very comfortable season. There is an

dence of his teacher and all in authority, by his uniform good behaviour, and unremitting attention to his duties. During the period when he pursued his scholastic duties, as well as while stationed on this circuit, his labours were much blest; and his name is still often mentioned with affectionate respect.—EDITOR.

increase of 309 members on the quarter. This ought to lead us to inquire, why we have not a universal revival?"

During the same month he writes in reference to the death of a young man, a neighbour;—"While I recall his conversation, I am affected: all his prospects are cut off, and he is gone! I feel thankful that my object is to prepare for death, and to promote the preparation of others for that important event. On Monday evening I was at Blacktorrington; four professed to find peace."

In May, he writes;—"This half year at this Academy is nearly brought to a close. I hope it has not been spent in vain. I have some ground to hope that I have made some progress, both in intellectual improvements, and spiritual attainments: but I must not stop here; I must continue, if possible, with more energetic and untiring exertions to gain that information necessary to qualify me for a work that demands so much ability, and involves so much responsibility."

In Brother Vanstone's communication there is reference to our brother's appointment to the Shebbear and Bideford Stations. Shortly after he had entered the latter station, he wrote his sister;—"Last night we had a gracious meeting; many sinners trembled;—I invited them to the penitents' pew. After some time three came up, and were made happy; one of them had a mighty conflict; but, bless the Lord, we had the victory, and she went away rejoicing. This is truly encouraging."

On the 4th of January, of the following year, 1853, he writes to the same;—

"My dear Sister. I take this opportunity of writing, in compliance with your request. I will tell you how I spent the Christmas.—On Christmas eve I was at Bideford, heard a lecture on Temperance, from the great Mr. Teare. It was a thrilling lecture. I wish ministers and professing christians would be awake to the great evils of Intemperance. Spent Christmas day in the country. Home at Bideford the Sunday—Monday a Tea Meeting—and on Wednesday a Tea Meeting in the country. On Thursday the Singers' Tea at Bideford; they put it off till then because they would have me with them. We spent a very comfortable evening, and closed with prayer. I feel very comfortable, especially in town. The friends are trying to get me altogether in the circuit; they say the prospects in the Circuit were never so good before. It is not unlikely but I shall be in this Circuit altogether after Conference."

"I have to preach before Br. Reed often; and sometimes feel very nervous.—At the Watch-night I spoke from 1 Cor. iv. 2. 'It is required of stewards, that they be found faithful.' We had a good meeting:—to God all the praise. There have been about a half-a-dozen converted at Bideford in the last fortnight; there is the prospect of a gracious revival if the means be employed. We have had a revival at each chapel in the Circuit. At one place the people came two miles to the Chapel, got converted, began a prayer-meeting at their house, and now we have preaching at the same village. Last Tuesday I was there, and we had four converted, and many others were deeply affected. It is a happy employment, to lead sinners to Jesus.—I hope you are happy. It is likely when I come home I may be able to stop a week or more. Give my best respects to all enquiring friends—to my cousins at Kernick &c. Hoping that this will find you enjoying all the blessings that heaven can afford, I remain, your affectionate Brother.

"JOHN MARTIN."

In July of the same year he writes to the same; and which appears to be nearly the last, if not the very last letter he wrote. In reference to the loss of some sheep which his friends had sustained he says;—"I was sorry to hear of the loss of your sheep, but I hope you will endeavour to be resigned, and feel like the prophet when he said, 'Although the fig tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the field yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation.' Christian resignation will bring sweet comfort.—You will no doubt feel difficulty in progressing amidst so much indifference, and apathy; I am glad, however, that you have erected a family altar. Endeavour to present yourselves a 'living sacrifice' unto God, which is your 'reasonable service.'

Br. Charles Bridgman who is now engaged in the Itinerancy among us, once resided with Mr. Martin, and has written the following respecting John :—

"He certainly was the most pleasant, comfortable, kind-hearted young man I ever met with. His mother had been taken to glory, but to his father he was obedient and submissive; kind and affectionate to his sisters; and courteous to the servants.—He displayed a temper and disposition the most amiable I ever knew. Shortly after he was received as an approved Local Preacher, he began to have thoughts of giving himself wholly to the work of the ministry, believing God had called him to that important office; yet I believe he trembled in view of its great responsibility. As we were living together at the time he was exercised in his mind on this subject, he frequently made known his thoughts to me. And while he was sometimes depressed, and other times cheered, he sought the guidance of Him who cannot err.—Having gone to Shebbear School for a few months, he returned to be at the Quarterly Meeting of the Circuit; and I shall never forget the solemn feeling that pervaded the meeting, while he related his christian experience, his call to the ministry, in the course of his examination relative to the vastly important work. During the year that he was in the Bideford and Shebbear Circuits, I was also called out into the Itinerancy, in the Tawstock Circuit, and had frequent opportunities of hearing the friends express their views respecting him, which were always cheering. Being now in the Shebbear Circuit, I find while mingling among the people, that they have not forgotten Br. Martin. He was greatly beloved by them, and his memory is still dear. He was not satisfied with preaching to the people from the pulpit; but was often found going from house to house, praying with the families and entreating them to come to the house of God. Truly he was a minister of the right sort;—never satisfied any longer than he could see sinners converted to God. And while God has been pleased to take him to himself,—permitting his body to moulder in the dust till the morning of the resurrection, there are many whom he has left behind, who have reason to bless God that he was ever sent among them. May the Great Head of the church preserve them, that at the great day they may appear as so many gems in his crown; and may those left behind, who mourn their loss, strive to meet him in heaven. Amen."

The following has been furnished by Mr. B. Dannell, of Bideford, at whose house Br. Martin lodged, and from which he was taken by death to his Father's house above.—

"I first became acquainted with Br. Martin at the Conference, held at Shebbear, in 1850. He was there as a Representative from the Launceston Circuit. Perhaps no Representative became better known to me than he. Not from any active part he took in the business at the said Conference, but from his youth, and from the deep-toned piety that appeared to pervade his mind. I felt an attachment to him, and that attachment was greatly increased by the character given him by Br. Wood, who came from the Launceston to this Circuit.

"From what I saw and heard of him, I was fully convinced that he was deeply pious, and was firmly united to us as a people, both in doctrine and discipline. It therefore gave me great pleasure when I afterwards learnt that he was at the Shebbear Institution, intending to offer himself for the work of the ministry.

"Previous to his leaving Shebbear, he paid us a visit, and preached in our chapel three times. Sickness prevented me from hearing him; but the friends were so well pleased with him, and his sermons, that they wished, should he be taken out to travel, that he might be stationed here.—Being received on trial at the Conference of 1852, he was to the great joy of the friends here, appointed to labour in this, and the Shebbear Circuits. On his coming among us, it was soon evident that his object and aim were the glory of God, and the salvation of souls. From the commencement to the close of his ministerial career, he laboured unweariedly to 'make full proof of his ministry.' His call to the work was clear, and never but once did he appear to doubt that he was where God would have him be. Having laboured one Sabbath here, and a gracious feeling pervading the congregation, it was thought advisable to hold meetings every night in the week. Many attended on the Monday night, and it was evident that good was doing. Our dear Brother published for a prayer meeting the night following, but when the people came to chapel, a Leader whose Class met on that night refused to give up his Class-meeting for a general prayer meeting; or to take his class to a private house. This was a severe blow to our Brother, as he was sanguine, from appearances, that a revival was begun, and that thus keeping the people out of Chapel, was crushing it in its bud. He came home like one broken-hearted; and for some days could scarce eat or sleep. Satan took advantage of this to suggest to his mind that he could not be labouring in the order of God's providence; and that therefore he had better go home again! After considerable debate on the subject, we succeeded in showing him the danger of yielding to those suggestions, as it was evident they came from the adversary.

"There can be no doubt that the course adopted by the Leader referred to, hindered the work of God; and had also, nearly driven a young and promising minister from the field in which he was labouring successfully. How careful ought we to be not to hinder those that are engaged in the work of God; but rather let us like Aaron and Hur, hold up their hands.—Our Brother felt keenly this treatment, yet he never resented it by any thing like unkindness. Fro

this time he never appeared to doubt his call to the work, and believed that God would sustain him in it, he therefore began to labour with renewed energy to save souls, that God might be glorified.

"That part of his time spent in the Shebbear Circuit, was generally spent in holding protracted meetings; and many at these meetings were brought to experience the salvation of the Gospel. When thus employed he visited the people in their habitations; and I have been informed, that in one parish he visited every house save the Parsonage, inviting the people to attend the meetings being held in the chapel. By this means he inclined many to attend who will never forget those meetings, nor he, who "though dead yet speaketh." He seldom gave offence, for his sincerity and meekness, disarmed anger, and removed prejudice from the mind. In the country parts of this circuit he followed the same plan, and I believe that he seldom preached without seeing good done. The last of his Sabbath day labours were at Fremington and Hummacott. He had been unwell some few days previous, yet he attended the morning prayer meeting here, before going to his appointments. He preached in the afternoon with his usual energy, when some souls were in distress. In the evening he preached the Anniversary sermon of the Chapel, and after preaching conducted a prayer meeting, when several souls found peace. On the day following we had our Annual Tea at Hummacott, when our Brother was assisted by Br. Pascoe and the writer in holding a public meeting in behalf of the Trust funds of the said chapel. God was with us, and souls were saved.

"Here ends our account of our dear Brother's public ministry; and here he might adopt the language of the apostle Paul—'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.'"

(To be concluded in our next.)

MEMOIR OF CATHERINE LAKE.

CATHERINE LAKE, whose maiden name was ESSERY, was born in the Parish of Petrockstow, in the county of Devon. Her disposition was naturally good, and from a child her character was strictly moral, so that she was preserved in a great measure from the follies and vanities of the present life; but she possessed a "carnal mind," at "enmity against God," not subject to Jehovah's will,—“an evil heart of unbelief” which caused her “to depart from the living God.” Our dear Sister regularly attended the parish Church, and at times, while under the strivings of the Holy Spirit, the thoughts of death and a future state made a deep impression on her mind, especially while afflicted with the Typhus fever. She now became a subject of that “fear, which hath torment;” and for eleven years laboured under conviction for sin, and was anxious to find salvation; but she was then entirely ignorant of the way, as evangelical preaching, at that time, was but little known in the neighbourhood, and but few knew anything of the power of religion.

In this state of mind Sister Lake continued, until the Bible Christian preachers came into the neighbourhood. The doctrines which they preached created a deal of excitement, and a large amount of opposition. Reports were soon put in circulation respecting "those servants of the Most High," whose object was "to show the people the way of salvation." Some were of the opinion that they were the false prophets spoken of, others were firm in the belief that they were "wolves in sheep's clothing." The subject of this memoir was induced to hear for herself; and was soon led to discover, under their ministry, the plan of salvation,—that morality, however excellent, was not enough to save the soul; and that it was by faith alone in Christ, "without the deeds of the law," that she could be justified in the sight of God; and by placing her entire dependence on the world's Redeemer, she soon realized in her own experience the truth of that sentiment;—

"Soon as my all I ventured on the atoning blood,
The Holy Spirit entered, and I was born of God."

Her mind was now fully made up to join those despised followers of Jesus,—to take up her cross, and follow the Saviour. She now walked under the light of God's countenance; and was enabled "to rejoice in hope of future glory."

Her path was strewed with difficulties, she had to encounter much opposition from various quarters; but having "put her hand to the plough," she was determined to live and die in the service of God. Opportunities soon presented themselves for showing her attachment to the cause of God. The preaching being removed from house to house, it was her hearts' desire, that the ark of God should find a resting place, and by affectionate entreaty, prevailed on her husband, who had a little property, to set apart a portion of their garden for a chapel. A small chapel was soon built, which became well attended, and many precious souls since its erection have been converted to God, which was a cause of great rejoicing to our dear Sister. Her house was a home for the "messengers of mercy," and she strove to make them comfortable while under her hospitable roof; and for the period of twenty-one years, from the time she joined the Society, to the close of life, she was a liberal supporter of the cause of God.

Some years after the chapel was built, she with her partner removed to Truro, in Cornwall, where some of her children resided; but her mind was often disturbed about the little cause at Petrockstow, and the Devil frequently gained advantage over her, by tempting her that she had gone out of the way of providence. But the grace of God was sufficient to sustain her,—and relying on the purity of her motive, she was enabled "to endure hardness as a good soldier."

She esteemed the ministers of Christ very highly in love for their work's sake. The means of grace were by her highly prized, so that she was seldom known to be absent, unless unavoidably detained. Her class-meetings were generally to her "times of refreshing from the presence of the Lord."

She was an affectionate wife, and a very kind mother. Her

attachment to her children was exceedingly strong, and their spiritual welfare lay near her heart. For some years prior to her decease, she was very feeble; nature appeared to be gradually sinking, and for the last twelve months she was unable to attend the means of grace regularly, and could but seldom get to chapel; but her piety seemed to have a deeper tone, and her confidence in Christ was much stronger. I visited her several times previous to her departure, and always found her trusting in Christ, having a blessed hope of "immortality and eternal life." She could adopt the language of St. Paul, "For me to live is Christ, and to die is gain." In this blessed state of mind she fell asleep in Jesus, April 14th, 1853; aged 70 years. She was interred in the Truro cemetery, and her funeral numerously attended. Her death was improved by the writer, in our chapel to a large congregation; a service deeply interesting, and long to be remembered.

JOHN BROWN.

The following letter in addition to the above, has been received from Br. Thomas Wooldridge, who was intimately acquainted with our dear Sister for many years.

"Dear Brother Brown. According to your request, I send you a few particulars respecting our much esteemed Sister Lake, who has now left this world of sorrow and pain, for her everlasting inheritance and permanent abode in the regions of never-ending blessedness.

"The hand that wiped away the tears of want,
The heart that melted at another's woe,
Were her's, and blessings followed her."

It was early in the spring of 1831, that I first became acquainted with our much respected Sister Lake, then living at Petrockstow, in the Winkleigh Mission. Our religious services at that time were held in a cottage, near the Church village; but subsequently a chapel was built in their garden, as a resting place for the ark of God, that previously had been taken from house to house. The site, and permission to build thereon, were obtained through the influence and kind entreaty of our Sister with her husband, who then stood aloof from the movement of Dissenters, as a sect very much "spoken against" in the neighbourhood, especially at that time. He, however, permitted the preachers to visit his house, but not always with a truly friendly spirit; but in this also, ultimately, a better state of things prevailed, and the husband was compelled to say,—

"There is a golden chord of sympathy,
Fixed in the heart of every human soul,
Which by breath of kindness when 'tis swept,
Makes angel melodies in savage hearts;
And melts the ice of hate to streams of love,
Nor aught but kindness that fine chord can touch."

Since the chapel has been erected many have been the refreshing seasons we have enjoyed from time to time while waiting upon our adorable Redeemer, who "is able to save to the uttermost." Since then, many a preacher has been lodged under her roof, and fed at her table, and encouraged by her counsels to persevere in the work of calling sinners to repentance, when such counsel and encouragement were found to be very consoling, under the peculiar trials to which they were then constantly exposed. In her, the tempted servants of God found qualifications and

sympathies peculiar as a woman, and a mother in our Israel, for tenderness and affection were ever prominent in her actions, as displayed in her family, in the church, and in the world, as far as she had to do with persons of that class. Tenderness and steadiness are seldom planted by nature in the same individual, to the extent they were in our Sister; but in her case God had given strength of mind, and yet softness of disposition, filling the entire soul with firmness, as well as with all gentleness of temper. It is thus, when the passions are under proper control, that they answer noble ends in religion; for the mind would soon be at a stand without the aid of these warm auxiliaries, mutually assisting each other, under the operations of the Holy Spirit, which eradicates all that is evil, and fills the soul "with the fulness of God." It is then the believer is led to exclaim,

"Love excludes the selfish passion,
Love destroys the carnal mind,
Love is here my full salvation,
Love to thee and all mankind."

This principle enabled her, amidst her trials, (and they were not a few) to say with holy triumph,—

"I fear no denial, no danger I fear,
Nor start from the trial, while Jesus is here."

To her honour be it spoken she rigidly adhered to God's word as her guide, whereby she was led to see the importance of using the means, that she might make her "calling and election sure," having her eye fixed on the "recompense of reward." In disposition she was affable, generous, social, sincere, and constant; she was "steadfast and unmoveable, always abounding in the work of the Lord." She had also new discoveries of the inability of mere earthly objects to yield real and lasting satisfaction. Her conversion was clear and scriptural, and being born on the high tide of heavenly influence, that carried her up to the standard of high-water mark, from thence her principles became developed, and her experience necessarily fixed. Attaining to a great spiritual elevation, she would distinguish the shades in moral character as existing among society, and would see that persons might have faith, and from thence rise to weak faith; but it was strong in the power of mighty faith she stood, to admire and adore the goodness of her great deliverer. Having the salt of grace in herself, she exerted a powerful influence in her family, so that several of her children are in the way that leads to heaven, and her dear husband has since her departure, joined our society at Truro. The Lord, we doubt not, has answered her prayers. It was her heart's desire, and constant prayer to God, that all her family might be brought to heaven. It was thus she instructed, lived, and travailed in birth spiritually for her household, and by her exemplary life, has cut new channels for the flow of the original stream of heaven-born joy, in the bosoms of her children, that induced them to say,—

"So from the bosom of the fount of love,
A golden stream of sympathy is gushing,
And winding first thro' intellect above,
Then thro' each vale of mortal mind is rushing;
Sweeping the heart of iceberg and of stone,
Purging humanity of every blindness,
Melting all spirits earthly into one,
And Heavenly holiness and joy—'Tis kindness."

If there were times, amidst the trials of life, when she could not see as from Pisgah the land of promise, her soul would mourn and wreathe

until the morning of deliverance again dawned, to the joy of her otherwise disconsolate bosom. For years, towards the close of her life, she was a weak and an afflicted woman; and not at all times considering the close connexion between the body and the soul, and how the one may be powerfully affected by the other—and being cut off from the means of grace, in a great measure, through indisposition—she, at times was apt to despond, because the “inner man” was not so active and vigorous as in the days of her health and activity; but on reflection she saw that it was “through faith and patience we inherit the promises.” The maturing of this passive grace hath shaken many in closing their earthly career; but in some instances it is necessary it should be so, in maturing the unripe clusters of their graces, for it is said, “ye have need of patience, that after ye have done the will of God ye might receive the promises.” Even of the friend of God, it is declared, that not till after Abraham had patiently endured, did he obtain the promise. With a similar confidence we parted from our sister when we left the Truro Circuit, coming down in bodily weakness to the valley and shadow of death, and then when once we have passed it, we doubt not but we shall overtake our highly respected sister amidst the splendours of immortal bloom.”

THOMAS WOOLDRIDGE.

M I S C E L L A N E O U S .

USEFUL MINISTERS.

TO THE EDITOR

My dear Sir. The articles contained in the Magazines for January and March, headed as above, have afforded the writer no small gratification; and he trusts that in connection with some of his brethren in the ministry, he has also been edified by them. Very much was said in those articles respecting the duties of Ministers; may not a few remarks now be made in relation to the duty of the people towards them.

It is well known that some of our ministerial brethren, have been, and still are, in straitened circumstances, caused by the smallness of their incomes. They have also felt great anxiety concerning the future straits which their families will be liable to. Such a state of things produces a blighting effect on their labours? and their successes are, most probably, the less in consequence thereof. It has been clearly shown, that in order to be useful, a minister must be laborious and self-denying; but it is also necessary that he be well sustained in his work, partially by a temporal provision being made for him.

Our ministers are now being brought more and more into the society of ministers belonging to other denominations, and they often find great disparity between their resources and those of others. Such a disparity in that sense often creates a corresponding difference in other important respects, and the frequent result is, that brethren become dissipated and discouraged.

The smallness of our salaries does not arise in general, from the poverty of our friends. This is evident from the fact, that other societies similarly circumstanced contribute more liberally towards the support of their ministry. Some time since, a minister belonging to another body told the writer that where our societies were intermixed with theirs, we did them great injury in point of finances; their people being apt to learn from ours the method of giving sparingly. The writer presumes that our people are not naturally less liberal than others; but the training they have had has the tendency to make them so.

In the articles before alluded to the writer quoted somewhat largely.

the sayings of eminent men. By your permission I will do so likewise in relation to the subject under consideration.

In the works of ANDREW FULLER may be found the following :—

“Brethren, we feel it an honour to be supported by the free contributions of those whom we serve in the gospel of Christ. To receive our support as an expression of love, renders it doubly valuable; and if you view things in a right light, you will esteem it a privilege on your part. If your places of worship were ready built for you, your ministers supported, and their families provided for, would it be better? Would you feel equally interested in them? Would you not feel as David did when Araunah the Jebusite offered his threshing-floor, his oxen and his wood? ‘Nay, but I will not offer burnt offerings unto the Lord my God, of that which doth cost me nothing.’

“Should any object that ministers ought to set an example of trust in their heavenly Father, who knoweth what things they need; &c. We answer, when all is done that can be done to alleviate their wants, there will be abundant occasion for those graces. The trust that we are called to place in our heavenly Father does not however preclude the exercise of prudent foresight, either in ourselves, or in the friends of Christ towards us for his sake.”

ALBERT BARNES in his note on Matt. x. 10, observes ;—“*The workman is worthy of his meat.* This implies that they were to expect proper supply for their wants, from those who were benefited. They were not to make *bargain or sale* of the power of working miracles, but they were to expect competent support from preaching the gospel; and that not merely as a gift, but because they were worthy of it, and had a right to it.”

The following extract from the pen of DR. A. CLARKE, though long, yet I hope, Sir, you will judge to be of sufficient merit to be inserted.

“As your preachers have many
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trials peculiar to their work, which you cannot know; and probably, could not bear were they laid upon you; take heed how you increase their load. They have left all for your sakes, and for the sake of the Gospel; and if this all were only the anvil, the plough, the fishing boat, or the carpenters’ bench, it was their all, and the all they got their bread comfortably by; and he who has nothing but a net, and leaves that for the sake of doing good to the souls of men, leaves his all; and remember that in becoming the servant of all for Christ’s sake, he often exposes himself to the want of even a morsel of bread. Let the proud and the profane exult and say, ‘Such preachers cannot be much injured by their sacrifice of secular property; though they have left their all, that all was of little worth.’ Stop, friend, and take this maxim with you, that it may moderate your glorying: That man forsakes much who reserves nothing to himself; and who renounces all expectations from this world, taking what you would not trust to, God alone, for his portion. It is readily granted, that the preacher is a poor man, and you are rich. But did he not enter into the world with as good prospects as you had? and has not God furnished him with as much common sense, sound judgment, and other necessary accomplishments for business, as you have ever possessed? Had these been employed in trade, is it not a million to one he had been this day as rich as you are? And had God honoured you with his vocation, and you had been as faithful and upright in it as he has been, would not you have been the poor man which to day you despise? Think of this, and be humble.

“Before I conclude, shall I be permitted to add one thing more? Perhaps it may come better from one who has served you long, and who has never been chargeable or burdensome to that good cause for which he has laboured; and who has reason to believe, from his increasing infirmities, that he shall not long be permitted to be either

n' blessing or a burden to mankind. Then, I say, make your preachers comfortable. * * * Let the stewards of every society, examine the provision which is made for their Preachers and families: let them consider the time in which it was fixed, the depreciation of money, and the enormous advance in every article of consumption; and by comparing the requisite expenditure of the family in question with that of their own, allowing for the descending, or ascending proportions, let them determine on such a provision as their prudence and piety may dictate.

* * * * There are very few preachers who will complain, let them suffer what they may; the societies commit the business into the hands of the stewards; they should not wait for complaint or information from the preacher, but investigate every circumstance themselves. To such I say, and to all who are concerned with them,—Never suffer, through your neglect, worldly cares to intrude themselves into the closets and hearts of the men who are labouring for your salvation. How can he preach comfort who is not comforted? And how can he be comforted who has pressing wants in his family, which he has no power to relieve? Give his children bread, and the man of God will cheerfully lay down his life in his work."

The sentiments contained in the foregoing quotations are to the effect that ministers ought not to be pinched in their temporal supplies; that it is the duty of their people to afford them a proper maintenance; and according to Barnes's view, they should be spared the necessity of bargaining and selling in order to secure a competency. That such is not the case with all our ministers, is evident from the fact that some of the brethren frequently state the contrary. We know that brethren are sometimes burdened with anxiety respecting their family affairs, and entertain serious thoughts about their continuance in the ministry among us on that account.

Had it not been for the sterling conscientiousness possessed by them, and their strong attachment to their early associations, we doubt not but that the connexion would ere this time on this account, have lost some of its useful agents. Who can say that this is not one cause of the scarcity of ministers among us at present? While we pray that God would send forth labourers, the scanty subsistence afforded them may possibly militate against their coming. At least, it has been said by many enlightened observers of our economy, that our scale of allowances is so small, that it will prevent ministers of eminence from ever becoming numerous among us.

There are some individuals to be found who think *themselves* the proper persons to seek wealth, and to "increase in goods;" and say, (to use the very words of a long-standing member among us,) "Preachers ought never to think any thing about comforts." One of our friends, a man who is ready, at once, to improve the circumstances of the preachers, said, in an official meeting, a few months ago, while the subject of income was being discussed, "Preachers ought not to expect to find *coin* under every stone they turned." And some others affecting guardianship of the preachers, say that their salaries should be kept low to preserve them humble. To all those friends we beg to say, that, as a body of men, preachers are not money-lovers; they never calculate on living a luxurious, nor an easy life; and they neither expect nor desire to die rich. A young preacher among us, who is not yet admitted into Full Connexion, writing to one of his brethren in the ministry, a short time since, said, "I have willingly devoted all my time, talents, and strength to the work, and in return I expect a supply for all my *real* wants." This statement will convey an accurate idea of the general sentiment of our ministers in relation to their pecuniary affairs. They expect provision to be made for their *real*

wants, and no more. But alas! like the young man in question, many have it not!

Our friends who form the official meetings should begin to enquire of their preachers, whether they have a sufficiency to render them and their families comfortable or not? If such preachers give intimations that their incomes are not adequate, those official persons should then ascertain what more is required. The matter to be then decided, is, whether the demands of the ministers be reasonable or not; and if they are, means should be at once devised for supplying them.

Will you permit me also, Mr. Editor, to state my opinion that the next Conference may with propriety take up the subject, as an important item of its business?

When the Representatives and Preachers meet face to face, the matter may in all probability be discussed to great advantage. The writer has a conviction that the Representatives will not allow the Conference to close without making the most searching inquiry into the matter. And no doubt, such an inquiry will be met by open, candid, and reasonable replies. If so, the unquestionable result will be a more liberal and satisfactory arrangement for the entire Connexion. Such a step in the writer's opinion, will have a powerful tendency to make us more worthy of the designation—"Useful Ministers."

Accept every assurance of due respect, and affection, from yours,
my dear Sir,

UN FREE.

BRIEF NOTICES OF BOOKS, CHIEFLY RELIGIOUS.

[The insertion of any article in these Brief Notices should not be understood as intimating our approval of the work, unless that approval be expressed in an accompanying notice; nor should our disapproval be inferred from the absence of such notice. It may be gratifying to some friends to see that a book is published, before we may have had time to examine its contents, so as to give our opinion.]

THE GRAND PRIZE FOR CHRISTIAN EFFORT; or the Importance and Blessedness of Saving a Soul. A discourse by the REV. W. COOKE, delivered before the Methodist New Connexion Conference, assembled at Halifax, June 4, 1854. Published by the request of the Conference.—*London, Partridge and Oakley.*

This admirable discourse is founded on James v. 20; "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," and was eminently suited to the occasion on which it was delivered. Its great object is to set before the ministers of Christ the high importance of the work to which they have voluntarily devoted themselves, and the overwhelming responsibility incurred by their entering on the office they sustain; while the members of the Church are also reminded that they must share in the work, as they do in the responsibility. Suitable cautions against unfaithfulness, are

blended with a cheering prospect of success, in conformity with the promised aid of the Holy Spirit.

We give the following, under the head of "the duty of Christians to seek its (the soul's) conversion;"—

From the reasons adduced, it is evident that the conversion of sinners is the proper work of the church, and aggression and increase present the normal state, the pattern condition of the church. Therefore, if a Christian community is not aggressive, and does not augment its numbers by conversions, it does not conform to this pattern. It may resemble some benevolent secular organization, but it certainly does not bear affinity to the normal character of the primitive church, as set forth in the Acts of the Apostles. It may have good laws, sound doctrines, and liberal principles, but it does not express and embody the divine sympathies and affections which genuine Christianity inspires; it does not conform to the plain precepts and injunctions of the Scriptures; it does not tread in the footsteps of Jesus Christ; it does not in concert with the dictators

influences of the Holy Spirit; it does not, therefore, answer the great end of its existence. Christ has given that Church a work to do, but she basely neglects it; Christ has honoured her with a commission to save souls, but through her apathy and indifference she allows them to perish. In proportion as this state characterizes any religious denomination, it is a reproach to the Christian name!

It is not enough for a church to plead that, though not increasing in number, it has peace, and that believers are edified. We demand, What is meant by peace? Is it that stillness and inaction which some call peace? If so, such a peace is a symptom of disease, not an indication of prosperity; a cause for affliction and grief, not for self-gratulation. It is a symptom of incipient death. Activity, energy, aggression, and not stillness, are the true signs of spiritual life. But if by peace be meant harmony of sentiment and united affections, we reply, these heavenly fruits flourish best amid active and zealous co-operation. United prayer and labour quicken and invigorate the pulsations of brotherly love. If by the edification of the church be meant building it up, we reply, building up means adding to; and for a church to be built up, it must have constant accessions, just as an architectural structure is raised by adding one course of masonry to another, till the cornerstone is brought on with shavings thereto. But if by edification be meant instruction, comfort, and personal improvement, we reply, these results are best attained in connexion with aggressive action and frequent conversion. Indeed, without both aggression and progression, neither peace nor edification, in their proper sense, can long be experienced in any church. Even a class-meeting becomes formal and lifeless without the accession of new members; and a church soon becomes dead and worldly, without the addition of converted souls. Its vitality and health can only be preserved by the infusion of new blood; the spirituality of old members is fostered, and their powers quickened, by the simplicity, and fervour, and love of new-born souls. The cries of penitents for mercy, and the exultant joys of new-born souls, make sweet music in the songs of Zion, and harmoniously blend with the chorus of mature experience, and the sober praises of venerable age. This variety is God's

order, and it is necessary to impart a joyous animation to the church of God. Therefore, where means of usefulness are afforded, they must be zealously employed to secure conversion, or religion will decline; growth in grace, in a religious community, can only keep pace with laborious, self-denying, and prayerful efforts for the conversion of men. If we would save our own soul, we must be concerned for the salvation of others.

In speaking of the duties of the church, let us not lose sight of ourselves in a vague idea of general obligations. Let us isolate ourselves from the mass; let us stand out in our own individuality, and each realize his personal responsibility. Let us remember that the church is composed of separate persons, and if duties apply to the mass, a distinct obligation presses upon every individual. Any energy in the mass is made up of individual effort; any good effected by a community is done by its separate members, each employing his own talents, and labouring in his own sphere. It is not in the mass but individually we shall be judged at the last day, and individually we ought now to feel our own responsibility and discharge our duty. For every man shall bear his own burden; and every one shall give account of himself to God.

Say not this labour is the work of ministers; it is yours as well as theirs. Ministers have, indeed, a large share in the work, and a large share in the responsibility too. They are fully devoted to the cause of salvation; they are separated from the secular that they may be consecrated to the spiritual. The conversion of souls and the general good of the church is their business; and he whose conscience is quickened to apprehend and feel the importance of his sacred calling, will shrink from no labour he is able to perform. He will search out the careless, the neglected, and the forsaken of our race; he will visit the sick and the distressed; he will study that he may enrich his mind with knowledge adapted to expound and apply the truths of God; he will preach, exhort, and admonish with all long-suffering and doctrine; he will identify himself with all the interests of Zion, and be tremblingly alive to her highest weal; he will watch for souls as one that must give account to God; he will agonize in prayer for the salvation of men, and will never be satisfied with-

out the fruit of his labour. He will be no more content to labour without souls being saved, than a farmer would be content to plough and sow, and then reap no harvest in its season. But while this is the work of the minister, it is yours also to labour in every possible way for the same object. You are a Christian; you are redeemed by the blood of Christ; you are pardoned by the mercy of God; you are received into the fellowship of saints; and you are under the common obligation of all to work for God, and for the souls of men. You are converted yourself, and you are bound, by that fact, to seek the conversion of others. You cannot transfer your duties to another; you cannot buy off your obligation with a gift; you can find no substitute for your personal responsibilities; you cannot excuse yourself on account of wealth and station; your duties are your own; your gifts and labours belong to your Master, and both must be forthcoming at his bidding. You can no more throw off your responsibilities than you can obliterate your own consciousness, or transfer your identity to another man.

As every work which is calculated to show the ministers of Christ that their main object is, not to accumulate wealth, get honour, or indulge in ease and luxury, but to save souls, cannot fail to be useful, we strongly recommend a careful and prayerful perusal of this sermon.

CHRISTIAN THEOLOGY EXPLAINED AND DEFENDED. By WILLIAM COOKE.—*London, Partridge and Oakey.*

We rejoice to see that this valuable work, which was noticed in our Volume for 1850, has reached the eighth Thousand. The present Edition has a copious Index, which adds to its value. Those of our Brethren who do not possess the work will find it a very valuable addition to their Libraries.

THE WESLEYAN PULPIT, February, 1855.

We have not seen the number for January; but we gather from an advertisement, that this publication, issued monthly, contains "Sermons by Wesleyan Ministers, contributed by their respective authors." An advertisement of the work appeared in our February number.

ECCLESIASTICAL INCIDENTS AND DIVISION LISTS OF THE PARLIAMENTARY SESSION OF 1854.

PARLIAMENTARY POLICY OF DISSENTERS.—While ministerial changes have been taking place, the Committee of the Liberation of Religion Society have been engaged in considering the policy to be pursued by the party it represents during the present session of Parliament; and one important point resolved upon, is, we understand, a determined attempt to abolish church rates. As one means of executing their plans, they have just issued, for circulation among their friends, an "Occasional Paper," entitled "Ecclesiastical Incidents and Division Lists of 1854." In this paper all the ecclesiastical bills and debates of last session are described, and the votes of members on the most important divisions are given. Against each member's name is placed the constituency he represents, with the number of electors; and those who are connected with the government are distinguished from the rest. There is added a list of all the new members who have not yet had an opportunity of voting on such matters. It is obvious that such a publication will be most valuable in endeavouring to bring legitimate influence to bear upon members of the House of Commons, and the more so, from the fact that Non-conformists throughout the kingdom are urged not only to study these division lists, but carefully to preserve them against the next general election, "that votes forgotten by representatives may be remembered to good purpose by constituents."

We are glad to be able to add, that the Liberation Society has organized an Election Committee, with S. MORLEY, Esq., as Chairman, to assist Constituencies to prepare for the next General Election. The address is 2, Sergeant's Inn, Fleet Street, London.

MISSIONARY CHRONICLE.

April, 1855.

(Br. R. Wilson's Communication concluded from page 124.)

With regard to the religious condition of our Isle, we cannot write so

pleasing a story. The professedly Christian sects on the Island are,

Roman Catholic chapels, 26; bishops, 1; priests, 10. Episcopalian churches 16; ministers, 9. Kirk of Scotland, churches, 2; ministers, 1. Secession, churches, 15; ministers, 5. Free Church, churches, 7; ministers, 4. Macdonaldite, churches, 8; ministers, 1. Calvinistic Baptists, chapels, 11; ministers, 4. Freewill, chapels, 4; ministers, 1. Wesleyans, chapels, 12; ministers, 6; locals, 28. Bible Christians, chapels, 13; ministers, 7; locals, 23. These, then, are the spiritual guides, and spiritual accommodation for a population of 70,000 souls. But by the time we purge away Romanist and other errors, few there are, who preach the pure doctrines of the gospel.

In consequence thereof, sin abounds, and real religion is a comparative stranger in many places. Gross immorality is not, perhaps, so prevalent, as in many other countries; but carelessness and inattention to religion, is awfully prevalent among professors. *Pride* is too much encouraged. Many are not content unless they appear in full regalia. Vails, parasols, flounces, ribbons, rag roses, brooches, &c., are declared by many to be indispensably necessary parts of dress. I have seen some come into our chapels, full sail, down upon their knees, rise, fling their vails over their backs, and look as if they said, "I have done no wrong." O! when shall these things come to an end?

Still there are some praiseworthy exceptions, whose motto is, simplicity in dress and manners. The Wesleyans in Charlottetown, have recently experienced a gracious quickening, through the labours of a Mr. Albrighton, from Bermuda; who seems to labour with great acceptance among them. In some parts of our district, symptoms of good have been seen, and I trust that ere long we may see the glory of God revealed in the conversion of sinners.

Aug. 11th. Availed myself of an opportunity that presented to visit the other side. Accordingly in company with Messrs. S. Kinley, and S. Metherall, in an open boat, started for Richibucto, County of Kent, New Brunswick, where, after much trouble, and a night's exposure to the weather, we arrived about 10 A.M., on the 12th. I then went ashore to a Temperance Inn, kept by a Mr. Wilson, where I had breakfast and dinner.

At dinner, had a conversation with a Norwegian Captain, about the Lu-

theran Church in Norway, and was glad to hear that Romanism was a stranger in that land. He said he never saw a Roman Catholic chapel in Norway, but had heard there was one in the capital, Christiana. From what he said, I learn, that the doctrines of the great German Reformers, are still revered by the people. Their forms and modes resemble the Episcopalians of England. He had heard of the Methodistists, and appeared to like them well. He appeared to be a man who feared God, and was resolved to be the Lord's. We bade each other an affectionate farewell, never expecting again to meet till the resurrection morn. May it be with joy.

In the afternoon, Mr. Falls, a merchant of Methodistic tenets, hearing that I was in the town, called to see me, and after some serious conversation invited me to his house, where I saw his mother and sister, in sable robes, mourning a departed son and brother, who had but recently died, but who had left a bright testimonial behind, that if "absent from the body, he was present with the Lord."

Richibucto is a flourishing little town, containing (I suppose) about 1000 inhabitants. In it there is an Episcopalian Church, and a Wesleyan chapel, a Court House, Temperance Hall, Electric Telegraph office, Post office, several Schools, some very considerable mercantile establishments, and plenty of grogeries.

13th. Wishing to render my visit as agreeable as possible, Mr. Falls took me to Kingston, a little town some miles inland, in which there is a Roman Catholic chapel, (over the door of which is the following inscription, "Heal O Croso, our only hope is in thee": a Presbyterian Church, and Temperance Hall. Returned to Richibucto and preached in the Wesleyan Chapel from Ps. lxxxvii. 3. The Lord was with us, bless his name. The Minister, Mr. Smith, was not at home.

14th. Having received an invitation, I called on his Honour, Judge Wheten, and conversed with him some time on the Maine Liquor Law, but found him decidedly opposed to it. After visiting the Electric Telegraph office, Desbrisadj's Steam Mills, I returned to Mr. Fell's, took tea, and started for Prince Edward Island, promising, if spared, to see them next summer.

After sailing some hours under a dark sky, we arrived in safety at Br. Metherall's, found the old gentleman

home, having come up to remove his family to Union. I think that our preachers ought to go to Brunswick. Many with whom we are acquainted are settled in that colony, and some have written to one of the brethren, requesting a visit, if nothing more. It is likely to become an important colony, indeed it is that already; but will be more so, when the railways are in operation. It would then be a connecting link between us and the Canadas, and by the Packet from Bedeque to Shediac, the end of the railway, it would be an easy matter to go to Canada West.

15th. Read the "Conference Address to the Brethren labouring on Foreign Stations." Dear Brother, I love the Bible Christians,—I have always done so since I knew them; but never did I feel my heart warm with such affection as it did when I read this very brotherly address. Sometimes when I read the Magazine, I wish that I could be blessed with their acquaintance. I sometimes wish (perhaps I should not) that the Conference would give me an appointment in England; but while the Atlantic's waves between us roll, it is cheering to know that,—

"One family we dwell in him."

May it ever continue.

17th. Preached at Bideford chapel, at 10½, Northam in the evening. A mighty "shaking among the dry bones."

18th. Drove about 40 miles to the Anniversary of the Sunday School at Lot 7. Tea was announced at 4 o'clock, when about 170 partook of the bounties of Providence, which were liberally provided. At 6, a public meeting was held, Br. Kinley in the chair. Messrs. Wilson, Calloway, and Metherall addressed the assembly, and the meeting separated highly gratified with the proceedings of the day.

24th. Preached at Lot No. 10 in the morning, at Cascumpeque at 2½, at Guarero at 6. In the afternoon meeting the power of God was very near; believers rejoiced, and sinners wept.

Oct. 1. Preached at Lot No. 8, at 10; at the chapel, Lot 7, at 2½, a missionary sermon, from Mark xvi. 15. A good meeting. Praise God.

3rd. Started for the missionary meetings in the Union Station. Arrived safely at Br. Metherall's the next night.

5th. Called to see my Father and family, and some other friends, and went to Rehoboth Chapel, Union Road, to meeting. Br. Calloway opened the meeting. Mr. Henderson, late sergt.

94rd Highlanders, in the Chair. Messrs. Calloway, Wilson, and Metherall addressed the meeting. Sub. £4 18s. 6d.

6th. Meeting at Winslow Road, Zion Chapel. Br. Metherall in the Chair. Br. Calloway and myself did the speechifying. After which, a female friend said, "Put down one pound for my husband, ten shillings for me, and five shillings apiece for five children." A man said, "Put down fifteen shillings for me, fifteen shillings for my wife, and five shillings apiece for six children." Another said "Fifteen shillings for me, and fifteen shillings for my wife," but they had no family. Collection and subscriptions £15 10s. 8d. Several pounds more are expected. A noble meeting.

8th. Preached at Providence Chapel, Princetown Road, from Mark xvi. 15; thence to Winslow Road, at 2½ and Rustico Road. A good day. Thank the Lord.

9th. Preached at New Glasgow Road, from Rom. i. 16. The evening being wet, the missionary meeting was postponed. I was taken suddenly ill while speaking, with a cramp in the stomach, and had to give up the meeting to Br. Metherall. For some time I appeared more like dying than living. Bless God for a hope of glory in my soul. Lord save me to the end. Amen.

10th. Being considerably recovered, I went to Princetown Road. Br. Metherall in the Chair. Messrs. Wilson, Cotton, Calloway, Wonnacott, &c., addressed the meeting with great liberty. Collections and subscriptions £5 8s. 8d.

11th. Meeting at Pisgah Chapel, Wheatley River. Br. Metherall in the Chair. The same speakers as last night. The missionary flame was felt to-night. Subscriptions £9 13s. 6d, and about £3 more is yet expected.

12th. On account of indisposition, I did not go to Rustico, but understand the subscription was about £2.

15th. Preached at New Glasgow Road at 10½, at Winslow Road at 2½, and at Rustico Road at 6. Three solemn and impressive meetings. On my way home, I called to see an old friend, read and prayed, and our souls were made abundantly happy in our God.

16th. Left for the west. Stayed all night at Br. Cotton's.

17th. Came to Cascumpeque meeting. Subscriptions, £2 18s. 6d.

18th. Tignish meeting. Captain Hubbard in the Chair. Speakers, Messrs. Calloway, and Wilson; sub. £9.

19th. Miminigash meeting. Speakers as above. Subscriptions, £2 16s.

20th. Quarterly and Local Preachers' meeting at Ebenezer Chapel, Lot No. 7. Missionary meeting in the evening. Br. R. Lidstone (a Baptist) in the Chair. This meeting exceeds all the others. A gracious influence rested on the assembly. The speakers spoke with power and liberty. I gave a brief account of the rise and progress of the various missionary societies that have been, and are in operation; the good that has been accomplished through their agency; and the adaptability of the Gospel to the wants of all. Br. Calloway in a speech of about an hour and a quarter, referred to the rise of the connexion, and its present prospects, in a most animated manner. Br. Samuel Kinley, feelingly referred to a "brig," that many years ago visited our Isle, and put on shore Br. Metherall, and the number of souls that were in the brig now. I then recited "The Bible Christian Brig," with which the people were highly pleased. The subscriptions then and a few days after, amounted to the noble sum of £20 7s. 8d; and we expect to make it £25.

22nd. Preached at Lot 8, at 10½, and the chapel at 2½, and held the lovefeast. It was indeed "a time of refreshing from the presence of the Lord."

Spent the week in holding meetings among the people, and "visiting from house to house." I see the necessity of covenanting afresh with God, and praying for a "revival of his work." There is apparently a move in the right direction; several of the friends appear to be stirred up, and some appear to be seeking the Saviour. I do hope and trust that ere long, we may behold the glory of God revealed in the salvation of immortal souls.

29th. Preached at Bideford, felt it hard work to say anything. A cold, cold, cold region. Went to Northam at 6, preached from Jer. xiii. 17. A good meeting. Thank God.

30th. Awoke weeping, and my pillow wet with tears. I had been dreaming that I was praying with penitents, "weeping with those that weep." All day I felt unusually solemn, and drawn out in prayer. In the evening, while speaking from "Sir, we would see Jesus," sinners began to weep and pray for mercy. We prayed with and for them, and felt the Lord precious.

31st. Preached from the Phillipian jailor, several in distress, and one was enabled to rejoice in a pardoning God.

Nov. 1st. preached from the "great white Throne." The Spirit was mightily present. A great trembling took place in the enemy's camp. Four were in distress; three professed faith in Jesus. One might read the change in their faces. Praise God.

2nd. Preached from "Behold the Lamb of God." A melting and solemn season. The work is going. Thank God.

3rd. Meeting again. During the first prayer, a gracious influence rested on us. While singing the second time, the power came down mightily upon the people, and sinners cried for mercy. I spoke a few minutes from "the rich man," but the feeling was so powerful that I stopped, fell on my knees, so did the people, while Br. Calloway (who came for the first time to night) fervently implored the Divine blessing. Others prayed, many were in distress, and four professed to have found "the sinner's Friend."

4th. Preached to young converts from Isaiah xii. 1. A time not soon to be forgotten by those present.

Sabbath morning at 10½, preached Rev. vii. 14—17. It was a feast of marrow and fat things to our souls. At 2½ held a kind of class-meeting, judging that to be best. About twenty were present, all, or nearly all, said something. Among others, a man named WILLIAM GLOVER, formerly a class-leader in the Kilkhampton Circuit, in Br. Martin's time there, related his experience, and with tears, warned others from being like him, "a backslider." At the conclusion of the meeting, he prayed with much fervency, for the continuance of the Divine blessing on us. In the evening I preached from Job xxxvi. 18. Several more in distress. Lord ride on and save souls.

6th. Had to leave these dear souls, to take my plans in other parts of the circuit. Br. Calloway is planned here to-night. Since I left, Br. Calloway has held a few meetings, and several more have been converted. Until now there has never been a society here, now there will be one of about 20 members. May Israel's God bless them.

17th. I am now at Lot 7 and 8; for some evenings I have been holding some special meetings. Last night there was every appearance of a revival; some were in distress on account of sin. Dear Brother "pray for us, that the word of the Lord may have free course, and be glorified."

I am, dear Brother, your's truly,
R. WINGG.

BIBLE CHRISTIAN MAGAZINE.

MAY, 1855.

D I V I N I T Y .

THE BIBLE PRODUCTIVE OF HOLINESS.

WHERE then had been the interests of holiness without the Bible? Whatever estimate we may form of the value of other influences upon the human character, this alone is the means of holiness. I do not know but here and there an individual may be found who may have become pious without the truths of the Bible; but I do not remember any well-authenticated instance. "Faith cometh by hearing, and hearing by the word of God." The moral renovation which fits the soul for heaven is effected by means which correspond with its nature. "Of his own will begat he us with the word of truth." The Bible alone exhibits those appropriate materials for thought which are the selected instruments of a renovated character. There is no wisdom more unerring, no justice more inflexible, no grace more tender, no authority more commanding, no entreaty more importunate, no instructions more convincing, and no motives more persuasive and powerful, than are these appointed means of man's conversion—these weapons which are "mighty through God"—this sword by which the conscience is penetrated "dividing asunder between the joints and the marrow, the soul and the spirit, and proving a discernor of the thoughts and intents of the heart."

There is one motive to holiness which the Bible unfolds which constitutes its great and distinguishing peculiarity. It is the love of God in the gift of his Son. All the motives to holiness are concentrated and condensed here, and presented and enforced with a power of thought and feeling that leave the most obdurate without excuse. "We beseech you by the mercies of God,"—here lies the strength of the appeal. The love of God in Christ is the great expedient of winning the wayward heart. "Holy love from God to man is what the Gospel reveals; holy love from man to God is what the Gospel inspires." The doctrines of the cross, in all their richness and variety, in all their peculiarity and tenderness, and in all their

humbling and abasing influence, possess a marvellous adaptation to awaken the slumbering mind. They produce within it new and powerful associations. While in the most effective manner they convince of sin, of righteousness, and of judgment, they touch all the springs of feeling, and form the moral elements of the new man. No other truths so deeply affect the mind. "Nothing astonished me so much in all the Gospel," said a poor converted African, "as to hear that God is love." A prouder and more obdurate offender than he once said, "The love of Christ constraineth us." It is the glory of the condescending Deity that "He draws with the cords of love." When you tell a world that lieth in wickedness that the God they have offended is the God of pardons; when you show them the scenes of Gethsemane and Calvary, and tell them how the divine justice has been expiated by the death of his Son; while you give force and energy to every other truth, and draw round the conscience the cords of every other obligation, you make that appeal to gratitude, to *hope*, which is peculiarly fitted to encourage the trembling and move the obdurate. Like the rod of Moses, it rives the rock of the desert. Until the intelligence reaches it that there is help in the mighty Saviour, the agitated mind throws around its enquiring glance for a refuge, and is driven back to the chambers of its own desolation and despondency. "God reconciling the world to himself by Jesus Christ," this is the glory of the Bible. This is the truth to which the Spirit of all grace has given such pre-eminence in disarming the hostile heart. Here is the concentrated light of God's revelation. Amid the thousand studded gems which beautify and give such splendour to the moral firmament, this is the clear and bright constellation which is always above the horizon, and pointing high toward the gate of heaven. Here are those truths and motives which are the mediate cause of a spiritual mind, and between which and the operations of the Holy Spirit there is such a coincidence, that they become the aliment of a spiritual and divine life. He who knows the heart of man has selected this as the best method of access to the minds he has formed; and like every other appointment of the Deity, it is full of consummate wisdom. Everywhere the same, it is every where effectual in accomplishing the purposes of eternal mercy. Evidence enough there is in the world every day to convince us of the superiority of the Bible as the great means of holiness and salvation. And better days are yet to dawn. Like the rain and the snow, it shall not return void. Like the sun when he rises upon the mists of the ocean, it is destined to exhale all clouds of error. Its heavenly light shall penetrate the dark corners of our globe; the report of its glad tidings, echoing from land to land, shall roll through the nations; while "the heavens shall pour down righteousness, and the earth bring forth salvation."

But there is a caution that is not out of place while speaking of the Bible as the means of holiness. If it is not by the learning and wisdom of this world that the soul is fitted for heaven, no more is it by the mere learning and literature of the Bible. There is reason to fear the cases are not few, in which the Bible is regarded more as a volume to be described and eulogized, and as furnishing topics of intellectual research, than as a directory to heaven, and a guide to immortality. "The letter killeth." Biblical literature is not piety. A man may be a profound critic, an acute controversialist, an able expositor; his enquiries and reasonings may discover an enlarged and comprehensive acquaintance with the sacred volume; he may employ all his resources in the promotion of biblical knowledge; and yet be at heart a stranger to the sanctifying power of truth. In his cold walks of theoretical science, he may never once visit the Garden of the Cross. Or he might gaze upon them for half a century with his present vision, and never discover the great "mystery of godliness." The truths of the Bible are comprehended by the heart. To be destitute of "the single eye," is to be blind to its transforming glories. "He that loveth not, knoweth not God, for God is love." The Gospel is a revelation of love. Christianity is love embodied in its purest form. And love can be comprehended only by love. I look upon no small portion of the biblical criticism of the present age as a curse to the Church. Such is all the rationalism of Germany, and such is the modern Unitarianism of our own land. It is a cheerless region where the Rose of Sharon never blooms; a bleak and wintry sky where no ray from the Sun of righteousness visits the sterile soil. How can the branches flourish where not even a root is found but is artfully unclasped, or rudely torn from the Living Vine? As soon might you expect the feeblest infant to live and thrive cradled amid the mountain snows, as the genius of Christianity to flourish in such a clime. I tremble at recommending the literature of the Bible, lest I should do it at the expense of its spirituality. I venerate the Scriptures for their historical research, for their literary merit, for their legal and political wisdom, and for their lofty principles of liberty and morality; but I venerate them unspeakably more because they are "the wisdom of God and the power of God unto salvation." Let others win the laurels to which human science may aspire; be it ours to guide the wandering to the feet of the Saviour; to lead them to his cross; to strew the cypress over the tomb where he was laid; and there on that hallowed spot, with them renew our faith and our devotion!

But what is the character of the religion of which the Scriptures are thus instrumental? There is a beauty and sublimity in its spirit which throw all other religions into the shade. If there is a system of truth which is most obviously intended

and fitted to refine and exalt the human character, that system is to be found in the sacred Scriptures. When the God of heaven unfolded his purpose of forming a people to his praise, and giving them a character that should correspond with the elevated principles of his own spiritual kingdom, he uttered his design in the following strong and emphatic language. "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you." What amazing truths lie concealed under such a design! The character which the Bible forms is formed upon the highest model. And what is that model? Is it the insensibility, the asperities, the anger, the pride, the egotism, the worldliness, which are so natural to men? Is it the cold indifference of a Stoical philosophy? Is it the affected tranquillity and ungoverned voluptuousness of the disciples of Epicurus? Is it the rank and wealth and scepticism of the Academics? Is it the intellectual rashness and moral phantoms of the modern Philosophists of Europe? No, it is none of these. These have had their day, and done what they could to exorcise the foul fiend from the human heart, and left it more corrupt and wicked than before. The Author of this great and venerated book, by this instrumentality, imparts to men his own spirit; forms them in his own image; communicates to them the elements of his own divine excellence. It is a character never understood by the world before, and one which none of the princes of this world knew. The late celebrated Robert Hall, in a discourse of unrivalled excellence upon the influence of modern infidelity remarks, that "infidelity robs the universe of all finished and consummate excellence, even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. The idea of Deity is composed of the richest elements. In the character of a benevolent Parent and Almighty Ruler, it embraces whatever is venerable in wisdom, whatever is awful in authority, whatever is touching in goodness. Human excellence is blended with many imperfections, and seen under many limitations. It is beheld only in detached and separate portions, nor ever appears in any one character whole and entire. So that when, in imitation of the Stoics, we wish to form out of these fragments the notion of a perfectly wise and good man, we know it is a mere fiction of the mind without any real being in whom it is embodied and realized. In the belief of a Deity, these conceptions are reduced to reality; the scattered rays of an ideal excellence are concentrated, and become the real attributes of that being with whom we stand in the nearest relation, who sits supreme at the head of the universe, and pervades all nature with his presence."

Although in nothing does man fallen and unregenerate now resemble this exalted portrait, yet is it the great design of the Bible to recover and restore him to this pristine integrity; to elevate him above his moral debasement, and re-invest him with the moral dignity which shall ultimately make him, "like unto the angels," and "perfect as his Father in heaven is perfect."

God is light. So is the religion of the Bible. It has no fellowship with darkness. Not one of its graces springs from stupidity or ignorance, but all of them from the knowledge of God, and from a clear, connected, and comprehensive view of his truth. I also religions are founded in darkness. The religion of the Bible, like its Author, dwells in light. Light is its element. God also is love. And so is the religion of the Bible. "He that dwelleth in love dwelleth in God, and God in him. He that loveth not knoweth not God." There is a love which extends itself to every sensitive nature within its knowledge and influence: which overlooks the limits of place, birth, and condition, and bestows its affections in accordance with the character, capacity, and importance of its objects; which seeketh not its own, and terminates on ends which leave out of sight every personal and individual interest: and such a spirit is the fragrance and perfume breathed every where through the Bible.

The views and spirit of this world are widely different from the views and spirit that are transfused into the soul by the holy Scriptures. The spirit of the world is the spirit of pride and inordinate self-esteem. It is the pride of talent and beauty, pride of wealth and accomplishments, and the pride of rank and office. It lives for the praise of man. In place of this, the Bible imparts the loveliest of all the graces, a heaven-born humility: a lowliness of mind; a deep sense of unworthiness in the sight of God; a modest estimate of one's own worth, and an unassuming deportment before the world. It is a self-condemning, self-abasing spirit under the sentence of the divine law because we have sinned, and because there is mercy through Jesus Christ. It is a grace so resplendent, that even the unfallen might envy it. "Before honour is humility." The Bible commends a humble religion. Its love is humble; its faith is humble; its repentance is humble; its hopes, its joys, its raptures are all humble. Its heaven is humble, and for nothing is it so happy or desirable as that it is a world of everlasting humility. True greatness is no where found on earth except in a humble mind. And never is the archangel more elevated, more truly great, than when he bows his head low before the eternal throne. The spirit of the world is obduracy and self-will. It is invincible hardness of heart. It is impenitence that cannot be subdued. It is inflexible perseverance in sin. Truth cannot enlighten it; authority cannot control it; wrath cannot break,

nor the tenderest mercy move or melt its persisting purpose. In place of this, the Bible imparts tenderness and contrition of mind. Under its soul-subduing influence, the spirit that never shrunk from danger, nor wept under suffering, turns pale at temptation, shrinks from sin, weeps over past follies, and looks on Him whom men have pierced, and mourns. The spirit of the world is grasping and covetous. It is inordinately desirous of wealth, and excessively eager to obtain and possess the treasures of time. It is gay, or pensive, as secular prospects wax or wane. It is stagnant and spiritless only when it sees there is nothing to gain or to lose by enterprise. Be it disappointed or gratified, the more vehement are its desires, and never is it so satisfied as to say, It is enough. In place of this, the Bible imparts a tranquil and happy confidence in the wisdom of Divine Providence, a grateful acknowledgement of the daily mercies which God bestows, a moderation in those desires which are directed to worldly enjoyments, and that lifted eye which no longer fastens on earth, but looks upward, where its resources are undiminished, its treasures never fade, and a crown of righteousness awaits all who love their Lord's appearing. The spirit of the world is the spirit of ambition. It is the desire of power. The object that glitters, and enchants, and vanishes, is to be clothed in purple, to sway the sceptre, and wear the diadem. And the more this ambitious desire is gratified, the more is poison injected into the deadly plague. In place of this, the Bible imparts a deep impression of the vanity of all things beneath the sun ; a conviction that the fashion of this world passeth away ; that the yoke of Christ is rather to be desired than the proudest sceptre ; and that it were better to be the servant of the King of kings than the emperor of the world. The spirit of the world is the spirit of self-indulgence and guilty pleasure. The men of the world are lovers of pleasure more than lovers of God. Like the prodigal son, they have wandered from their father's house, to feed on the husks of the wilderness. They are eager for enjoyment, and find it in dissipation of thought, of feeling, and of deportment, and amid the alternate servitude and liberty, pains and pleasures which constitute their varied adventures. Their senses are flattered by the fleeting illusion, and they can speak of nothing and think of nothing but pleasure. Though made up of so many pieces and scraps, that you wonder they are not wearied in gathering it up, yet have they no other desire and no other object. Lawless pleasure, in all the forms of novelty and excess, notwithstanding its shame, its infamy, its ruin, is the idol of their hearts and the law of their existence. In place of this, the Bible imparts the love of God and duty. Pleasures it reveals, but they are found in doing the will of God ; in accomplishing the great end of human existence, and in those vivid hopes which light up the dawn, and noon-day, and setting sun of an ever-brightening existence. Those who have drank into its spirit do not live for

the pleasures of earth, but are carried forward by a sort of spiritual instinct, beyond this dense and earthly wall by which they are environed. The Bible presents a prospect as much brighter and wider than the pleasures of the worldling, as are the pleasures of holy thought and feeling and expectation superior to the day dreams and grovelling pleasures of sense. The spirit of the world is the spirit of unbelief. It is the spirit that rejects the truth of God; that has no confidence in his declarations, and distrusts his promises and faithfulness. It leans to self. It has no wants, timidity, or despondency, which its own presumption cannot relieve. And not until corruptions have kept their ground so long as to be absolutely ruinous, and the day of hope so far spent as to be literally exhausted, does the soul that is under the dominion of unbelief, cry, and cry in vain, "Lord save, or I perish!" In place of this, the Bible imparts faith in God and confidence in his word. It gives an affectionate practical trust in the divine testimony as recorded on its own sacred pages, and that unshaken confidence in the divine character, government, and veracity, which becomes the great principle and impulse of action. It gives subsistence to hope and demonstration to evidence; and while it appropriates grace to help in every time of need, it anticipates blessings which, though unseen by the eye, are enjoyed by the heart. The spirit of the world is an unforgiving and revengeful spirit. It seeks injury for injury and blood for blood. What a mournful comment upon the character of man is the savage maxim, "Revenge is sweet!" In place of this, the Bible enjoins "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." This is a spirit so unnatural to man, that it has been reproached as unreasonable and absurd, and the ancients had not even a word to express it, or if they had, it represented it as a vice rather than a virtue. But how worthy of its Author! how sublime! how truly it bears the stamp of divinity! The wisest moralists of the wisest nations and ages represented revenge as a mark of a noble mind. But how different from the mind of Christ! and at what an infinite remove from the generous, exalted spirit of Him who, as he was sinking upon the cross, prayed for his murderers! The religion of the Bible stands opposed to all the selfish and mercenary affections of the human heart, and just so far as it prevails, eradicates and destroys them. "If there be any virtue, and if there be any praise," they are found in the holy spirit and high moral virtues of a self-renouncing religion.—*Obligations of the World to the Bible.*

INTERNAL PROOF OF THE TRUTH OF CHRISTIANITY.

NOTHING shews more the heavenly authority of the Christian religion, and the divine efficacy of the word, than the sudden

conversions of notorious sinners. That a man should enter into a church a tiger and return a lamb. It is this little stone which is instrumental to lay lusts more giant-like than Goliath, grovelling in the dust. That Paul, mad with rage against the Christians, should after an arrest in his journey embrace a religion he hated. A Pharisee changed into a preacher. A persecutor commence a martyr. That one of eminent parts, in favour with the Sanhedrim, should fly from a preferment expected, and patronise a doctrine contemned in the world, and attended with poverty, misery, cruel scourgings, and death. Whenever you see such effects, take them as credentials from heaven, to maintain the credit of the word, and to assert the authority of that conclusion Paul lays down, that it is "the power of God unto salvation," Rom. i. 16. God gains a reputation to the Gospel, and the power of Christianity, that can in a moment change persons from beasts to men, from serpents to saints.—*Charnock.*

REPENT AND BELIEVE THE GOSPEL.

Upon the importance of repentance, too much stress cannot possibly be laid. This is clear from the solemn declaration of the Saviour,—“Except ye repent, ye shall all likewise perish.” To perish, is a word of fearful import, a word which none but the lost can comprehend, and they are ever discovering in it some new mystery of torment. It is a word that includes everlasting destruction from the presence of the Lord, and from the glory of his power. And the Son of God, the faithful and true witness, most emphatically assures us, that if we repent not, this terrific doom will be ours.

But with repentance we are to connect faith in our Lord Jesus Christ. And what is meant by that faith of which so much is said by the New Testament writers? It is evident that something more than mere assent to what is declared concerning the Saviour is intended. Saving faith is an operative principle; and it is by its effects, some of which are immediate, and others more remote, that our possession of it can be ascertained.

There are many things, the faith of which, from the nature of the case, leads to no practical results. We believe that the earth is round, and there the matter rests. We believe that there are such places as China and America, and that there were such individuals as Julius Cæsar and Alfred the Great, and there the matter rests. But there are things which we cannot really believe, without certain results being produced in consequence. And such are the truths set before us in the gospel; especially those which relate to Him who is its great subject and author.

The reader is seized, we will suppose, with some fearful malady, which is likely to prove fatal. Others have been seized with it, and death has been the consequence. You have tried various means, but all have been in vain. The disease continues to gain ground, and the symptoms are becoming, day after day, more unfavourable. At length you hear of a celebrated physician, who has restored hundreds who have been similarly afflicted, never having failed in a single instance. Such encouraging tidings reach you, and believing it to be true, what do you do? Assent to it, just as you would in reference to the matters above referred to, and there let the matter rest? Not so. Your faith in such a case, if real, would be operative. And how would it operate? It would lead you to make an instant application to him. You would seek his aid, and be determined to try whether he could do anything for you or not.

Now similar to this is true faith in Jesus Christ. It is a belief that is accompanied with application to him for life and salvation. When genuine it is invariably attended with certain results, and this personal application is one of the first of them. Believing the testimony concerning him, being fully persuaded that he will not and cannot deceive us, that it would be beneath his greatness and goodness alike to do so; we shall then fall on our bended knees at his gracious footstool, and with those feelings of intense emotion which the urgency of the case demands, we shall pour out our souls before him, crying, "Lord save me, or I perish."

The question addressed to the individual in the gospel, whose eyes the Saviour had opened was, "Dost thou believe on the Son of God?" A more important question than this cannot possibly be proposed. Its issues are momentous to the last degree. Nothing less than eternal life or eternal death is hanging upon it. "Lord I believe, help thou mine unbelief," should therefore be our language, as it doubtless will be the language of all who are brought to feel in reference to their immortal interests as they ought.—*Bye-ways of the Bible.*

B I O G R A P H Y.

MEMOIR OF JAMES BROOKS.

BY J. H. PRIOR.

(Concluded from page 145.)

The foregoing letters show how fondly he clung to life, how diligently and perseveringly he employed the means to preserve it, and how ardently and continuously he hoped that they would prove successful. But his complaint was unyielding; means to remove it were ineffectual; and deferred hope gradually left him to the con-

viction that it would have a fatal termination. Mrs. Brooks says;—“The dreadful pain in his head and face, which he thought was the effect of cold, was, no doubt, the cancer getting worse, and the effect upon his poor nerves of the powerful and painful means used to destroy it.

“In a few days he came home. He was then looking very ill, and, I believe, had fears that the cancer would prove fatal; but he was very careful what he said to me about it, as he knew how much such fears affected me. Hence, when I enquired whether he thought he should recover, he merely said, ‘I believe the Lord will take me to heaven.’

“He stayed at home about a fortnight, during which time his sufferings, both night and day, were very great. His tongue got worse;—looked very bad;—and he was anxious to make another trial of the means:—We therefore both started for Bristol, September 26th, 1853, and it was with difficulty that I got him there. When we got to Bristol, I went to see Mrs. Vowles, as I wished to know privately what her thoughts were. She told me that she thought the cancer would kill him. I strove to encourage her; and urged her to do all she could for him. I did not tell him what she said, but kept praying night and day that God would restore him. For some weeks his tongue looked better, and she said there was hope; but he afterwards grew weaker and weaker, and at last could not bear the burning application to his tongue. One morning he said to me, ‘Anne, I am going home to heaven;’ but knowing the state of my feelings, he did not like to talk about it, he therefore wrote down on a slate, ‘I have given up all hope of being restored; and I have much to say to you, if I could talk.’

“We were in Bristol seven weeks, during which time his sufferings were most distressing; so much so that frequently in the night, as well as by day, he would now sit in the chair, then walk the room, and then lean on my shoulder in an agony, groaning so loud that he could be heard in every part of the house; and his sufferings were so acute that he sometimes stamped with his feet on the floor, and knocked his fists on the sofa in extreme anguish; and yet I never heard him murmur. I have spent hours in rubbing his poor head; and sometimes he expressed a fear that he should lose his senses. He one day said, ‘Anne, take me home to Throwleigh, I will go to Providence and choose the spot where I will be buried. I want to say much to you about that matter, if I could talk.’ To hear him say that he wanted to talk to me, but could not, distressed me much. When he was a little relieved, I sometimes sung; and with his poor stammering tongue he occasionally joined me. One day he was affected to tears, and said, ‘I shall get to heaven, though sometimes the devil tempts me that I shall not.’ His confidence was strong and unshaken. After having conversed with him, Dr. Crocker remarked to me on the strength of his confidence. I said, ‘I want to see him more triumphant;’ the Doctor replied, ‘that will also come.’ One evening, while he was leaning on my shoulder, I said, referring to our marriage, ‘You are not sorry now that you have me, are you?’ I never had any reason to think that he was; and why I said so, I do not know; but the answer he gave me has been a consolation since his death,—with emphasis he replied, ‘No, nor ever was.’

"He had now given up all hope of recovery, and would not let Mrs. Vowles apply any thing more to his tongue. Dr. Crocker called, and kindly persuaded him to return home. I thought it would be difficult for him to do so; but Mr. and Mrs. Kelson and Mrs. Blackmore met us at the Station, and rendered us every assistance they could; and Mr. Gay kindly came up to Exeter for us, and so we got to Throwleigh the same night about nine o'clock. When we got home it was very affecting to see him outside the door, as he clasped his hands for joy that he was arrived. This was some time in November. He had given up all hope of recovery, and said he was in the hands of the Lord. He bore the journey better than I expected, and walked upstairs without assistance, but never came down again.

His sufferings during the winter were indescribable, but he endured them with exemplary patience. He once said to me, 'I have been tempted to murmur; I have never had this temptation before.' How powerful the temptation was, or how long it lasted, I do not know, as I never heard him say anything more about it. At another time he said, 'Oh! that the blessed Lord would take me to heaven. Do pray the Lord to cut short the work in righteousness.' I asked if he had any fear of death? He said 'No.' He named a person who dreaded the cold grave, 'but,' said he, 'I long for it.' As the snow was coming down one day, he said, 'Oh, that I were in the burying-ground, and the snow coming down upon me there!'

"He kept his bed for four months, all of which time, with the exception of a few hours, he lay on one side, so that it became quite sore. He could not sit up, but sometimes rested on one elbow, and then, when in great pain, would shift to the other, sometimes exclaiming—

'I am toss'd on a sea of distress;'

and at others,—

'On Jordan's stormy banks I stand.'

On those occasions my distress was beyond description.

"He scarcely had any sleep, night or day, except what was obtained by opiates, and in their use we were obliged to be very sparing.

"For nearly five months he could swallow nothing but liquids. He made an attempt once or twice during that time, but could not get the morsels down, and was nearly strangled. A little beef tea, fowl or mutton broth strained, and very thin arrowroot or tea, was what he lived on. Some part of the time he had a good appetite, but it failed for some weeks before he died; and the passage down his throat was nearly closed, so that scarcely anything could pass down. He sometimes said, 'What shall I do now? I shall be starved?' We cried to the Lord for help, and I have reason to believe that it was in answer to prayer that he was not starved to death. His groans and sufferings in passing down the little which he swallowed, were most painfully distressing. Many times he was nearly choked. During the last few weeks of his life he sank so low that sometimes I had hard work to get him to take in anything at all. Such sufferings, and yet such fortitude and resignation, I never saw before.

"His love to his brethren was always manifest. One day while sitting on the bed, he said with tears in his eyes, 'I should like to

see Br. James Thorne.' I replied, 'Shall I send for him?' He said, 'Yes;' so I wrote and he came to see us. What conversation they had I do not know, as I thought it best to leave them to themselves; but I heard my dear husband say, 'It is all right, Friend Thorne. I know, O Lord, that thy judgments are right, and that thou in love and faithfulness hast afflicted me.*' I have heard him say that he knew God could not do wrong. And in the midst of his extreme sufferings he had seasons of joy and consolation. One night, while I was lying down on my little bed, lifting up my heart to God, I heard him say, 'Glory be to God! Glory be to God! I can praise the Lord as well as you can.' I went to his bedside and said, 'I hope you can, and will

'When this poor lisping stammering tongue,
Lies silent in the grave.'

On one occasion he was looking very cheerful and pleasant. I said to him, 'You are looking very comfortable. 'Oh!' said he, 'I can see the land ahead; I can see the port!' and as he lifted his hands and eyes he said, 'Oh! that I could go away to heaven now!' The next day he was very weak and low. I said, 'you are very low to-day, can you see the land now?' He said 'yes.' When he talked of dying, and I wept, he would say, 'Don't, Annie; it hurts me to see you cry.' I replied, 'What shall I do?' He said, 'Come after.' As he could talk but little, I was obliged to ask short questions. I have asked him, 'Shall you get to heaven?' he replied 'yes.' 'Do you think I shall get there?' 'yes.' I said, 'I must be a great deal better, I believe.' He said, 'I am as sensible of my short-comings as you are of yours, but I cast them all on Jesus.—

'Nothing in my hands I bring,
Simply to the cross I cling.'

"As none of the preachers had been to see him but Br. Thorne, I asked him if he wished to see any of them. He named several that he should like to see; and requested me to send for Br. J. H. Prior. I did so, and his visit was made a great blessing."

At his request, I went from Plymouth to see him. On my arrival I was distressed at witnessing his condition. His sufferings were very great; he could hardly make me understand what he wished to say to me. He was exhausted by long and severe suffering; and although I attempted to hide my feelings, I could not forbear weeping, as I contrasted his condition with the state of health and vigour in which I had seen him. The strong man was bowed down, and the grasshopper was a burden. His mind, too, was in a state of depression. Sitting down by him, in the most gentle and cautious manner I endeavoured to draw his mind to the atonement of Christ, and the sweet and precious promises of the Gospel—truths which he knew, admired, and loved—truths in which he had long found peace and comfort, and though they were not then so supporting and precious to his soul as they had been, he was endeavouring to rely upon them.

* He expressed, as well as he was able, his confidence in God, and his satisfaction at the course he had pursued; especially in regard to the proceedings of Conference, saying, as well as he could, "What would the world do without Conferences, Brother Thorne!"—J. T.

and was grieved that they were not so sustaining and comforting as in time past.

He was so exhausted, and his speech so imperfect, that it was painful to converse with him. After some conversation I knelt down, and earnestly entreated God that he would graciously mitigate his sufferings, and cause his soul to triumph in Christ Jesus. It was easy to pray; the heavens were open, and God largely poured down his enlightening, quickening, and comforting influence. We had not been praying many minutes, before Br. Brooks was in raptures, and shouted aloud the praises of God. During the night he was calm and comfortable; and was peaceful and happy when I left him the next day. God's condescension in blessing him in answer to prayer, as stated above, was truly pleasing; although, had the writer not witnessed it, with his views of God's truth and Br. Brooks's sincerity, he would have had no fears about his glorification.

Mrs. Brooks remarks,—“I heard but little of the conversation that took place between Br. Prior and my husband, as I left them alone, thinking he might open his mind the more freely; but when I was called up to prayer, the Lord was present. My poor husband clapped his hands with joy, and said, ‘Praise the Lord! Praise the Lord!’ again and again. Rising up in the bed, he said to Br. Prior, ‘Tell your wife that I am going to heaven:—not all the devils in hell can keep me back.’ When we rose from our knees he looked very cheerfully at me and said, while his countenance beamed with joy, ‘I am going to heaven, Anne.’

“Br. James Ching was the next preacher who visited him. As his stay was very short, and I was in the room with them only a few minutes, though his visit was very acceptable, I do not remember anything particular that happened.

“After this, at his request, I sent to Br. Francis Martin, who very kindly came. Never were praying men so acceptable under our roof.”

Br. Martin says;—“The last interview I had with him was about ten days prior to his death. I was pleased to find that his pain was much mitigated, and that he was more comfortable in body and mind than I anticipated finding him, which he said he believed was owing to the prayers of his beloved brethren in the ministry, and his christian friends. I had not been with him long before he wanted me to sing—

‘There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.’ &c.

“Whilst engaged in singing and prayer, I felt it sweet to be in his room. ‘It was none other than the gate of heaven.’ As early as three o'clock the next morning, being in bed in an adjoining room, I was lifting my heart in prayer on his behalf, and while thus engaged, I heard him praise the Lord, and break out in singing with Sister Brooks;—

‘Then in a nobler, sweeter song,
I'll sing thy power to save;

When this poor lisping, stamm'ring tongue,
Lies silent in the grave.'

"In conversation I found it difficult to understand what he said, but the following, for substance, I managed at intervals to make out. 'I have suffered much, but the Lord hath been my support, and whatever I may yet have to suffer, I hope I shall be resigned to his will, and wait patiently my appointed time, till my change come.' He earnestly entreated an interest in the prayers of his friends, that he might have the support he stood in need of in his state of weakness; so that the enemy of his soul might not be permitted to perplex or harrass him, but that he might enjoy the light of God's countenance. That precious promise of the Lord, 'Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour.' Isaiah xliii. 2, 3. Also that sweet declaration in Isaiah xlviii. 10; 'I have chosen thee in the furnace of affliction.' These, with other precious promises, were instrumental in supporting and comforting him under his most painful affliction.

"Before I took my farewell of him, he requested me to sing 'The Christian's Hope,' commencing:—

'Hail! sweetest, dearest tie that binds
Our glowing hearts in one:
Hail! sacred hope, that tunes our minds
To harmony divine!
It is the hope, the blissful hope,
Which Jesus's grace has given,
The hope when days and years are past,
We all shall meet in heaven.'

"And when I came to the last verse, he tried with all his might to sing with me,

'No lingering look, no parting sigh,
Our future meeting knows;
There friendship beams in every eye,
And bliss immortal grows.
O sacred hope! O blissful hope! &c.

And when he could sing no longer, he unclasped his hand from mine, and continued for some time to beat out the tune, whilst Sr. Brooks united with me to repeat the chorus. When I left, he sent his respects to my wife, and his christian friends at Taunton; and lifting his hands heavenward, said, 'I hope to meet you there!'

"I believe he was a sensible, intelligent man; a sincere, self-denying, unaffectedly pious christian: and a judicious, faithful, zealous, active minister. In short, all his powers were actively engaged in efforts to promote the glory of his great Master, in the conversion of sinners, and in serving the interests of his church."

Mrs. Brooks continues:—"When Mr. Prior left us, he said he would write to the preachers on some of the stations, and request that special prayer might be made in my dear husband's behalf; and I believe that the Lord did answer prayer. His sufferings afterwards

were not so severe; and I kept hoping that God might restore him.* He did not think so; and said he saw no foundation for such a hope. The few praying friends in the neighbourhood often called, but many times his pain was so great that he could not see them. He was several times blessed and comforted while Mr. Gay was praying with him.

"A few days before he died I asked him if I should send for any other of the preachers? He said 'No; If they come, well, but do not send for them.' He however, expressed a wish to see the Brethren, M. Robins, and W. Reed; and I am now sorry that I did not press him to let me send for them.

"For four months I never took off my clothes to lie down. For a week or more previous to his death, he no doubt thought his time was short, as he made use of expressions which I have since thought of. To a friend of mine, he said, 'I shall never see you any more in this world.' He also said to me, 'Have you still a hope of my recovery?' I replied, 'Yes, though it is mixed with fear;' adding, 'I would rather keep you here, and wait on you as long as God gives me strength, than part with you.' And then, as though satisfied that he should die, he said; 'You will not leave the neighbourhood?' I replied, Not to stop away, I will make it my home; and if I should die while away, I will be brought here to be buried by your side, that we may rise together at the resurrection.

"Having asked him one day what I should do after his death with some of his effects, he said, 'I do not wish to disturb my mind about such things; sell them and give the money to the connexion.' He did, however, speak to me about settling some other matters soon after his death, 'lest,' said he, 'you should soon drop after me.' I told him I would.

"On the Sunday, the day before he died, he was very ill all the forenoon; in the afternoon, his tongue looked much smaller, and even then, I thought that it might be better, and said so to him. He made no reply. I now see that he better understood his condition, but did not like to let me know his thoughts. In the evening he took his food just as he had done for some days. I requested him to sit on the bed while I prayed. When I rose from my knees, I said, 'I have felt it good to pray.' 'So have I,' he replied. I inquired, 'have you had any refreshing seasons lately?' He said, 'Yes.' I added, 'have you any doubts?' 'No,' he replied 'why should I?' Little did I think that that was the last time we should pray together. At about five o'clock in the morning, I heard him breathing very short, and spoke to him. He said, 'it will pass again;' and so it did. At eight o'clock, not thinking he was so near eternity, I urged him to take his food; but he could not. I propped him up in the bed, thinking he would rally, and went down stairs to get some medicine; and sent the woman to get a person to come and shave him, and attended to several other things, not thinking he was dying. How I could have been so blind I cannot now perceive. When I returned, he was breathing quick and short, but I was not now aware of his state, because he had frequently done so before. I attempted to wash his face with a little water, but he put up his

* I did write to several of the brethren—and am gratified at the result; principally on his account; but also as it is another proof of the benefit of effectual fervent prayer. J. H. P.

hand to prevent it. At my request, he tried to take in a little tea, but could not open his lips. He was quite sensible. Sitting down by him, I took his hand in mine; it hung very heavy. I tried to feel his pulse, but could feel none. I became excited, but in a moment, a sweet calm came over me, and I exclaimed—

‘O! dying Lamb! thy precious blood
Shall never lose its power;’

‘Come, Lord Jesus, come quickly.’ He breathed twice, groaned, and expired; and I was left with my dear husband sitting by me, and his immortal spirit fled.”

Thus died JAMES BROOKS, trusting in the death and mediation of his Saviour, Jesus Christ,—who hath said, “I have the keys of hell and of death,”—in the utmost tranquility and confidence, at Ashe, in the parish of Throwleigh, county of Devon, on Monday, March 6th, 1854, in the 65th year of his age, and the 29th of his Itinerant Ministry. He knew in whom he had believed, and relied upon him without fear. For honesty and sincerity in the service of God in life and death, he was—

“True as the needle to the pole.”

In his illness he had been, to use his own words, “tossed on a sea of distress,” but in death the storm had lost its fury—was exhausted—and in peace, without fear or dread, almost imperceptibly, he passed from time to eternity.

He was buried in Providence Chapel Burying-ground, in the Parish of Throwleigh. His death was improved in Providence Chapel by Br. James Thorne, who knew him from the commencement of his connexion with the Bible Christians, and always enjoyed his affection and confidence. A stone is erected over his grave, on which is the following inscription;—

This Stone
MARKS THE SPOT WHERE REPOSE
The mortal remains of
JAMES BROOKS,
WHO FOR NEARLY THIRTY YEARS WAS A

MINISTER OF THE GOSPEL

Among the
BIBLE CHRISTIANS.

As a Minister he was remarkable for
Earnestness, Honesty, Simplicity, Zeal, Perseverance, and Fidelity.
In several Districts—for several years—he filled the office of
Superintendent of the District;

FOR SOME TIME WAS
Treasurer of the Bible Christian Missionary Society;
And in 1838,

Was President of the Conference.

He departed this life fully relying on Christ for Salvation,
ON MARCH THE 6TH, 1854

In the 65th year of his age.

“Blessed are the dead which die in the Lord, from henceforth :
Yea, saith the Spirit, that they may rest from their labours ;
and their works do follow them.” Rev. xiv. 13.

Respecting his character Mrs. Brooks remarks,—“Perhaps the

reader may say, Had your husband no faults or infirmities? And what can a poor sorrowful widow reply? With my feelings it is difficult to see one. Still my dear husband was not without them. The most prominent was his natural quickness of temper. This I have seen him mourn over. It became apparently less and less, until it was extinct. The Refiner who watched over him, knew well when he saw the reflection of his own image, and when to take him out."

"In sorrow's school, and by affliction's rod,
His soul was disciplined for heaven and God;
Patient in grief, in conflict undismayed,
He bore the cross the Lord upon him laid;
Till ripe for glory, he resigned his breath,
And slept in Jesu's arms the sleep of death."

MEMOIR OF JOHN MARTIN.

BY RICHARD P. TABB.

(Concluded from page 152.)

"His illness, which ended in death, commenced about the middle of July. It wore the appearance of a severe cold, for which his medical adviser gave him something to take on going to bed; and the next day he appeared better. On the Sabbath following he was again worse, but not so ill as to incapacitate him from preaching, as before stated. On his return home on Monday night he was much exhausted; but was enabled the next day to attend to the business of the Circuit. On the Wednesday he dined at a friend's house, intending to spend the afternoon there in company with other friends; but getting worse he came home and went to bed. We sent for his medical attendant, who administered an emetic, and I remained with him for the night. He appeared better in the morning, but was ordered to keep in bed. He did so, but at night was again worse; and from that time to his death there were daily alternations in the fever. For seven weeks he suffered his Master's will, with as much patience as he had before performed it with zeal. He never murmured; he never complained; and whenever he was asked how he was, he generally replied 'better.' If ever he manifested anything like impatience, it was when he considered the state of the circuit. Mr. Reed was away at the Conference, and he himself laid up. Sometimes he said, 'Whatever will become of the poor circuit.' At other times he would say, 'Surely some great calamity is coming on us as a people; for some have left the ministry; many of the elder brethren are getting worn out, and here am I, young, and willing to work, laid up, whilst souls are perishing.' We reminded him that the work was God's, and he could raise up labourers; he said, 'Yes he can—yes he can—bless his name. Praise the Lord!'

"For about a fortnight his mind was clear and calm, with no apparent wanderings. His soul was stayed upon God, ready for all his will. As he grew weaker, he was subject to wanderings, with occasional lucid intervals. During these wanderings, he often preached and prayed, or gave Sabbath School addresses; frequently prefacing

his sermon by saying,—‘I am very weak; but I wish to do all I can while I am here.’ His medical attendants thought that his addresses on those occasions must be incoherent, as he appeared quite delirious when he was questioned about his health. It was not so, for those school addresses and sermons were clear and pointed; and as he proceeded with them he grew warm and eloquent. When alone with him one night, he preached on Christ coming to judge the world; and never did I hear him display equal eloquence in the pulpit, and never did I feel so much under any of his sermons, as under this. Sometimes he appeared to be holding prayer meetings, and prayed as if there were penitents present, calling upon others to pray also. We were fearful of acceding to his wishes at all times to pray with him, lest he should be excited to the injury of his body; but occasionally Sister Maxham, who sat by him daily, engaged in prayer, when he called on her to do so. These were times of refreshing to all present. On one occasion, after he had sung one or two verses, he called on me to pray, and the friends wishing me to oblige him, I kneeled down and engaged in prayer. He responded heartily to every petition for the conversion of souls, for the brethren at Conference &c., but when I prayed for him as a sick person, and that God would sanctify his affliction to the good of the Church, he did not appear to understand what I meant, perhaps not thinking himself ill. On his returning to consciousness we availed ourselves of opportunities of praying with him; and many were the refreshing seasons we had together with him. I shall never forget one of these. The inflammation on his chest and windpipe was so violent that it was with the greatest difficulty he could breathe at all. He wished to have prayer, and whilst we were praying he was so happy that we thought he would die under the weight of glory that rested upon him: his shouts might be heard out in the street. He often enquired of me if there were any accounts from Conference, and when I knew the Stations, I told him that he was appointed to Bideford, and that Mr. Beer was to be his superintendent. He was delighted with the intelligence, and prayed several times in the day for Mr. Beer, that God would bless him, and make him a blessing. He also prayed that God would bless his own appointment to the circuit. He acted in everything as if he was common property, and not his own. He used to say when he had to take medicine, or undergo anything painful,—“I must take it, for I must try to prolong my life for the good of others.” Never did he refuse to take anything, or to do anything when requested. Every one felt a pleasure to do anything for him, Mrs. Reed, Mrs. Beer, and a number of other female friends were always ready to perform acts of great kindness for him. Not only did the members of our own, but of other churches, feel an interest in his welfare, and his medical attendants said, that they could not walk the streets but people were inquiring of them respecting his health. He often inquired of them himself, whether they thought he would again preach or no.

“On the September number of the Magazine being taken to him, he was so delighted with the likeness of Mr. Kinsman, that he gazed on it again and again, saying, ‘I am glad I have lived to see this.’

"For some days before his death he appeared to be getting better, and on his father saying to him, John, I think when you get well enough, you must write your friends that have been so kind to you, to take tea with you one day.—He answered quickly, 'No Father, I shall go up to the chapel, and there invite the lame, the halt, and blind, to come to Jesus.' He said one day when appearing better, that it was impossible to describe what he had endured:—that at times his body would appear as if wrapped in flames, 'yet my mind has always been kept in peace.'

"Some days before he died we began to entertain hopes of his recovery, and on the morning of his death, one of his medical attendants said he would now do well.

"About eleven o'clock in the forenoon, as Mrs. Dannel was sitting by him, with the infant in her arms, he was admiring him, and on Mrs. D. saying she was wanted below, he said, "Perhaps they do not want much of you;" wishing her to remain a little longer with him. She accordingly sat still, but in less than a minute he threw back his head, and immediately expired.—

"Thus died JOHN MARTIN, one of the most devoted young men I have ever seen. During the twelve months he had been with us, I never saw one thing in his conduct that deserved reproof. His zeal for God was as a pure flame, manifesting itself in a burning love for souls.—His talents as a preacher were above mediocrity; and there can be no doubt, that if his life had been spared, he would have stood high among us a minister. He was greatly beloved by all who knew him, and the both circuits were anxious to retain his services another year. The medical gentlemen who attended him felt such an attachment to him, that they say, they never felt the loss of a patient as they felt the loss of him.

"His funeral was attended by a large concourse of mourners. Most of the females, and many of the males belonging to our congregation, were attired in black, out of respect to him. His ashes are interred in the public cemetery of this town, and many of his once faithfully-warned hearers lie near him, awaiting the trumpet's sound, that shall wake up both the minister and those to whom he once ministered. Then, 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

BARTH. DANNELL."

As Br. Robins followed me in the Launceston Circuit, and had full opportunity of gaining an intimate acquaintance with the departed, at my request he has sent me the following.—

My dear Brother;—You wish me to furnish you with a few particulars respecting our departed Brother, John Martin; but I feel as if all that I can say would be said by yourself. This I can say, I have seldom met with a young man for whom I felt more affectionate regard, or who was more generally respected and beloved throughout the neighbourhood in which he lived. Whether he was cast by nature in an unusually happy mould, or fortunate beyond most others in regard to the educator into whose hands he fell, or whether he was made altogether by grace the amiable, affectionate, modest, gentle, humble, childlike, and retiring young man that I found him, I know not; but this I know, I have wished a thousand times, that a thousand other young men were like him.

Of his piety and devotedness there can be no doubt on the part of those who knew him; and of his acceptability as a Local Preacher, the whole of the Launceston Circuit will bear witness. His prayers, preaching, and occasional addresses, manifestly came from a heart warm with love both to God and man. What a contrast such young men form to the vain, empty, brainless fops, so often met with in travelling up and down the country; and who, if they had sense enough to feel their own want of sense, and to see how disgusting they render themselves to all discerning individuals, would be ready to blush with very shame. I know not who it was that first spoke to him respecting the Itinerant work, but I believe that there was a very general impression that that was his proper sphere; and from his amiable disposition, respectful carriage, courteous behaviour, acceptable preaching talents, and deep piety, there can be no question that had he been spared, he would have made a very acceptable, and useful minister of Jesus Christ. But he is gone! yes through the inscrutable providence of God he is gone! No doubt the unerringly wise God knows why, and what *we* know not now, we shall know hereafter.—Thus, dear Brother, I have given you, in a very condensed manner, a thought or two respecting our dear departed Brother. It would be easy to enlarge, and perhaps you will do it on several of the traits adverted to above, but time will hardly admit of my doing so just now. I am, Dear Brother, yours truly,

M. ROBINS.

The following few remarks are from Br. Henry Pethick, uncle of our young friend, who was with us in that most gracious work of God, during which his nephew was brought into the glorious liberty of the children of God. He says, "I often think of the blessed seasons we have had together, and believe I never shall forget them. I have been informed that you are preparing a memoir of our dear friend, John Martin. Too much cannot be said about him; for he had not many who were his equals. From a child he had an excellent spirit; but after he was converted, I believe he lived near to God, and his enjoyments were great; he lived and breathed in God. I believe that no sacrifice was too great, no work too hard for him if he thought it would be for the glory of God and the good of his fellow men. There were no meetings neglected nor plans disappointed by him. I might say much more, but you knew him quite as well as I did.

H. PETHICK."

Br. J. H. Prior has also expressed his views relative to Brother Martin, having gained his acquaintance at Shebbear School.—He says, "I know nothing of him but what I saw and heard while he was at Prospect School, which was wholly to his advantage, and made a deep impression on me, as to his deep piety, good abilities, and likelihood of being useful. Among the buds of promise, he was likely to make one of the sweetest flowers; but with us nothing is certain. He came forth like a flower, and is cut down. Still with us who know him, he will live. Your memoir, I hope, will make him live long, and shed a blessed fragrance upon us.

J. H. PRIOR."

We have here given a narrative of one whose life was brief, but well spent; as also a few testimonials of his character and worth, from those who had the pleasure of his acquaintance; who appear to

have written from hearts full of esteem for our departed friend, and as if they would say, we could but love and esteem highly one so loveable. We have said nothing of infirmities, or imperfections; yet had he written his own life, we suppose he would have noticed his consciousness of them; while the sweetness of his spirit, and excellency of his general deportment, veiled them from our view. From personal acquaintance, I am free to admit the whole that has been said of his worth, as pleasing facts; and would strongly recommend to the reader, especially to the young, our dear Brother, as one of the fairest models of human excellency, of sanctified humanity. Be ye followers of him as he was of Christ Jesus. As he fell at the Saviour's feet, and found redemption in his blood, even the forgiveness of sins, according to the riches of his grace, there he lay, and there he sunk into perfection's height, the depth of humble love. He sought nothing great or high, but to be holy and useful. His official position, to which he was raised by the Church, and as we believe, in the will of God, only tended to humble him the more from a sense of his own weakness, and the responsible situation in which he was thereby placed.—His piety was deep; when he gave himself to God, he became fully devoted to his glory, and therefore obtained in return the fulness of gospel blessings.—The Spirit was in him "a well of water, springing up into everlasting life." He dwelt in God, and therefore dwelt in love, and Christ dwelt in his heart by faith, filling him with holy life and power. Hence his zeal for the glory of God; it was the pure flame of love, a burning charity, a yearning pity for the human race. Hence his disinterested labours for the salvation of sinners; he appeared as if he could not rest without seeing the triumph of the cross.—The love of Christ constrained him.—He was anxious to obtain knowledge so that he might the better understand the word, and preach it with greater effect to his fellow men; but he was deeply conscious that all knowledge was unavailing without the presence of the Spirit with him, and in him; and while he was humble, wholly and simply aiming at the glory of God, living by faith on the Son of God, and labouring in faith to win souls, he did not labour in vain; the Lord honoured him; he made him wise to win souls,—the best of wisdom! Oh! what is all our knowledge, or excellent preaching, if souls are not saved. The state of the world demands a race of men such as our Brother was, and promised to be. May we all be more fully devoted to the Lord, like Barnabas, "full of the Holy Ghost and faith," and may many souls be added to the Church.

One beautiful sentence of our dear Brother, we repeat here; "It is a happy employment to lead sinners to Jesus." May this be increasingly the happiness of us all. The writer is conscious that this memoir might have been better written, by abler hands, or by himself had he had more leisure since he received the communications furnished him; yet he hopes it will be a blessing to many, who will join him in the prayer, O Lord, increase the number of faithful men. Amen.

STUMBLING-BLOCKS IN THE WAY OF ZION'S PROSPERITY.

To the Editor.

Dear Brother.

The fearful responsibility resting on all of us undertaking the important work of the ministry, and thus to watch for souls, should I think, especially at this time, prompt us to endeavour to find out some of the causes of the present apathetic state of the professed church in general, and why so few sinners are converted to God through the agencies employed, and the means used for that purpose. From this consideration, and having paid some little attention to the spirit manifested, and the line of conduct pursued, (by at least a few christian professors) I venture to mention what, among many others, in my humble opinion, amounts to two or three stumbling-blocks to the prosperity of Zion.

If you judge the following remarks suitable to fill a corner in your Magazine, you will consequently give them publicity. Yours truly,

FRANCIS MARTIN.

In the book of God we are informed that the church is a "City set upon a hill"—that Christians are to be the "salt of the earth,"—"the light of the world"—and what is the light communicated for, but to be diffused? Does the Sun shine for himself? Does the moon give her light for herself? Do they waste their beams on the earth for themselves? Does even a candle burn for itself? Hence no man can live to himself, he is constantly exerting either a good or a bad influence on others; and it is a lamentable fact, that many of those who profess Christianity act in a manner egregiously contrary to scriptural maxims, and thus confound those who are weak in the faith, and lay religion open to the scorn of the ungodly.—Perhaps a few specimens will enable some to see their own picture.

1. *The unhappy, fretful professor.*—Let his circumstances be ever so propitious, yet he will be troubled. Always gloomy; he dresses religion in mourning garbs, and thus

makes our holy heaven-born Christianity look unlovely, which causes many of the unconverted to think that it is a morbid, melancholy thing. Such conclusions drawn from that man's profession and conduct, are libels on our holy, happy Religion, and hindrances to its prosperity.

2. *The Dogmatical, Censorious professor.*—Whose sway over his family, and society, is not less dreaded, than the despotism of a slave driver;—whose will and word must be law, in the Church, as well as among his domestics, however unreasonable or arbitrary; and of whom it may be said, as it was of Nabal,—"*A man cannot speak to him.*" And if in the proper, faithful discharge of any duty, you are conscientiously bound to contradict him, or oppose his wishes, he will not scruple to injure you in your business, (if he has an opportunity) or to scandalize and deteriorate your character. Such an one may be compared to a nettle, which is sure to sting you. He is keen to mark the faults of others, but, is either blind, or very kind to his own. He has a standard, and notwithstanding his own numerous faults and imperfections, he condemns, and dogmatically lashes all who do not conform to it! Such a character is a stumbling-block in any christian society.

3. *The Covetous, Miserly Professor.*—He loves and seeks money for its own sake. He looks no further, but places his happiness in the acquiring or possessing of it, and this is nothing less than a species of idolatry. He will squeeze and grind at home, and scarcely allow what is necessary to make those around him comfortable. And notwithstanding a kind Providence has placed him in favourable circumstances, neither the poor in his neighbourhood, nor the church of which he is a professed member, have much of his pecuniary aid; and if an appeal is made to him on

behalf of God's cause, or any benevolent object, instead of being glad of an opportunity of doing good, his reply is, that there are so many collections, and so many calls for different objects, that he cannot afford to be always giving; consequently, you either get nothing from him, or after a deal of grumbling, he perhaps grudgingly deals out the munificent sum of sixpence! or a shilling!! whilst a pious member of the same society, with far less means at command, with a glad heart and free, influenced by gospel principles, will cheerfully double, treble, or quadruple, what this miserly professor has done, and thereby sweetly experiences that there is a blessed luxury in doing good. And whoever was ultimately the poorer by giving liberally to Christ's cause, or the loser by devoting some time and energy in advancing it? Remember all that you possess you have received, and that you ought freely to give. It were a robbery to retain what is given us to ourselves. Your talents are to be used

for the benefit of others. You lose what you selfishly keep; you multiply the treasure you liberally bestow; and where is the evidence of that professor's christianity, if he refuses to contribute "as the Lord has prospered him," for the support of a faithful gospel ministry, the maintenance of religious ordinances, and the spread of the "glorious gospel of the blessed God?" And it is no breach of charity to say, that, were all the members of our societies to contribute according to their abilities, "as God has prospered them," we should not only have the debts on our General account, and Missionary Society speedily paid off; but the Connexion soon relieved of all its financial burdens, and thereby hinderances to Zion's prosperity be removed.

Will a man, then, "rob God?" The covetous, niggardly professor does so! And what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

RELIGIOUS INTELLIGENCE.

MISSIONARY MEETINGS.—FALMOUTH DISTRICT.

To the Editor.

Dear Brother.

To me, Religious Intelligence, of recent date, with a little pith in its composition, and shewing zeal and earnestness, is always acceptable; and I judge it is the same to your readers generally; and as I have felt pleased and profited in attending a few Missionary Meetings in this District I send you the following.

Our first meeting was held at Penhallow, in this Circuit, October 9th. At this place our cause is young; society about fourteen members, and congregation in general, small; yet we felt delighted to find a crowded house on this occasion. Our Wesleyan friends and others coming up to our help, the spirit of the meeting was truly good; a gracious influence from heaven was felt; the speakers spoke with freedom, and the collection was good, about £2; being in advance of last year.

10th. Meeting at Trevelas Downs. —As some of our people had emigrated in the year, and the society is small, we did not expect a large meeting, nor so much money as the year preceding, but we were pleasingly disappointed. The house was filled with an attentive audience, the brethren were graciously assisted in speaking, and the people gave cheerfully—considering their circumstances, liberally.—So that the collection was in advance of last year. In looking at these people I was led to reflect on the Divine goodness in the great change wrought in these parts by the preaching of the gospel, since the days when those blessed men of God, Wesley and Nelson, fed on blackberries, and slept on the floor, for the sake of Christ, and the salvation of those he came to save.

29th. Meeting at Ebenezer, Whealrose. Here I preached in the afternoon to a goodly number of friends of Missions; the presence of the Lord

was with us, and we felt it good to be there. After the service the friends took tea, which was provided by a few individuals free; so that the whole of the profits might go to the Mission cause. The order and cheerfulness which characterised this tea-meeting were truly pleasing. How well it is when we can get meetings like these, which should be always cheerful, but free from foolish trifling. The Meeting in the evening, which was very crowded, was very spirited. Our Br. Kinsman presided, read the Report, and made a speech, which reminded me of the words of the Psalmist, "My heart is inditing a good matter;—my tongue is the pen of a ready writer." After the speakers on the platform had spoken, and the collection was made, we had a warm address from an elderly widow woman. On the whole this was a very blessed meeting; the people had a mind to do something for God, and his smile was on them. The whole proceeds of the meeting were above £4; nearly double that of last year; nor must it be forgotten, that seventeen shillings of the sum was collected by the children of the Sabbath School.

31st. Meeting at Zion, Cregebraus. From this place as well as some others in this station, several of the leading men have emigrated, or have removed elsewhere, by reason of which our interest is weakened; almost the last man left that could act as a father, is very ill, getting near the end of his course. He is in a blessed state of mind; having a good hope through grace, and a desire to depart and be with Christ which is far better. We had a good meeting, over which our friend, Mr. Jesse Moyle, ably presided, and gave us some interesting information respecting Australia, which he was well prepared to do, having not long since returned from thence, after several years residence in that colony.

Nov. 6th. Meeting at Falmouth; the congregation not large, but those present manifested their love to the good cause. In Falmouth our interest is low; and we believe is not likely to improve till we have a place of worship in a more suitable part of the town; and the place visited more frequently by the pastor, or made his residence. We are glad to find that efforts are made in the town in the shape of an evening school, free of charge, to improve the youth among the labouring classes; but there is much more yet to be done for the spiritual welfare of the people, before

their wants are fully met. Surely Missionary efforts are not wrongly directed, but otherwise, when devoted to places of this sort. Is it not possible to be very zealous for people in the distance, while we overlook the wants and miseries of those nearer home? We think something more, and different, should be done for Falmouth by us.

7th. Meeting at Penryn. At five o'clock a number of friends took tea, which was provided by a few warm-hearted friends, gratuitously. The meeting that followed was very good; the presence of the blessed Spirit was felt; the speakers spoke with ease and freedom, and the result of the efforts of the people was noble, being about £23 more than last year. In the year 1849 a blessed revival was realized at this place, the pleasing results of which are still evident; God has wrought a gracious work, and raised up a warm-hearted and affectionate people to shew forth his praise.

I have forgotten to notice one meeting which was held at Penponds, near Camborne;—Our few friends have not had many Missionary meetings; but we hope they will have more, and be better instructed in the good work. Their present class-leader, who has not been long in the place, is a man of the right stamp. In visiting the people among whom I had spent two years in the ministry, with success and pleasure, I felt my soul cheered. How sweet is the fellowship of saints! How blessed will it be to meet in heaven!

13th. Meeting at Quenchwell, Truro Circuit. We have no Chapel here, as yet, but a lively society, worshipping in a dwelling-house. Here we held our meeting. The weather being rough prevented many from being present; notwithstanding which, we had a very good meeting, and a liberal and cheerful collection. Two friends gone to the "Diggings," intend, if they do well there, and by the good hand of God return, to build a chapel in the neighbourhood. We will hope and pray that it may be so.

14th. Meeting at Greenbottom. We have here ten members only, but as our congregation is very good, and they came out nobly to this meeting, we had a very spirited season, and a good collection,—about £1 10s. The brethren who have travelled here, who may read this, will be pleased to know that our prospects brighten at Greenbottom. Our friends are about with the new

year to commence a Sabbath school.— May the Lord prosper them.

16th. Meeting at Truro. On the Sabbath preceding, sermons were preached by Messrs. Gostick (Wesleyan minister) and Tremelling. The meeting was attended by Br. Barker, from Exeter, Br. Tremelling, and ministers of Truro. Mr. Brittain kindly presided. The sermons on the Sabbath, and the speaking at the meeting was highly satisfactory. The chairman had taken pains to understand our position, relative to the Missionary work, and was prepared with much confidence and freedom, to advocate the claims of the society. The facts given by the deputation told well, and will not soon be forgotten; the congregation was larger than it has been at any anniversary for some years; and the people manifested great love to the Mission cause. The collection was very good; being more than six pounds. The Lord was with us, and an impression has been made very favourable to our cause in the town. We have on the whole, so far as we have gone, done well for the mission cause; without having recourse to that foolish, blighting practice of making second collections.

It is refreshing to our spirits to find amidst death, the din of war, slaughter on the battle-field, and garments rolled in blood, to find an earnest spirit, in regard to the coming of that kingdom, which will yet be so set up in the world, that the people shall "learn war no more." Haste happy day. Amen.

R. P. TABB.

MICHELSTOW CIRCUIT.

Limehead, Tuesday, November, 28th. We held our first Missionary Meeting in this Circuit. Things appeared to look very gloomy at first; the weather was exceedingly stormy, and I had no one to assist me but my colleague. The Chapel was filled with people, we had a blessed influence in the meeting, the collection a little on the advance.

Michellstow, 29th. We had a most delightful meeting; the heavenly fire truly did burn; the collection a little more than last year.

Lanseague, 30th. On our way to the meeting we had pouring rain. I felt no anxiety of mind, I knew that God whose cause we pleaded would do all things well. Our congregation was about 25 grown persons, and a few little children. The collection was

£4 0s. 1½d, but the best of all, we had the presence of God.

Trewassa, December 1st. We had a small congregation, but a good influence in the meeting: the collection a trifle more than last year.

Camelford, Sunday 3rd. Preparatory sermons were preached by Br. Luke. The missionary meeting was held the following day; the attendance was small; but our friends had a mind to work—and manifested their attachment to the missionary cause by their contributions.

Meadrose 5th. We held our missionary meeting amongst the Delabole quarry men, who took a lively interest in the missionary cause. The meeting was addressed by the Brethren, Luke, Spettigue, myself, and colleague; we had a large congregation, a good influence, and a good collection.

Trewarmett, 6th. A good meeting; the people were alive to the missionary work; the collection was about £1 more than last year. A young man whose heart was touched, came to my lodgings and brought me a half-sovereign for the funds of the Institution.

Bosccastle, 7th. We held our meeting in the Association Chapel, which was kindly lent us for the purpose. We had a most delightful meeting, and the collection something in advance of last year.

December 26th. Our Preachers' and Quarterly Meetings were held at St. Teath, at Br. C. Spettigue's. We had a good day; the business of the meeting was entered into with christian candour and affection. How good and pleasant it is for brethren to dwell together in unity! And if we would see the work of God prosper in our hands, "let brotherly love continue."

December 31st, and 1st of January 1855. The anniversary of Camelford Chapel was held. Our friends at Camelford manifested a very great interest in the cause of the Redeemer: they furnished Trays gratuitously, and about 50 persons sat down to partake of the good things of this life. Tea being over, we commenced our evening's meeting, and God was with us. Proceeds of the tea and collections amounted to £3 5s. 1½d.

At the Anniversary we commenced our revival meetings. I felt and cherished a vehement desire for the awakening and conversion of sinners, and set my heart upon this work, short of which nothing else could satisfy me. Our friends entered into the spirit of this design, and God was pleased to crown

our labours with some success. 20 persons found peace with God, through Jesus Christ. God has visited other places in the Circuit, and souls have been saved. To our Redeemer's name be all the glory.

S. CROCKER.

EXETER DISTRICT.

To the Editor.

Having been informed that I was either wanted or expected in the Rackenford Station about the middle of last month to assist in holding some missionary meetings, on Saturday morning, February 17th, I arose about five o'clock, rather against my inclination, owing to the coldness of the weather and the prospect of a dark walk from Exmouth to Exeter, a distance of ten miles, in order to commence my missionary tour, amidst frost, snow, and *sundries* which appeared to make against the meetings. I arrived at Codrington Street, Exeter, about 9 o'clock, and was greeted by my colleague with, "O its your Lordship, is it!" Having waited while breakfast was being prepared, I was invited by Br. Barker to "arise, slay, and eat."—However as the slaying part had been done, I did the eating part, and family devotion over, I repaired to the Station, and while on the platform I received a token of affection in the shape of a hearty thump on the shoulder, and on turning in great haste to tender my respects to the unknown one who had done me the honour of paying this unexpected compliment, who should it be but my friend Mr. Butler, the Reform preacher, who seized my hand in a moment, greeting me with a 50 horse-power of cordiality, squeezing my fingers as though they were made of india rubber, causing me to wish much he would favour me with a less token of his regard with his fingers, and more with his tongue. Having introduced me to his friend Mr. Booth, the Tectotal Lecturer, and seeing us comfortably seated in a carriage, and our brass sinewed horse beginning to snort and clomp on his iron track, our friend bid us a courteous adieu. I moved on by train towards Tiverton, where I arrived before I was expected; but judging by the treatment I received at the house of Br. Holmes, where I took dinner, it was not before I was welcome. Having called on Br. Garland to receive orders, he turned geographer, and drew me a map of the

course I was to travel, following which I arrived at the house of one Gains, at Worth farm; and being informed by Miss Manning that they entertained strangers if they were preachers, and as I passed for one, I was made very welcome. I felt glad that my walking was done for that day, as my feet were got very sore, and having talked, eaten, and prayed together, I retired to rest.

Sunday 18th, I accompanied Br. Manning to Cadeleigh chapel, and felt quite at home while preaching Jesus to the people. In the afternoon I had a good season, being favoured with divine aid; but in the evening, owing to the severity of the weather, we had a very thin attendance, and we felt too cold to be comfortable; neither preacher nor people appeared much edified; however, the collection was about 4s. more than that gathered on the Sabbath last year. After service I returned to friend Manning's, where, with the exception of falling a time or two, occasioned by the ice in the road, I arrived safe.

Monday 19th. Walked to Tiverton, took dinner at friend Garland's, and then walked with him six miles farther to friend Cockram's, at whose house we had tea, and proceeded with the family to Rackenford chapel, where we found a few friends with their faith down near low water mark, owing to the great quantities of snow, which they feared would hinder the friends from coming. However we commenced the meeting—Br. Garland presided—Br. Vanstone went first with a bran new speech—from which I gathered a few thoughts, and gave them to the people, and then we made a collection, which to my surprise was beyond that of last year, and though several of our best friends were not there, they had sent their money.—After this Br. Garland threw out some burning thoughts, whilst we all sat so still as though we had been under the word of an enchanter. I believe all were pleased with this meeting. I returned with Br. Vanstone to Br. Cockram's to sleep, where we received every reasonable attention.

Tuesday evening we returned to Tiverton. I preached to about the half of 60 people, which altogether was a very cold affair. I think the people looked more at the preacher than their prayer books.

Wednesday 21st. After passing over several miles of ice-bound road, we reached Cadeleigh, and held the meeting. Our old friend, Mr. Partridge,

took the Chair. Br. Vanstone gave vent to his feelings in a very animating speech; I followed him in an attempt to interest the meeting; after which came the collection and Br. Garland: but on reaching Br. Manning's I found our missionary work was not finished: the collection being behind. I offered to make a speech, which was objected to on the ground that it would not help to fill the plate, so we had a general collection, and I remained there the next day, several of the meetings being put off, owing to the state of the weather; it being colder there than it had been for the last 40 years.

On Saturday 24th, I walked from Tiverton to Kingsbrompton, a distance of from 14 to 15 miles, which was no easy matter, as the roads in every place were covered with ice or filled with snow, which had been ten and twelve feet thick. On reaching Kingsbrompton, I found Br. and Sr. Knight both well, and I was quite willing to rest, and only wanted one invitation to dinner or hardly that. Here I soon learnt that Br. Abbott had feared to announce the meetings in one part of the circuit, so that we could not hold all of them in the coming week; he being fearful that there was too much snow to have either people or money, so he had agreed with the friends to put them off till the snow was gone and the birds had begun to sing; however we resolved on holding two at the least.

Sunday 25th, I preached once in the new chapel at Kingsbrompton; had a moderate season, and at Bury in the evening, where God was in our midst, and we forgot the cold. Here we have three blind friends, who can each read their title clear to heaven, and hope to reach the heavenly kingdom.

On the 26th, we had our Public Meeting at Kingsbrompton. Br. Abbott took the lead, and made a missionary speech; after which I attempted the same, and then came the collection, 5s. behind that of last year. Br. Knight then made a speech, and Sr. B. Burston gave 5s. for it to make up the Collection.

Wednesday 28th, we all went to South Greenslade to dinner, and from thence several miles down the dingle between towering woods on either side, and the river rushing furiously along, until we reached Bury. We had a very excellent Tea meeting in friend Derby's parlour, then came the Public meeting, Mr. Derby in the chair. Mr. Abbott spoke first; he was followed by the

Baptist minister from Bampton, who displayed a considerable amount of earnest affection; after which came the deputation, the collection, and the pastor of the circuit, then a 5s. blunder, with which the ladies were not pleased, as the collection suffered by it; however they took the matter in hand afterwards, and according to their custom went ahead. When the ladies cease to be interested in our missionary meetings, I conclude it will be a lame affair. At this meeting one old gentleman appeared quite excited, bursting forth occasionally like a volcano. I hope next year if spared, we shall have more of his money, and less noise.

Saturday, the 3rd of March, I followed the instructions I had received in order to visit Luckwell bridge, i. e. "walk one mile, then turn to the right, then three, and turn to the left," (walking over snow sometimes eight feet thick, and sinking in occasionally up to my knees.)—"then one mile and turn to the right, and keep on till I arrived at the village," and then I had another turn which suited me better, it was into Br. Veysey's, where I had some tea, and found a guide who conducted to Br. Mantle's, where I was kindly entertained for the night.

Sunday 4th. I preached at Luckwell Bridge in the morning, and at Wooton Courtenay in the afternoon. Here the tide of Church influence runs very strong; the champion of the surplice has established a club to keep the people from going to chapel; they have to attend the Church and pay their subscriptions after service at the "house of prayer." However we had a full congregation at our place, and the "Master of assemblies" was with us. Br. Bowering accompanied me to Mr. Hole's to tea, and from thence to Timberscome, where we had a goodly number present, a good feeling, and a rather small collection.

Here on the 5th we held our missionary meeting. Br. Slater, from Dunster, performed the duties of a chairman with acceptance; Br. Abbott went first, I occupied the talking ground with some observations as soon as he finished, when these were spent we made the collection; then followed Br. Knight's speech, afterwards a most splendid blunder was played on the old instrument oversight, to the tune of 9s. 6d., by which we were losers again without any question. After this I returned with Br. Knight to Croydon farm, where we were kindly cared for, and

where I am persuaded all the preachers in the connexion would be entertained if they went in turn.

Tuesday 6th. We travelled some 7 or 8 miles to Roadwater, over the worst turnpike road I ever wish to see. An iron mine having been discovered in the neighbourhood, the ore is sent in waggon by the way I had to pass, owing to which the roads are sadly cut up. On the way we called to see, talk to, and pray with a poor sufferer, who has been frost-bitten, through which all his toes will drop off. I trust God has given him the evidence of his adoption ere this. At Roadwater we found the friends in trouble about the meeting; fearing the collection would be behind; but we had our meeting, each one knowing his place; Br. Abbott first, I came next, then the collection, (which was beyond that of last year,) then Br. Knight made some good remarks, and we concluded. We had a good influence from above; all felt liberty in speaking, and the friends seemed very happy: all all thanks to Calvary's conquering Prince. Br. Knight and I returned by a very curious route to Kingsbrompton, about 8 miles, and by 1 o'clock we retired to rest.

Wednesday 7th. I went to Br. W. Burston's to breakfast, where I had been previously entertained. Here is a dear little girl, not six years of age, that has obtained an interest in the precious blood of Jesus. May she be preserved blameless to the end, amen. After breakfast, being furnished with a horse by Br. Downes, I rode several miles, and then walked on to Tiverton, where I again received more than Pilgrim's fare, at Br. Garland's. May a greater blessing than that of him who was ready to perish, come on this family, and with all those who have so very kindly contributed to my comfort. May God command his blessing out of heaven upon them, even life for ever more.

At Tiverton I took train for Exeter, where I found my friends both old and young as glad to see me as I was to return; and on the following day I came to Exmouth, where I had an appointment, and felt quite delighted to be home once more in company with my kind friends here, and also grateful to God for the continued evidences of his unmerited goodness, and resolved by his grace to live alone to him.

H. W. LILLINGTON.

CHAPEL EFFORTS.

PILTON TEA MEETING.

A tea meeting was held at Pilton, in the Somerton station, December 26th, 1854, in behalf of the chapel. At 5 o'clock, between 50 and 60 persons from the village, with a few of our friends from West Pennard, assembled to partake with gratitude the good things provided for them by a bountiful Providence, and to strengthen each others' hands in God's cause. It was quite evident that our friends, both male and female, had the happiness of those who favoured them with their company at heart. They exerted themselves to the utmost. The chapel was decorated with evergreens, and it appeared to me that the happiness of our senior friends consisted in making others happy. Hence they sacrificed their own ease and comfort, for the ease and comfort of others. Would to God we could always feel thus, never to be happy longer than we are trying to make others happy. Religion is not selfishness.

At seven a public meeting was held, which was addressed by the Brethren, Toll, Beale, and Hiscock. We were deprived of the presence of Br. Wooldridge through indisposition of body. I spoke of the object the people of God had in erecting places of worship, *the salvation of souls*; their object also in liquidating the debts. Br. Beale addressed the meeting for some time on the necessity of having suitable places wherein to worship God. He observed that in many places, for the want of them, God's cause has not prospered. Br. Hiscock's was an encouraging speech; he said that it was the best tea meeting that ever he attended in Pilton. There had been meetings, he observed, when there had been more people, but not one that he could remember in which such holy feeling existed. In reference to the chapel affairs, he said we had no room to complain; they had done very well; for since the chapel was purchased and re-opened, June 22nd, 1843, they had raised nearly £200 towards it. He went on to say that they had reaped some advantages, and should do so, as long as they (the society) kept united and lived to God.

A most hallowed influence was felt throughout the meeting. Since our cause was first established in Pilton, about 35 years ago, it has undergone many changes. I see, by the book,

that we have had nearly 70 members in church-fellowship with us, and sometimes not more than 12. At present we have not quite 20. When I first came into this Station I had some anxiety in reference to the cause at Pilton, as well as many others in the Station; it seemed to wear a gloomy aspect; but very little of the life and power of godliness was enjoyed. But we trust we are on the eve of better days. The friends seem more united, and active; but we cannot but pray, "O! Lord revive thy work." It is nothing but revivals that will save us from a total wreck in this Circuit. Pilton is a large village containing from 1200 to 1300 inhabitants. It lies about three miles south of Shepton-Mallet, and $5\frac{1}{2}$ south east of the city of Wells, and about 6 north east from Glastonbury. It is in quite an agricultural district. Its land is fertile, and its scenes pleasant. It is very likely that the Railway will pass directly through it from Wells to other neighbouring towns, soon.

J. TOLL.

BITEFORD.

In the South Eastern part of the parish of Hartland, in the county of Devon, is a little village called Biteford. As far as worldly glory is concerned this place is almost without a charm; but in this lonely neighbourhood, for more than twenty years the Bible Christians have preached the unsearchable riches of Christ, and many have been the refreshing seasons enjoyed by the humble followers of Christ in this solitude. But after the lapse of many years, the little house in which the worship of the Lord was conducted had so far sunk to decay, that it was found necessary either to make some alteration for the better, or to give up the place altogether. To turn our backs upon the neighbourhood would never do, but how we were going to raise twelve or thirteen pounds to repair the chapel, we knew not. Things for the time looked gloomy and dark. To remove the standing difficulty, however, six or seven individuals engaged to become responsible for a pound each, either to give or beg it. The hopes of the friends at once began to brighten, and the carpenter was set to work without delay. While the work was onward, every necessary preparation was made for a tea-meeting, which was to take place the

Thursday after Christmas day. A hundred tickets were circulated through the neighbourhood. Providence seemed to smile upon our humble undertaking, and early in the afternoon, on the 28th of December, friends from every part of the circuit, some on horse-back, some in carriages, and others on foot, were seen coming to Biteford, and about $4\frac{1}{2}$ o'clock in Mr. James's barn upwards of hundred and twenty sat down to tea. Biteford never saw such a day before. As soon as it was convenient we removed the tables from the barn, and commenced the evening service; and to an overflowing congregation Messrs. Prouse, Trick, Trewin, and myself delivered short addresses on the nature and importance of the work of the Lord. As usual, the meeting was concluded with singing and prayer, and the people in peace returned to their homes.

A new window, a new door, a new pulpit, and seven new pews have been put into this little place of worship, and the roof is newly slated. The expenses incurred in making these alterations were £12 17s. 6d.; but we are thankful to say, that as soon as the work was done, the debt was all paid. To God alone be all the glory.

J. HANCOCK.

BIGBURY.

To the Editor.

DEAR BROTHER.

In the report of our effort to remove the debt on Bigbury Chapel, I inserted in your May number for last year, you were informed that you would most likely hear from us again on the subject of Chapel Debts. The time has arrived and we again ask for a small space in your Magazine.

Some time subsequent to the date of the article above referred to, the Trustees of Chillington chapel met, and having discussed the subject, passed the following resolutions.—

"I. That being anxious to see this Station become a self-supporting Circuit, and believing the removal of our chapel debts, and the future appropriation of the income of the chapels to the support of the ministry to be one of the most effectual methods of accomplishing that object, we resolve, that an effort be made forthwith to reduce the debt on this chapel as much as possible.

"II. That having been encouraged by a few liberal offers, we cheerfully and confidently submit the case to

our Friends and the Public generally, fully relying upon their hearty co-operation."

Subscriptions were solicited from friends in the neighbourhood, and after some time, we determined on getting up a bazaar. Chillington is a country village, and we could scarcely tell how such a thing as a bazaar might take; but we proceeded to agitate the subject until we got many friends interested in it, and many hands employed in preparing for it. The winter having overtaken us, we were obliged to defer the sale until early in the spring.

Wednesday, the last day of February, was finally fixed on for the Exhibition. The day arrived. The frost had given way, the air had become much more mild, and the sun shone out upon us most charmingly, which inspired an amount of confidence as to the success of the day's enterprise. With regard to the effort of the day it may be said, the articles given and exhibited for sale far exceeded the expectation of the people, in quality, quantity, and variety; the attendance was such as to surprise the friends; and the sales effected far beyond the expectation of the most sanguine.

In making up the accounts, we found the proceeds of the Bazaar, together with the Subscriptions and Donations to amount to £45. This, with the conditional grant of the Committee, (which we are now in a position to claim,) will enable the Trustees to pay off £65 of the debt, leaving about £85 or £86 for a future effort to remove.

We have every reason to believe that the effort would have been still more successful, but for a catastrophe which happened in the neighbourhood when we commenced. I refer to the falling in of a slate quarry, by which three men were buried deep in the earth, and sixty others thrown out of employment, and the greatest part of them obliged to leave the neighbourhood. We think considering the circumstances of the case, we have reason to "thank God and take courage."

As we have another iron in the fire, probably you may hear from us again before Conference. Yours truly,

JAMES HINKS.

NEWPORT, MONMOUTHSHIRE.

DEAR BROTHER.

It is well known to many of the friends of the Bible Christian Connection, that a few years since, a neat

and commodious chapel was built in Newport. Toward its erection considerable liberality was manifested; and since its erection, *pleasing and repeated indications* of interest in its prosperity have been given. The few anniversaries of it that have been holden, have been of an interesting character; and the last, perhaps, upon the whole, more interesting than any that had preceded. Its last anniversary was appointed to be holden on December 3rd and 4th, 1854. Br. W. Reed, from Barnstaple, preached two sermons on the occasion, on Lord's day, December 3rd; and on the evening following, a public meeting was holden, which was addressed by Br. Reed, Br. W. S. Harris, Br. Davies, and others; and Mr. Giddy took the chair. The addresses were suitable to the occasion, and the meeting, including the Tea, was from its beginning to its close, very satisfactory.

At the meetings which were holden to make the necessary arrangements for the Tea, it was gratifying to see the goodwill and liberality of the friends towards the object. The amount which was raised in favour of the chapel was not so much owing to the great number that took tea, as it was to the efforts of those who from principle take a deep interest in the welfare of the chapel. I will not trouble you to insert the various methods which they adopted, in order to stimulate each other to raise the profits of the Tea to a praiseworthy pitch: nor will I mention the name of any particular person who took a part in the good work; for this, I think, would be to undervalue the praiseworthy efforts of others; but let me rather say, that all acted most laudably; and the pleasing result was, that the handsome sum of £21 19s. 2½d. was realized as profits from the Tea. This, considering the limited number of the persons who are concerned in the affair, was really handsome. I have rarely seen such a manifestation of zeal and liberality. Only let a corresponding spirit of liberality become universal, and every pecuniary difficulty, and a number of others resulting from it, will be known no more.

WM. S. HARRIS.

BIDEFORD—SCHOOL EFFORT.

Mr. Editor.

I have long thought that the assistance rendered by our Missionary Committee to needy places in the erection of neat and substantial chapels is

one of the best plans they could adopt to strengthen our cause, and extend the benefits of a preached gospel. Perhaps they have helped Bideford in this way as liberally as any place. I have often grieved that we have had occasion to draw so heavily from the Mission funds; but hope the time is not very distant, when we shall not require such help, but shall be in a position to help others.

Perhaps some who read our annual Missionary Reports, think that the Committee by helping us have been helping those who want the *power*, or the *will*, to help themselves. If there are any who think so, the following account of the building of our school-room, and the way it has been rendered free from debt, will convince them otherwise.

When we built our chapel, we placed doors at the west end, leading out to a small garden, hoping at some future day to build a school-room there. We soon found the need of it for the school, and for other purposes; and at the Anniversary of 1852 it was decided that it should be built. Collectors were accordingly appointed to raise the necessary funds; the earth of the garden was taken away, the ground was excavated, and everything was soon ready to commence building. All had gone smoothly thus far, but now difficulties arose, although several pounds had been collected for the purpose. Several months were wasted in endeavours to get unanimity among the Trustees; but to no purpose. At length the majority determined to proceed with the building. The work was accordingly begun, and carried on with spirit, and the room was fit for occupation in October, 1853. It is much admired by all who have seen it. It is nineteen feet by thirty-seven within, and is excellently well furnished with Table, Forms, Bookcase, &c. Some of our friends exerted themselves nobly in collecting towards its erection. What was collected by them, and at the opening services, with a few donations, amounted to the sum of £33 6s. 4½d., leaving a debt of £50 thereon.

The friends determined to have a Bazaar for the purpose of clearing off this debt. The females took the lead,—formed a Committee,—established weekly sewing meetings,—and under the able management of Mrs. Beor (who laboured unweariedly) they have completely succeeded in wiping it off.

The Bazaar was held on the 13th,

14th, and on the afternoon of the 15th of February last. People of all denominations helped us nobly. Thanks to those who gave, and thanks to those who purchased, we have a noble school-room, **FREE FROM DEBT!!** The total sum raised is £118 6s. 4½d. The Bazaar produced £80!

I think if our people would try Bazaars oftener, they would find less difficulty in paying off chapel debts, than they do by other means. Trusting the foregoing account may interest some of your readers, and perhaps induce some to try what can be done by united efforts, through Bazaars or otherwise, I send it for early insertion in your valuable Magazine.

B. DANNELL.

A SEVEN WEEKS' SEIGE.*

Mr. Editor.

It has been laid down by an infidel Philosopher as a physiological fact, that man is a fighting animal. Whatever might be the opinions of the asserter of this doctrine in other respects, the assertion itself is demonstrable enough, for the very first generations of mankind began by an act of aggressive war, (for such in the abstract was the murder of Abel by his brother) and the history of our race as furnished by profane writers corresponds with this awful delineation; for it has been nothing more than a series of illustrations, upon a larger or smaller scale, of the propensity of the human family to mutual destruction.

Perhaps there never was a period in the history of Europe, when there was a greater thirst for injustice, oppression, and human blood, than now; and whilst the Western Powers have been putting forth their efforts, and transporting their concentrated armies to the East, to assist the poor, afflicted, trodden-down Turks, and to arrest the progress of Russia, an aggressive, bloodless war has broken out in the North, where the Captain of the Lord's host is leading on his victorious army in holy triumph, against the despot of all, and the black army of hell.

The religious condition of this large village,* whose geographical and botanical nature is properly described by Mr. J. Gammon in your interesting Magazine for June, 1853, is truly melancholy in the extreme. Ignorance, pride, malice, selfishness, drunkenness, Sabbath desecration, and contempt of God, abound

* Yaxley, Hunts.

to an alarming extent. Some of our villagers make it their regular Sabbath exercise to go out with their guns, during this season of the year. This state of things, I am sorry to say, is attributable, in part, to the disgraceful, hypocritical irrationality, that has existed among professors of religion in by-gone days. Oh, how the devil laughs and heaven groans at the bickering, bigotted proceedings of some professing christians! Eternity, and eternity only, will declare how God's purposes have been averted, society thrown back, the millennial glory postponed, and the enemies of the Cross led to blaspheme and triumph over truth, by the mummeries and mockeries of lifeless professors.

The above, I am sorry to say, is a striking picture of the character and religious condition of this dark village; for there was a time when there were flourishing churches in this place, which looked forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners;" but through the refractory sectarianism of some of its members, the enemy has made dreadful havoc among the ranks of Israel, and sowed the village with corrupt seed. One fact will speak for itself, of the spiritual condition of this Huntingdonian village. There are five chapels in this place, having preaching all at one time on the Sabbath; and prior to the combined effort that has been put forth of late, all who attended the five chapels could comfortably worship in one.

Whilst these unchristian, infidel actions were going on, and angels seemed to weep, and heaven put on robes of mourning to see some professors of religion, mincing and mocking, going to the judgment in "their blood;"—some, like Gideon, filled with the Spirit, began to sound the trumpet of alarm, rallying the dejected, dispirited covenanters, and giving, under the influence of God's grace, a new impulse to their actions and pursuits, who instantly commenced cutting down the groves, and demolishing the altars which had been erected for the worship of Baal.

As the last fleeting moments of 1854 were ebbing out, the Bible Christians and Wesleyan Reformers were happily found in one chapel, mingling their praises and thanksgivings to heaven together. On January 1st, 1855, they had a social Tea together, for the purpose of uniting their efforts,

and adopting more efficient means for extending christian principles throughout the village.

After Tea the following sentiments were spoken on, with much spirit by a variety of speakers.—

I. The shortness of time, and the uncertainty of human life.

II. That man is accountable to God for his actions.

III. The awful state of the village.

IV. That conversion is necessary to salvation.

Lastly. The ways and means to be adopted in promoting a revival of pure religion.

The speakers dwelt much on the necessity of unity in this great work, and the advantages we were likely to derive therefrom. So after that followed a seven weeks' siege, or forty-nine days incessant prayer, preaching, and exhortation, by two churches; and although we have not realized that amount of good which might be expected, the churches have been quickened, and a few sinners converted to God. To His great name be all the praise.

Being a stranger in this part of the country, I have had the opportunity of preaching a few times for the Primitive Methodists and the Wesleyan Reformers. A few Sabbaths back I went down to Whittlesea to preach for the latter. Whittlesea is a large town in Cambridgeshire, close to the Eastern Counties Railway, and built like ancient Babylon, all in squares. The Wesleyan Reformers have just built a splendid new chapel in this town. The front has a superb appearance, while more than half of the roof each side is covered with glass; but best of all, it was crowded to excess with a living, inquiring congregation. As they wished me to stop and preach again the Monday night, I had the pleasure during the day of visiting several resident gentlemen and their families, who appeared to be delighted and pleased with the doctrines, and disciplinary movements of our Denomination. In compliance with the wishes of two gentlemen, I gave the congregation a concise outline of the rise and progress of our connexion. There was something very singular and interesting connected with the close of this service. After we had sung a few lines, I called on a friend to pray; when a young lady in the body of the chapel, who was a stranger to me and to all the congregation, ex-

cept the two who came with her, began to pray. Although she prayed with fervour and much propriety, she set me a thinking; for she began by thanking God that she ever heard the Bible Christian ministers—that she was brought to God through their instrumentality—that she had been praying for some time that she might have the pleasure of hearing once more one of her own preachers. I learnt that this young lady came to town from the north, about Leeds, late the Saturday night to see her friend. Through one of the friends she expressed a particular wish for me to call the next morning; but I had to leave by morning train, and was denied the privilege.

Fields for usefulness are opening before us in this part of the country, when we can sow them. Whilst I have been writing the above, I have received a very pressing invitation from a gentleman, to come and preach in their chapel, or to render them some assistance. If, Mr. Editor, I give you his own words, you will see what kind of an opening this appears to be. He says, "As our minister is no more, we should like for you to have our chapel, for the following reasons. 1. Because we hear that nearly all your ministers are Tectotalers. 2. Because you protest against the term 'Rev.' being attached to your ministers' names. So if you can help us out you shall have the chapel; it is free from debt." Although I am going there in the course of a week or two to spend a Sabbath, I fear we shall not be able to take it just now, for two out of my three helpers are sick.

Adieu, for the time. Let me beg an interest in all your prayers, that God may bless us, even us Bible Christians in this part of the kingdom, and make us a great blessing in the north.

J. PERKINS.

Yazley, Hunts, March 1st, 1855.

CHAPEL ANNIVERSARY.

On Sunday morning, November 19th, 1854, while a strong cold wind was blowing from the east, Mrs. Samuel

Thorne from Shebbear, Mrs. Cottle, and myself, left West Youlstone for Bradworthy, our minds being in peace, and forgetting for the time the bustles of the world, we freely conversed about the things that pertain to the kingdom of God; and among the rest was the conversion of the Jews and their restoration to the land of Palestine. But how fifty millions of Jews are to dwell in a tract of land no more than a hundred and eighty miles long, and about eighty seven miles wide, we could not exactly see; yet believing God will order every thing according to his wisdom and providence, we dropped the subject, and soon found ourselves at the end of our journey. We called at Mr. Gread's, but finding we had no time to spare, we repaired to the house of God. Mrs. Thorne took the pulpit, and after preaching for an hour to the satisfaction of the congregation, from "The entrance of thy word giveth light," the collection was made and the morning service ended. In the evening, at six o'clock, Mrs. Thorne resumed, and conducted the services of the sanctuary; and to a listening crowd, collected from hill and valley, in a faithful manner she preached the word of life. The day following, the friends at their own expence made every necessary provision for an entertaining Tea Meeting. About 4 o'clock under the influence of a bracing air, people from Sutcombe, Kilkhampton, Woolley, Youlstone, Woolfardisworthy, and the villages of Bradworthy, were seen coming to this pleasing festival. While the tea was onward, the parties present, from a pleasant flow of feeling, conversed freely about things social, civil, and religious. The Tea ended, a little after seven o'clock we were found again in the house of the Lord. In compliance with the wishes of the friends, Mrs. Thorne delivered a suitable lecture on the importance of building chapels, and the reduction of their debts. A vote of thanks was returned to the friends who had so kindly given the provisions for the tea, and then the service closed. We counted the collections, and the proceeds of the tea, and found they amounted to £7 17s. 6d.

J. HANCOCK.

EDITORIAL REMARKS.

ABOLITION OF CHURCH RATES.—The movement to abolish this Ecclesiastical impost is likely to be successful, if a sufficient number of

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petitions to both Houses of the Legislature be forthwith sent.

"The second reading of the Bill abolishing

Church Rates being definitely fixed for the 16th of May, there is time for making such a demonstration in its favour, as will carry it triumphantly through the Commons, and even induce the Lords to let it pass into law. It is important to remember that it is acknowledged by all parties that there *must* be an alteration of the law, and that this is the only scheme which is before the public, which is likely to give satisfaction to any large section of the community. The entire dissenting body, a large number of churchmen who derive no benefit from Church Rates, and believe that they weaken the Church, together with those who belong to neither class—these will rejoice at such a settlement of the question. But then they must convince the Government, the House of Commons, the Lords and the Bishops, that the matter must eventually be settled in this way, and that it may as well be disposed of at once, instead of being left as a bone of contention in thousands of parishes. It not merely dissenting congregations, but parish vestries, municipal councils, public meetings, and all who have a right to be heard in such a matter, petition both Houses without delay, they will produce such a conviction. Representatives of all shades should be made acquainted by direct communication, with the strong feeling which undoubtedly exists. A line to Dr. Foster, 2, Serjeant's Inn, London, will no doubt put those who need it in possession of practical information respecting the Bill and petitions in its favour. Three or four individuals in every place where there are opponents of Church Rates—and where are they not?—may, with little trouble and less cost, do all that is necessary to ensure a general and successful movement throughout the Kingdom."

The Shebbear Quarterly Meeting has sent a petition to both houses.

It is satisfactory to know that a subscription has been set on foot to present S. COURTALD, Esq., who at great trouble and expense, successfully carried the Braintree case (respecting Church Rates) before the several courts, and obtained a final judgment from the House of Peers which must settle the question. These expensive law proceedings, the passive resistance of members of the Society of Friends, and the imprisonment of such men as Mr. THOROGOOD, and our well known friend, Mr. J. C. EDWARDS, have all contributed to convince our statesmen of the injustice of taxing men

to support a system of Christianity from which they dissent.

BURIAL GROUNDS AND BURIAL BOARDS.

On this subject we insert the following.—

"To acquaint the dissenting body with their new position under the recent Burial Acts, the *Society for the Liberation of Religion from State-patronage and Control* (2, Serjeant's Inn, Fleet Street,) has issued a pamphlet containing an abstract of the ecclesiastical provisions of the Statutes, with explanatory notes and practical hints to guide Dissenters in efforts to protect their rights. The following passages relating to Burial Fees will illustrate the value of the work.

"No part of the proceedings of a new Board will require to be more jealously watched by Dissenters than their construction of a scale of charges for interments. Several Boards have decided to make the same charges in the unconsecrated as in the consecrated ground—an arrangement that looks fair, but which is really fraught with injustice. And for this reason—Over and above the charges made for INTERMENTS, the Board is obliged, in the consecrated ground, to charge the fees which they are directed to pay to the parochial clergyman, clerk, and sexton. These fees are not merely for the performance of service, but, in the case of the clergy, are, in fact, *donatives* paid to them for permission to construct vaults, erect monuments, palisades, &c., and frequently amount to several pounds. The Board has to pay no such fees on the unconsecrated side, and consequently ought to charge so much less for interments there. . . . The clergy are naturally anxious that there should be no difference between the charges in the consecrated and in the unconsecrated ground, well knowing that where the charges are lowest, there will be the greatest number of burials. . . . But it is submitted, that the simple and only equitable course is, for the Board, in the first instance to determine, by reference to the cost of the burial ground and the annual expenses, at what rate they should charge for interments of different classes, and permission to construct vaults, &c. To such sums should be added, in the consecrated ground, the clerical and other fees with which that ground is encumbered: but, in the unconsecrated ground only a proper fee to be paid to the Dissenting minister who may perform the funeral rites."

MISSIONARY CHRONICLE.

May, 1855.

SOUTH AUSTRALIA.

At the request of the Committee Br. WAT has visited the Colony of Victoria, and found a number of the friends, in several localities, very desirous of having our Missionaries speedily sent among them. He has forwarded his Journal, which we readily insert.

Monday, October 2, 1854.

I left Adelaide between the hours of 2 and 3 P. M. for the Port, a distance of 8 miles, in company with my wife, my eldest daughter, Elizabeth, and youngest son, Edward. We had a smart ower, and the road was very heavy

from the rain which fell in the morning. Fearing I should be late for the steamer I drove on pretty briskly, and reached the Port about 3½, and at once secured a passage in the "Manchester," bound for Melbourne. Finding she was not likely to leave until about day break

next morning, after taking my things on board, I drove out a little from the town, and very reluctantly bade adieu to that portion of the family which accompanied me, and left Mrs. Way to drive back the mare. I hastened back to escape the storm which threatened, and took shelter at Mr. S. Maynard's, formerly of Woolwich. Just as I got in doors the hail came down as large as good sized marbles. I never saw any thing like it before. The storm passed furiously over the place. I was greatly concerned for the safety of my dear wife and children. Though I fondly tried to hope that they would escape the worst of the storm: yet their being unacquainted with the management of a horse, and the mare being very spirited, I really trembled for the consequence. About six o'clock I went on board, but was greatly exercised through the evening. I found myself quite alone, as my fellow passengers were of the wrong stamp for my comfort. The captain and several of them were at cards till very late at night. I walked the deck until about ten, when I retired to rest, and commended myself and my all to Him whom winds and waves obey, and whose eyes never close.

Tuesday 3rd. I slept much better than I expected last night, from the excited state of my mind. The weather being still stormy, we waited in Port till about 8 o'clock. Had I known this would have been the case, I should have endeavoured to have seen my family home in safety, and have left with my mind more free from anxiety. We reached the light ship (14 miles) by 9 o'clock. O! how my heart heaved with gratitude while I passed the place where we were wrecked some four years ago. I review the past, reflect on the present with unfeigned gratitude, and seem lost in wonder, love, and praise. I try to penetrate the future, but my attempts to do so are altogether futile. Well, in this I try to rest, what my heavenly Father appoints is best. I soon became sick, altogether unfit for reading or observations, until Wednesday night, about 11 o'clock, when we cast anchor in Portland Bay. O! what a poor creature is man when at all disordered.

Thursday morning, I got up quite relieved from the painful sensations of sea-sickness, and enjoyed a good breakfast, being the first time I had eaten since sea-sickness came on. Several of the passengers landed here, and we took in about a dozen more, bound for Melbourne. Portland has a pretty healthy

appearance from the water, and I am informed is rapidly improving. Here is a very fine bay. I should have gone ashore had the weather been fine, but I have a strong aversion to going out in small boats when it is boisterous weather. We weighed anchor again about 11 p. m. We had a fine wind, but a very strong one, and the waters ran mountains high. I was soon as ill as ever.

Friday. I got up much better this morning, and after taking breakfast I was able to gaze for the first time on the hills of Victoria: but what delighted me most was to step on shore, which I did about 12 o'clock. I was surprised to find things so quiet at the wharf; there were but few people there comparatively, and there did not appear to be more bustle than in the quiet port of Adelaide. Indeed one gentleman who had been absent eight or nine weeks enquired where all the people were gone. I had pictured to my mind, from report, that it would be something like landing amidst the bustle of London, and therefore was the more disappointed. I soon found my way to Br. T. Bastard's house, a distance, I suppose, of about 2 miles from the wharf. I was very kindly received by Mr. and Mrs. Bastard, who appeared greatly delighted to welcome one of their own ministers to their house in this far distant land. I verily believe that if there is any thing that makes people feel at home, and to forget that they are so many thousand miles from their father land, it is when they can welcome their own ministers, and enjoy the privileges of their ministrations. The intelligence of my arrival soon spread, and many of the friends very soon called to see me.

Saturday 7th. The weather being still rather unfavourable, I did not go out, but received several visits. In the afternoon I received a letter from my son S., informing me of the preservation of my dear family amidst the most imminent dangers. Instead of their escaping the fury of the storm, on Monday, as I had fondly hoped, they were in the midst of it. It was not long after I left them, that it came on; the mare took fright, and tore along at the most fearful rate. Both Elizabeth and Edward were dreadfully frightened. Fortunately, Mrs. Way kept her seat, and held the reins firm, though a friend who has since seen her, informs me that the backs of her hands and wrists are as black as his hat with the beating of the hail stones on them.

When I consider all circumstances—the road—the fury of the storm—and the spirited character of the mare, with Mrs. Way's inexperience in the management of a horse, I am astonished, and my heart indeed overflows with gratitude, for the special interposition of providence in their preservation; and I am encouraged to commit myself and family to the continued keeping of Him, who is "The God of all the families of Israel."

Sunday 8th. I attended the Wesleyan Association chapel, in the morning, and heard a good sermon delivered by Mr. Townen, who on seeing me very kindly invited me to preach in the evening, and I did accordingly. I dined at Br. Ould's house—the same friend at whose house I was very hospitably entertained at the Burra Burra on my first arrival in South Australia. How truly is it said, "As iron sharpeneth iron, so does the countenance of a man his friend." In the afternoon I met the Class. About 20 are already meeting in church-fellowship, and a very delightful season we had. It was indeed a foretaste of that meeting which we fondly anticipate above, and many of us were led to exclaim,—

"And if our fellowship below,
In Jesus be so sweet,
What heights of raptures shall we know,
When round his throne we meet."

Among the friends whom I here found united together, were the Brethren, Phillips from Exeter, Tudbal from the Kingsbrompton Circuit, May and Ham from Cornwall; and the Bakers from the Isle of Wight. In this family death has made an inroad, and consigned Charles to the house appointed for all living. The best of all is, his end was peace. In the evening I preached to a good congregation, and felt a good degree of liberty while proclaiming that word which is able to save the soul.

Monday evening. I have been engaged a considerable portion of to-day in a fruitless attempt to find my son's box, which Br. Keen left behind on leaving England. This evening I met the friends to consult them on our future movements in this colony. All are exceedingly anxious for the appointment of a missionary here, at once. A piece of land has been secured 50 feet by 60, at the enormous price of £6 6s. per foot; though not in a front street. That this place is a fine field for Missionary exertion, will appear from the fact that while there are 34,000 inhabitants, there is only provision made in

all the different places of worship for 4,000, and therefore there are 30,000 unprovided for. Building here is alarmingly high, and though it is "The golden country," yet our friends will have a hard struggle to get up a chapel.

Tuesday and Wednesday, engaged in visiting the friends, and getting all the information I could relative to the members of our society who are scattered in the Bush. Br. Clennick, formerly I believe of the Liskeard Circuit, came to see me, a distance of some 14 miles. He is warmly attached to his old friends, and has taken a very active part with Br. Bastard in securing the land in Collingwood.

Thursday, I visited Brighton, where Harriet Bowden, now Mrs. Wise resides. Her husband came into Melbourne after me, and they were both greatly delighted with the opportunity of welcoming a Minister of their own Denomination, to their house, after five or six years' separation. I had not been here long, before Br. Rigg, late of London, found me out. He lives some 3 or 4 miles further into the bush. We spent a pleasant and profitable evening together, in reviewing the dealings of God, and his manifest dealings towards us as a people. After singing and prayer, I presented Br. Wise's infant to God in Baptism; the Lord was eminently present.

Friday I returned to Collingwood, held a prayer-meeting in the evening, in a room gratuitously lent us by Br. Ham, until we can secure a more convenient place. Though there were but few present, it was a season of profit.

Saturday 14th. I have spent the principal portion of this day in retirement. I felt unfeignedly grateful for the privilege, and tried to collect my thoughts for the Sabbath. O how good amidst the busy scenes of colonial life, to be alone with the Lord!

Sunday 15th. I heard Mr. Townen again this morning from "unstable as water thou shalt not excel." It was plain and impressive. In the afternoon I preached on the land designed as a site for the new chapel. My congregation was not large, but very attentive. The cloudless Sun in the Australian colonies renders it rather inconvenient for open air services, as it is very dangerous to have the head uncovered. In the evening I preached again, in the Association chapel, to a good congregation, who heard the word with breathless attention. May the word sown be productive of abun-

dant fruit. Mr. Townen, the minister, assured me on leaving the chapel, I should have his pulpit any time during my stay in Melbourne, and that I was welcome to all that might be gathered under my ministry, as soon as we have provided a fold for them.

Monday 16th. Hot winds and very dusty. I have been fit for little. I met the friends again this evening relative to the erection of a chapel. I find the site that is already procured is not generally thought to be eligible; and therefore in company with Messrs Baker and Ham, went in search of a more suitable spot. To day I received a letter from Mr. Leonard Hopper, and a kind invitation to visit him; but my visit to that part of the Colony is delayed that we may make some arrangements for a temporary building, in which to hold divine service until a good chapel is built. I have also received a letter from some friends from the Chard Mission, by the name of May. They had not heard any thing of their own denomination for years, till they saw the advertisement of my arrival. They seem delighted with the hope, that our way may be directed into that part where they reside. It is about 100 miles up the Broken River. The friends represent it as a fine field for Missionary operations. They have not heard a sermon, at times, for four or five months. "Where are we to get the men?"

Tuesday Morning. In accordance with last night's arrangements, the brethren, Baker and Ham, with myself, walked about in clouds of dust, for the hot winds were very high to day, in search of a more eligible spot for the chapel. About noon I returned to Mr. Bastard's, exceedingly fatigued. Persons in England cannot conceive the effect produced on the system by the hot winds. Dined with Mrs. Philips; and in the afternoon, in company with Mr. and Mrs. Bastard, I visited the cemetery, where rest the remains of one of their beloved children. While standing outside some 10 or 15 minutes, several funerals passed through the gates. The first was a hearse, followed with two spring carts, and repaired to that portion where are interred the people connected with the Church of England. The next I judged to be an Irish funeral; the hearse was followed by some 25 or 30 people. I did not hear the prayer of the priest over the grave, but Mr. Bastard did. It was first offered for the *soul* of the

departed, and then that angels might safely guard the dust. How preposterous! The next was a hearse preceded by mutes, and followed by several mourning coaches, two spring carts, and several on foot. This funeral repaired to that portion where are interred the Wesleyan section of the community; and very soon the corpse was sunk into the grave, amidst the bitter lamentations of a gentleman, who I believe was the bereaved husband. I could but mark the distinctions kept up even in death. It is true in Adelaide the Catholics have their portion of the Cemetery divided off from the Protestants, and the Church of England has consecrated a portion; but all other distinctions are lost sight of, and all rest together in the silent tomb; and every one who has a funeral ceremony, selects his own Ministers. Some little time ago the worthy Dean of Adelaide was a little annoyed by the friends of the deceased having selected me, and through some little misunderstanding, he came to the cemetery, to do what I had just done before his arrival. In South Australia no preference is made to any section of the professed church, but all are, as they ought to be, thrown on their own resources, to be supported by the voluntary principle. In this and some other things Victoria is certainly behind South Australia in Legislation. For here we see Catholics, Church of England, and Wesleyans, all putting their hands in the public purse for their support. This evening we had awful thunder and lightning for several hours, followed by floods of rain, which I trust will put an end to the hot winds and dust for a few days, and I hope soon to be able to proceed on my journey to Geelong.

21st. I have met the friends three evenings following, to arrange matters relative to a chapel. We have been greatly perplexed, but have ultimately agreed to erect a temporary building of wood on the site already secured, which will allow our friends time to try to secure a more suitable site on which to erect a stone chapel.

Monday, Oct. 23rd. I preached in the open air yesterday. Congregations rather small, owing to the hot winds and dust; indeed, the clouds of dust were passing round so thickly, that we could not hold an open air service in the evening. I therefore preached in Br. Ham's room, and the Lord was eminently present. This afternoon I attended a monster meeting to prevent

the landing of "Ticket of Leave" convicts, according to the enactment of the Home Government. There were about ten thousand persons present, though the notice given of the meeting was short. The speeches delivered were spirited, and highly condemnatory of the policy of Sir G. Grey, and expressive of a determined resistance to the landing of the convicts at the risk of all consequences. This evening made our final arrangements for the erection of a temporary chapel.

Tuesday evening. I am now in Geelong. Had a pleasant trip from Melbourne here in the steam packet. I was about four hours on the water, for which I paid 12s. 6d. What a contrast between travelling here and on the Thames! This evening I preached in the Primitive chapel, to a very small congregation. I have as yet found only Br. W. Martin, late of Kilkhampston; but I hear there are great numbers in this neighbourhood who were united with us in England.

Wednesday evening. I have had a day of considerable fatigue and disappointment. I walked several miles out to see Mr. L. Hopper, but met his servant, and learnt that he went to Melbourne yesterday. I returned to Geelong and did my best to convene the friends together. I met them this evening at Brother Luxon's house. Among the friends who met me were Messrs. Newcombes, Berryman, Furse, Ham, Martin, and Tonkin. All seemed anxious to see one of their own Ministers stationed among them, and speak of the locality as a fine field for Missionary operations. There is a vast population here in Geelong, and the places adjacent; I am informed from 30,000 to 40,000, and there are a number of our old friends whom my limited time will not allow me to find out. A station for two preachers might be advantageously formed here at once.

Friday, Oct. 27th. Left Geelong yesterday morning, about six o'clock, by what is here termed a four-horse coach, but more like an English Buss. We had a very hot, fatiguing day, and the roads were very bad. My heart sickens to witness the scenes which I saw in connexion with the drinking customs at the different stages at which we stopped. Oh, when will men be wise! The friends home can hardly conceive the pain some 60 or 70 miles ride gives one here in a very hot day. However, though much fatigued, I arrived here in safety, at the far-famed

Ballarat diggings, about 5 P.M. Very providentially, Br. John Halse saw me as the coach passed along, or I think it very probable I should have had to "bush" it for the night; for the directions I had, would have led me away from the population. The general cry here is, "We must have a preacher;" and before I have time to reflect, "Have you a preacher ready to send?" Br. Halse, who took an active part in raising the society and erecting the chapel at the Burra—also at Bendigo and Creswick Creek—is very anxious before any steps are taken to erect a chapel, to secure a pledge that a preacher shall be sent at once; but the utmost I can say is, I will do my best at our approaching District Meeting. I am really distressed while looking over the field, ripe for the harvest, and while I listen to the crying necessities of the teeming myriads around, for holy, zealous, single-minded ministers, who shall be proof against the glittering nuggets of this money-making country, and who shall readily and cheerfully pursue their course amidst the inconveniences and dangers of the Gold Fields.

The thought of lessening our force in South Australia, (where we so much need to increase it) to cultivate this moral desert, is like a dagger to my heart, and my eyes are flooded while I write. O! that I could, only for an hour, stand amidst my brethren at home, to plead the claims of the Australian Colonies. My Dear Brethren, do give up your comfortable circuits, and come over and help us. Many of you promised to do so: these promises are all registered on high.

Tuesday morning, October 31st. I met the friends on Sunday morning, and formed a class. Many more would have been present, had they known of my arrival, and had they been aware of the meeting. I was prevented from preaching in the open air, according to arrangements, by a heavy fall of rain. I therefore preached in a tent of Mr. J. Hoil's in the afternoon, to a small but an attentive audience, and in the evening returned to my temporary home, the residence of Br. Halse. Yesterday I visited the Diggings. They sink very deep here for the gold, and now they are forming companies, and are availing themselves of the aid of steam engines to throw out the water, and there is every prospect of its turning out well. I see there are shops and stores of all descriptions, theatres, billiard rooms,

bowling tents, and drunkeries of all descriptions, from the secret grog-sellers in the little tents, to the splendid buildings which are now lifting their heads in all directions above the buildings by which they are surrounded. For the first 18 or 20 months after the diggings commenced, the sale of intoxicating liquors was forbidden, and persons found trafficking in them had their tents burnt around them; but now the government are licensing those nurseries of all that is evil, which are rapidly increasing; and there can be no doubt but that the state of society will greatly deteriorate, unless prevented by the combined influence of Total Abstinence, and a faithful ministry. I received a letter yesterday from Br. William Edwards, Bendigo, who is very desirous to have a society formed there again. Our chapel there, he states, has been closed for some time; and this will be the case in other places while we are dependent upon the Local brethren who very frequently move from one diggings to another. A union of the Local and the Itinerant ministry will work most effectually, and give permanency to the good cause.

Friday Nov. 3rd. I am now at Creswick Creek. I left Ballarat yesterday morning about 9 o'clock, and arrived here about noon; a distance of about 14 miles. I did my best with the friends relative to a chapel at Ballarat prior to my leaving. The Wesleyans are building a good stone chapel there in the township; the site and £1,000 towards its erection, have been obtained from government. I am informed, although the Wesleyan Minister is supported by the people, yet there is £300 a year received from government for his ministry, as I believe is the case with all the Itinerant ministers in Victoria. This is producing considerable unpleasantness, and ere long this system will be exposed, and be thrown among the things that have been. Here at Creswick Creek our cause is nearly broken up through the removal of the Brethren, Halse and Jenkins, though we have a very nice chapel here, about 35 feet by 20 in the clear. The sides are slabs lined with red blankets, covered with canvas, like a tent; the seats are also made of slabs, lined with figured drug-geting, and a pulpit covered with green baize. It is very comfortable. The floor I may add, is of brick. It is free of debt, and the large bold letters of black silk on white canvas, "Bible Christian Chapel," look very well indeed. I really do not see how it can be kept open, unless some Local brethren

arrive here shortly, which I hope may be the case, as there is a great rush here, and many I hear are doing well. But while there are vast multitudes coming here every day, there are large masses who can hardly earn a living. Some of the friends assure me that in all probability had they left the gold fields some 20 months ago, and gone cultivating the land in South Australia, they would have been hundreds of pounds better off than they are now. Many do well for a season, and stop until they have spent all; for living here is very high. One of our friends informs me that it costs him £300 a year; they are 7 in family. After my arrival yesterday I walked through the diggings with Mr. W. Polkinghorn, who informed me that the ground over which we walked, and where the great rush is, was unbroken three weeks ago; but now the holes are as thick as the regulation will allow. There are thousands on the ground.

Monday Nov. 6th. This is the anniversary of the sudden death of my dear Father. Words fail to describe the feelings of my heart, while reflecting on the goodness of Him who has promised to be the father of the fatherless. O may I be prepared, should my end be as sudden! I had a very good Sabbath yesterday; met the class in the morning; the Lord was very present, and I was greatly delighted to meet with such a nice little company of Bible Christians in this far distant part of the world, amidst the exciting influences of the gold fields, unitedly pursuing the best things. I preached afternoon and evening to large and attentive congregations. In returning to rest at night, I was the subject of mingled feelings; for while I could but be grateful for the mercies of the day, yet I had my fears whether there would be any preacher for the next Sabbath; but I had not been out of my tent five minutes this morning, before my fears were dissipated by meeting Br. Sampson May, late of the Liskeard Circuit. O how good the Lord is! There is a preacher for next Sabbath! I have collected £5 to-day for Adelaide chapel.

Tuesday evening. This has been a day of great exercise. I expected to have left this morning for Forest Creek. I waited for hours, expecting to be called for according to arrangements made the preceding day; but I have not seen nor heard of the person, and how I am to get there I do not know; for my knee which I injured some months ago pains me very much, if I

walk only a short distance, and I am informed that Forest Creek is 35 or 40 miles from hence. Some of the friends hardly think it safe to go, as there is a party of bush rangers in the district, and there have been two bush robberies in the last week. Amidst my perplexities I was greatly cheered by the return of Br. James Jenkins to this place. I shall now leave perfectly satisfied that the services of the chapel will be kept up between the two brethren, Jenkins and May.

Thursday 9th. I am at Forest Creek, at the residence of Mr. William Roberts, formerly of the St. Austell Circuit. I came yesterday in the cart which I expected to come in. I judge it was through a drunken affair that I was disappointed on Tuesday. We passed over some dozen miles of the very best of land, after leaving Creswick Creek. What a pity that it is not cultivated. While the land remains locked up in the hands of the great squatters, it must of necessity keep this colony far behind South Australia. We passed the mansion of one of those great Squatters. Cap. Ebdon, who I am informed has near a hundred thousand sheep, and a great many thousand head of cattle. For miles around, it has all the appearance of a beautiful park, here and there intersected with shrubs and lofty trees. As we passed over hill and dale, I perceived holes had been sunk at different places in search of the precious metal. The diggings here have been very extensive, but at present they present a striking contrast to the bustle of Creswick Creek. Every thing here seems quiet, and much resembles some mining districts in England.

Monday, November 13th. I am now at Bendigo, and am hospitably entertained at the house of Br. W. Edwards. These diggings are, I am informed, still more extensive than Forest Creek; that is they stretch over a wider extent of ground. Here also a township has been sold out, and the tents are giving place to good houses. The name of the township is Sandhurst. Things here are very dull; there is a great scarcity of water, nearly all the Puddling machines are stopped for the want of it; and some are already piling up their "washing stuff," as they call it, until winter supplies them with water to wash out the precious metal. Here I have found but few of our friends. I preached yesterday morning at the Wesleyan chapel, to a moderate congregation, but the work of God here is at a very low ebb. Some

two or three years ago, we had a good society here, and a tent chapel; but through the removals of the local Brethren who supplied it, and the principal portion of the members, the services have been discontinued for nearly 12 months. I have no doubt there would have been a good cause here, had there been a Missionary appointed 18 months ago. I see no prospect of opening this place till we have more labourers.

Thursday, November 16th. I am now in Collingwood. I arrived here in safety last night, after the most fatiguing day's ride I ever experienced. The badness of the roads, and the wet state of the weather, made it very uncomfortable. I was afraid in the evening of an attack of my old complaint—Determination of blood to the head—but the precautionary steps I took were successful, and I feel thankful that I am much better this morning.

Monday 20th. Yesterday we opened our chapel here, the attendance was favourable; in the afternoon the chapel was overflowing, many sought admittance in vain; and Sr. Bastard really gave proof of her competency "rightly to divide the word of truth." In the morning the Lord was eminently present. I felt much melted during the first prayer, and while dwelling on God's "unspeakable gift." We really have reason to "thank God and take courage." To-day we have our Tea Meeting; the friends are actively engaged, and greatly encouraged to hope for the future; but a Preacher is much needed at once, and yet I see no means of sending one till the District meeting.

Wednesday, Nov. 22nd. Our Tea Meeting on Monday night went off well; we had about a hundred to tea, and a good meeting in the evening. Last night I met the friends and settled up the accounts. Our friends here will have difficulties, as trade is so low. It would have been easier to raise £100 twelve months ago, than £30 now, for chapel purposes, and interest is fearfully high.

Thursday, 23rd. I left Melbourne for Adelaide. The weather was very rough, and we lay inside the Heads until Friday evening; but I was again very sick. I am grateful, however, that I got home in safety, on Monday, Nov. 27th, after an absence of eight weeks, and found my family as well as usual, except Jane Amelia, who appears to be sinking fast. I am grateful to God for all his mercies, and hope to get safe home at last to the haven of everlasting repose.

BIBLE CHRISTIAN MAGAZINE.

JUNE, 1855.

D I V I N I T Y .

“TO SPEAK EVIL OF NO MAN.” Titus iii. 2.

THE spring of all a christian's duties, and all his comforts, is a reliance and confidence in God's mercy, through and in Jesus Christ. As this confidence is more or less possessed, so will our peace with God, through Christ, be more or less experienced. This then should be the first and daily object,—to see that peace is established between God and our souls, and to maintain it constantly. In order thereto, we must obey the divine injunctions, “To speak evil of no man,” and “follow peace with all men.” Never forget that without faith in Christ a man is not in a state of salvation, and without a sense of peace, he is not in a state of comfort, and that you may enjoy this boon, the gospel teaches you that you are to love God with all the heart, and to show your love by keeping his commandments;—that you are to love your neighbour as yourself; to do good to all; to forgive those who may have injured you, and to “speak evil of no man.”

The text is a dissuasive from one of the prevalent, reigning vices of the present day, by which men contract so much guilt to themselves, and create so much trouble to others, both in the church and in the world. How mournful to behold! what strife, variance, discord, and evil-speaking, subsist among men, even some who are linked together by the ties of nature, and others who profess to have the same faith, hope, baptism, who are worshippers of the same God, disciples of the same precious Saviour, and expectants of the same heaven. The above prohibition, however, admits of certain limitations; for it is not to be understood absolutely to forbid us to say any thing concerning others that is bad. That, in some cases, may be a necessary duty, for the prevention of some great evil, and in order to do good to the person of whom evil is spoken. In such a case we should endeavour, first to tell him his faults privately, or where it is improper, for certain reasons, to use that liberty ourselves, we may reveal them to one that is more fit to reprove

him, and will probably only use this discovery for his amendment, which is so far from being a breach of charity, that it is one of the best testimonies of it. Perhaps he may not be guilty of what has been reported of him; it is then a kindness to give him an opportunity of vindicating himself; if guilty, by being prudently admonished, he may reform. But even then, care should be taken in administering reproof, that we do not reproach, or revile. It requires a deal of prayerful, judicious prudence, so to manage reproof, as not to provoke the person whom we reprove, instead of amending him.

It may be necessary to speak of the faults of others in our own necessary vindication. Where we cannot conceal another's faults without injuring our consciences, or betraying our innocence, no charity requires us to suffer ourselves to be defamed to save the reputation of another. Charity begins at home, and let a man be ever so pious, and ever so devoted to God, he will feel it his duty, first to secure his own good name, and then be concerned for others. This also may in some cases be lawful and proper for caution to a third person, who may be in danger of being infected by the company or ill example of another, or may be greatly prejudiced by reposing too much confidence in him; having no suspicion of his bad qualities. The above cases are so reasonable, that we consider the prohibition in the text cannot be extended to them.

We will now briefly offer a few practical reflections,

I. On the nature of evil-speaking.

Let us consider what is this sin of evil speaking, forbidden in the text.

1. It consists in speaking things of others, which tend to their disparagement and reproach, to the taking away or lessening their reputation, and that whether the thing said be true or not. If the thing be true, and we know it is so, it is defamation. To speak evil of others when it is true, unless we have some good, justifiable reason for it, is a fault, because it tends to the prejudice of our neighbour's reputation, and is therefore contrary to that charity which religion requires. If what we say to the prejudice of another be false, and we know it to be so, then it is calumny; and if we do not know it, but take it upon report, it is slander. If no good can be spoken, say nothing rather than speak evil of any unnecessarily.

2. Whether we be the first authors of an ill report, or relate it from others, it is the vice condemned in the text, because he that is evil spoken of, is equally defamed either way. "Whenever we hear a person evil spoken of, if we have known or heard any good of him, let us say that," as it is always more honourable and christian-like, to vindicate others than to accuse them; and as it is better to preserve even the credit of the bad than to stain the reputation of the innocent. When it may be neces-

sary that a man should be evil spoken of, his good and bad qualities should be mentioned together, otherwise he may be strangely misrepresented, and a false impression made, prejudicial to his real character.

3. Whether we speak evil of a man to his face, or behind his back, if it be unnecessary, we are guilty. The former, indeed, seems the more generous, and is what we call reviling; the latter more mean and base, and that which is properly called backbiting. And whether it be done directly and in express terms, or more obscurely, and by insinuation, whether by way of downright reproach, or with some crafty preface of commendation, if it be in effect to defame, the manner of address does not much alter the case, both amounts to evil-speaking. And many times the deepest wounds are inflicted by those smoother, and more artificial ways of slander; because they insinuate something that is much worse than is said, and are very apt to create in the unwary a strong belief of something that is very bad, though they know not what it is. In a word, whatever tends to lessen a man's reputation, is in my opinion, the sin forbidden in the text.

II. Notice a few of its causes and evil effects.

1. As to its causes.

(1.) It proceeds from an evil heart. "Out of the heart," says our Saviour, "proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." Matt. xv. 19. Hence, we want no greater proof of the depravity of men's hearts, than their proneness to evil-speaking. For "Out of the abundance of the heart the mouth speaketh." Thus to think and speak ill of others, is not only a bad thing, but a sign of a bad character.

(2.) Another cause of this vice is envy, men look with an evil eye upon the good that is in others, and do what they can to discredit their commendable qualities; thinking their own character lessened by them. They greedily entertain, and industriously publish, what they consider may raise themselves upon the ruin of other men's reputation. Under the influence of this bad principle, some are base enough to invent and raise false reports to blast the reputation of those they dislike. This is a diabolical temper, and therefore St. James tells us, that the slanderous tongue is set on fire of hell.

(3.) It is likely that some do this out of wantonness, and for what they call sport or diversion, so little do they consider that a man's reputation is too great and tender a concern to be jested with; and that a slanderer's tongue bites like a serpent, and wounds like a sword. They love to mingle themselves with all business, and are loth to seem ignorant of such important news as the faults and follies of men, and therefore with great care pick up ill stories to entertain the next company they meet; not

perhaps out of any great malice, or bad design, but for the want of something better to talk of. But what can be more barbarous, next to sporting with a man's life, than thus to play with his character, which to some is dearer than life? As a madman, saith Solomon, "who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, Am not I in sport?" Such are some of the causes of this vice.

I proceed, 2. To consider its evil effects, or pernicious consequences, both to others and ourselves.

(1.) To those who are slandered, it is frequently a great injury, commonly a high provocation; hence, at least, it is a matter of grief to the person that is defamed; and christianity forbids us to do those things whereby we may grieve one another: and oh! one's heart almost sickens while he beholds and reflects on the fearful havoc evil-speaking has made, and is still making, among christian societies! Its effects are very awful!

(2.) The effects of this vice are disastrous to ourselves. As he that is wont to be always speaking evil of others, gives a bad character of himself, even to those whom he desires to please, who if they be wise enough will naturally conclude, that very probably he may speak of them to others, as he does of others to them; hence even those who would rather hear evil of others than good, and are secretly pleased with ill reports, have at the same time a mean opinion of those who spread evil reports. Our Saviour says, "With what measure ye mete, it shall be measured to you again," and this is often heaped up, and running over; so that did a man only consult his own character and comfort, he ought to refrain from evil-speaking. "What man is he," saith the Psalmist, "that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Ps. xxxiv. 12, 13.

"Deal with another as you'd have
Another deal with you;
What you are unwilling to receive,
Be sure you never do."

(3.) But there is an infinitely greater danger hanging over us from God. If we allow ourselves in this practice, all our profession of religion is vain. St. James expressly tells us, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And the Apostle Paul ranks "backbiters," with "fornicators, murderers, and haters of God," Romans i. 29, 30, with those of whom it is expressly said, that "they shall not inherit the kingdom of God." 1 Cor. vi. 10. And when he enumerates the sins of the last times, he says, "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, (which some render evil-speakers,) without natural affection, truce-breakers, (or perfidious) false accusers." 2 Tim. iii. 2, 3. And our

blessed Saviour hath also told us, that by our words we shall be justified and by our words we shall be condemned.

And now after all this do any of us think lightly of evil-speaking? a sin which in Scripture is so frequently ranked with murder and the blackest crimes, and will therefore certainly shut men out of heaven, and plunge them into hell! Do we believe the Bible to be the word of God? and can we henceforth allow ourselves in the practice of sin, which is so frequently mentioned, severely reprov'd, and odiously branded and condemned in that blessed holy book. Let then David's deliberate resolution be ours, "I said, I will take heed to my ways, that I sin not with my tongue." Ps. xxxix. 1. We now proceed—

III. To give a few directions for the prevention and cure of this evil.

1. Let every one mind his own duties and concerns, and endeavour in good earnest to be a self-reformer, and he will find work enough without wasting his time in slandering others.

2. That you may not speak evil, do not delight to hear it of any. Give no countenance to busy-bodies, and tale-bearers; but if practicable reprove them. If you cannot decently do that, strive to divert the discourse some other way, or signify by some means that you disapprove of it.

3. Remember that speech is bestowed upon us, not to enable us to be hurtful and injurious, but to be helpful and beneficial to one another. So that we pervert the use of this great gift of God, when we abuse this faculty to the injury and reproach of any. That we may not be guilty of this evil, let us always endeavour to cultivate a mild and peaceable temper. A man may be adorned with many gifts in preaching or praying, and be destitute of that ornament of high estimation in God's sight, "a meek and quiet spirit." Always strive to keep peace, and to heal it when broken. Be the first to follow it though you were the last to break it. In whatever relation you may stand, follow his example, who was and is the God of peace.

"Love God with all your soul and strength,
With all your heart and mind;
And love your neighbour as yourself—
Be faithful, just, and kind."

In the church with which you may be connected, avoid all occasions of discord. Do not lean to your own understanding, so as to be obstinate and positive in any indifferent thing, or easily offended when you think yourselves neglected by others, or even ill treated by them; but instead of indulging wrong feelings, and speaking evil of them, pray for grace to be content to be nothing even as our Lord was.

4. With those of different sentiments to yourself, avoid all angry controversy; do not seek wilfully to offend them, and give them displeasure. Cultivate a mean opinion of yourself,

for "only by pride" (too good an opinion of yourself) "cometh contention." If others should speak evil of you, your minister, or friend, return not "railing for railing;" but contrariwise, blessing: this will be imitating the example of the blessed Saviour; who "when he was reviled, reviled not again."

If we feel as we ought to do, we shall be sorry for the faults of our fellow creatures, and then we shall take no pleasure in publishing them. Common humanity requires this of us, considering the infirmities of our nature, and that we also are liable to be tempted; considering likewise how severe a punishment every crime is to itself, and how it exposes a man to the wrath of God. Vital christianity will make a man sorry for the faults even of his enemies; and if he be so, he will discover them farther than is necessary to some good end: in a word, he will cultivate peace with God in Christ; and as far as in him lies, (which perhaps is much farther than we may imagine) with all men.

In conclusion. Let us, every one of us, in the fear of God, search our hearts, and try our ways in the light of eternity; and being convinced of any wrong, immediately turn unto the Lord. Let us take to ourselves words, and say to God with those true penitents in Scripture, "I have sinned; what shall I do unto thee, O! thou preserver of men? Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. I abhor myself and repent in dust and ashes. For surely it is meet to be said unto God, I will not offend any more; that which I know not, teach thou me; and if I have done any iniquity, I will do no more." O! that there were such an heart in us! O that we were wise, that we understood this, that we would consider our latter end! And may God, of his infinite mercy, inspire into every one of our hearts, this holy and happy resolution, for Christ's sake. Amen.

FRANCIS MARTIN.

MISSIONARY EFFORTS NECESSARY.*

There are many nations, containing many millions of immortal spirits, who are perishing for lack of knowledge, and starving for want of the bread of life. We have enough and to spare; the means of diffusion are in our power, and we shall be highly criminal in the sight of God, if we do not use them. God has given the Bible, and God has prepared the men. The first has been given by the inspiration of the Almighty—the latter show that they have received his commission to take it to the ends of the earth.

There are only two ways in which these messengers of peace can be sent to the destitute nations of the world: 1. By divine

* Extracted from DR. A. CLARKE'S Sermons.

supernatural agency. 2. By human means, under the direction of Divine Providence.

1. Among all the extraordinary messengers whom God hath sent to announce his will to the nations of the earth, there is no genuine evidence that he ever used any extraordinary or supernatural means to send any of them to the place of his destination. By an especial call, he pointed out the men whom he had commissioned to bear his name among the Gentiles, but he left what has been technically called their *outfit*, to themselves and his people, to be regulated by their own prudence and benevolence, under the direction of his providence. Even Jonah himself, who had such an extraordinary commission to minister to the Ninevites, was left to choose the ordinary means of conveyance; and St. Paul and his companions, when sent as extraordinary messengers to the Gentiles, were brought on their way by the brethren, and were obliged in the execution of their commission to subject themselves to the general difficulties of land journeys, and to the perils of ordinary sea voyages. Nor did God choose so particularly to interfere with the general dispensations of his providence, as to prevent even a shipwreck, which occurred in the ordinary course of things, though he exerted his power to preserve the lives of the sailors and passengers, while he left the ship and its cargo to be destroyed by the storm. Prophets, apostles, evangelists, and all their successors in the sacred history, while they had the positive command *to go into all the world, and preach the gospel to every creature*, were left to make their way to the places of their destination, by those means which their own prudence and the benevolence of his people might suggest.

It is true, we have an ancient account that seems to be an exception to this apparently general rule, viz., the miraculous transportation of the prophet Habakkuk from Judea to Babylon (to minister to one of the Jewish captives in that city), whom, it is said, "the angel of the Lord took by the crown, and bare him by the hair of his head; and through the vehemency of his spirit, set him in Babylon;" and when he had accomplished his mission, the angel conveyed him back in the same manner, and *set him in his own place again* in Judea! But if no prophet were carried in this miraculous way from Judea, to minister salvation to the captives in the land of the Chaldeans; if no apostle were carried miraculously to Syria, to Asia Minor, to Greece, to Rome, to the Islands of the Sea, to preach Christ crucified to the Gentiles; we may safely conclude that the prophet Habakkuk, who had made a mess of pottage for his reapers, was not with it suddenly transported to Babylon, for the infinitely minor purpose of giving Daniel his dinner! This legend has no higher authority than the Apocrypha can confer; and I leave it where I found it, in The story of Bel and the Dragon, ver. 38—39.

2. We are led, therefore, to form the very rational conclusion, that although it is the province of God to prepare, qualify, and commission the preacher, yet it is the duty of his people to equip him for his journey, to find the means for his conveyance, to bear his expenses, and support him in his work, while he is going forward, taking nothing from the Gentiles.

Now, as there are whole nations in which Satan sits enthroned; as there are, after all that has been done to evangelize the earth, many millions of immortal souls who know not God who bought them, and are a prey to superstition, idolatry, ignorance, cruelty, and wretchedness of every kind; and as Jesus has tasted death for every man, and God wills all men to be saved, and come to the knowledge of the truth; it is the imperious duty of every Christian soul—of every human mind—to send, as extensively as possible, and with the utmost speed, that gospel of God, which is the only cure for all these evils. While we hesitate, multitudes are perishing for lack of knowledge. We have not done the whole of our duty by merely contributing to the universal diffusion of the Bible; this we should do, and not leave the other undone. We must send the missionary also, to call the attention of the millions, who, if they have even the word of life in their own languages, cannot read it, to the things which make for their peace, and the things whereby they may edify each other. No nation ever was, or humanly speaking, ever can be saved, where there is neither a prophet to proclaim the righteousness of the Most High, nor an evangelist to comfort those who labour and are heavy laden, by pointing them to that Lamb of God who taketh away the sins of the world.

THE NEW AND LIVING WAY. *—BY DR. DONAR.

“Having boldness (that is, liberty to come without fear or doubt) to enter into the holiest of the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, the flesh; and having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”—Heb. x. 19-22.

WHAT more can any sinner need to assure him of a welcome? Are we satisfied that the sword is removed, and the veil rent? Then let us go in. Are we satisfied that the way has been opened, and the blood sprinkled, so as to make it safe for us to enter? Then let us go in. Are we satisfied that there is a mercy-seat, that Jesus is there, and that he has done enough to secure our acceptance? Then, through the chief of sinners, let us go in.

* By permission, from Drummond's Stirling Tracts.

"How can I venture in?" might once have been the utterance of our troubled, fearful hearts; but surely now our one feeling, our one utterance must be, "How can I presume to remain without?" Once we might have been afraid to trust; now, surely, we should be much more afraid to distrust.

"But I am to go in just as I am?" Yes: in what other way do you purpose to go? Are all these gracious preparations which God has made, by the sprinkling of the blood, and the erection of a mercy-seat, not enough? Does not the Holy Spirit open your eyes to see that the work of Christ takes for granted that you are just what you are, and nothing else? And that, if there is not enough to invite you in, just as you are, your case must be for ever hopeless.

"But my sins, they are crimson: they rise mountain-high." Yes, it is even so. They are ten thousand times worse than you imagine them. But shall this bar your entrance? The number of your sins, the blackness of your guilt, only makes the mercy-seat the more suitable for you.

"But will it not dishonour God to admit and welcome such as I am?" Nay, it will not. He has provided for that; he has made it a righteous thing to receive you; and how can that which is righteous dishonour him?

"But my hard and stony heart! so insensible, so impenitent! how can I venture in with it, as it is?" What! and is not he who sits upon that mercy-seat exalted a Prince and a Saviour *to give repentance*? How can you, then, think of standing without? Besides, what will *waiting* do for you? Will remaining outside soften your heart, or produce repentance? You know it will not: so that, if there be peril and presumption in venturing in, there is far more of these in standing without.

Will you not, then, at once go in? All things are ready. The Sanctuary of God, with its unfolded gate, stands ready to receive you. A rent veil, a consecrated way, a sprinkled mercy-seat—all these, with one voice, beckon you in without delay.

"TURN YOU TO THE STRONGHOLD, YE PRISONERS OF HOPE."—Zech. ix. 12.

B I O G R A P H Y.

MEMOIR OF WILLIAM OWEN HERRING.

WILLIAM OWEN HERRING, the youngest son of JAMES and BETTY HERRING, was born at Plymouth, Devon, September 25th, 1807. He was a carpenter by trade, and entered the government service in 1829, where he continued till death; during which time he attained to the rank of "Second Class Warrant Officer." His parents were respectable, and having had some regard for religion

themselves, they taught their offspring the great scriptural lessons of morality and piety, which, however, in William's case did not produce their full legitimate effect till a few months before his demise. Mr. Sturgeon, who was his Class Leader and familiar friend, gives the following account of him.—“Our late Br. Herring had lived all his lifetime regardless of his soul's salvation, until about twenty months since, when on arriving home from a foreign station he was led in a mysterious way to the Bible Christian chapel, New Brompton, and whilst sitting under the discourse then delivered by Br. R. Blackmore, his mind was powerfully impressed with the necessity of a change of heart.” On a subsequent occasion, whilst listening to Sister Collins preaching the gospel of Christ, he was fully convinced of his state as a sinner, and from that time became a sincere and anxious inquirer after that Jesus who has saved him to the uttermost. He almost immediately joined the church of God in the above place, and in a few weeks found that rest and peace which pass understanding. He was truly changed. These are his own words, —“I used to be very passionate, but somehow or other, it is not so now. Jesus sought me when a stranger, and now I can bless and praise His holy name; he is my Saviour, and I will trust in him.” Being converted himself, he was desirous of seeing his family brought to God. “My dear family,” he adds, “has been some trouble of mind to me; but I hope and trust they and I may yet be able to rejoice together in the Lord, and glory in the God of our salvation. Last Sunday was one of the happiest days of my life. I had my wife and all my children with me at the little chapel. My wife goes now without my asking her; so you see God moves in a mysterious way among us. May he bring us all to the knowledge of the truth, that we may praise him as we ought!”

He always had a great fear of offending God, therefore he laboured to keep a conscience void of offence both towards God and man. He was a steady, pious, devoted christian; a very diligent and useful Sabbath School teacher; in short, he was ever ready to do good both to the bodies and souls of men. He was frequently the subject of severe conflicts with the powers of darkness, nevertheless he stood firm to his purpose, relying on the Omnipotent for strength. He was clear in his christian experience, and often exulted in the God of his salvation.

In March 1854 he was called on by the government of his country to embark on board H.M. Ship, Euryalus, to join the Baltic fleet, and although this was at first repugnant to his pious mind, yet he afterwards became in some measure resigned to it. On this he wrote as follows.—

March 11th, 1854.

“My dear Brother Rowe,

“I promised to write to you, and God only knows when I shall if I do not now, as my time is much taken up. I can only say, I am a little more reconciled to my lot than I was, and I think I have been very wrong in complaining at all, as we ought at all times to submit to Divine Providence. God's ways are not as our ways, nor his thoughts as our thoughts. I hope to obtain forgive-

ness if I have sinned in so doing. Human nature is not strong; the Lord knows our feeble frame. My earnest prayer is,—

‘Still nigh me, oh! my Saviour stand,
And guard me in temptation’s hour.’

And what a blessing when we can say, *I know he will*. He has, you know, told me, ‘My grace is sufficient for thee,’ and I know that not one jot or tittle of his word shall fail. But my dear brother, pray for me, that my faith fail not. O the happiness in store for them who love God! God bless you! Good bye.

W. HERRING.”

After this he again wrote,—“I see the Lord ‘moves in a mysterious way his wonders to perform.’ Every day makes this more and more plain to me. It is all as it should be; nothing wrong. Shall not the judge of all the earth do right? Yes, he doeth all things well. The hand of God is in all things; he does all things in his own way, and no one can stay his hand. I have a great deal more than I deserve. Resignation is a christian virtue. ‘Father, not my will, but thine be done,’ was the language of the Son of God, our Saviour. This was also a prominent feature in the character of our dear departed brother. All who knew him can bear testimony to it. I will not say that he never did murmur, but I never heard him do so; and I was credibly informed by one who was with him in his severe illness, that he was perfectly resigned to the will of his Heavenly Father.

Unfriendly as was his position at this time to true piety, he, notwithstanding, retained it in all its vigour. His mind was eminently spiritual. It was the element in which he loved to breathe. The Spirit of Christ dwelt in his heart, spiritualizing all his thoughts, sanctifying all his affections, regulating all his desires, and stimulating him to benevolent and beneficial exertions. Such was the fervency of his piety that he frequently set apart his cabin for religious worship, such as prayer-meetings, class-meetings, and profitable readings of the Scriptures. In these exercises he was joined by thirty coast-guards’ men, and occasionally by the chaplain of the ship. He lived in fellowship with the Deity, which appears from the spirit and tone of his letters.

March 21st, 1854.

“My Dear Brother Rowe,

“It is with the greatest pleasure I now address you. Although separated hundreds of miles from each other in the body, yet the minds of christian friends can unite in one, and are in a manner knit together. I have not the slightest doubt but that you feel at times as I do, and who can describe the feeling but those who have the love of God ‘shed abroad in the heart by the Holy Ghost given them.’ I am sure I feel a love which I cannot describe. I shall never forget the last opportunity that I had of worshipping with you in the house of prayer, and I am sorry to say it is the last I have ever had; we have been hard at work every Sunday since. I hope if I should be spared to see next Sabbath it will be a holy one. I am happy! happy in the smiles of a crucified Saviour. If I

could describe to you the happy feelings I have had here alone in my little cabin, you would feel happy too, and rejoice with me, to think I have found a ransom. O! what can be compared to the love of Christ? I often think on that beautiful hymn,—

‘ When passing through the watery deep
I ask in faith thy promised aid ;
The waves an awful distance keep,
And shrink from my devoted head :
Fearless their violence I dare,
They cannot harm, for God is there.’

Good bye.

W. HERRING.

April 3rd, 1854.

“I hope and trust by the dear Redeemer’s grace assisting me, to be at last accounted fit for the kingdom of God. O what a happy thought! I sometimes think it too much for me; and then I am encouraged by the everlasting love wherewith I am loved. Surely I have been loved, or why should I have been spared so many years. O the boundless love of God to me! O that I could feel it as I wish to feel it!” This shows that he held sweet and constant communion with God. His conversation was in heaven, from whence he looked for the Saviour. His affections were set on things above, and his life hid with Christ in God. This caused his confidence in the Lord to be strong. He adds,—“I am not afraid to die; the war does not trouble me. I feel a great desire to see you all again; nevertheless, I could leave you all, if it were God’s blessed will, to take me from this world of sorrow and care to himself. I could go cheerfully. Oh this is a shocking place for any one of a serious turn of mind. Here is a cross to bear that will cause one to sweat; such is mine, but I must bear it. I know who will wear the crown.

‘ Weak as I am, through Christ
I all things can perform ;
And triumph in his saving name,
Amid the raging storm.

This mercy sweetens my distress,
And while I feel the rod,
Gives me abundant cause to bless
An all-sufficient God.’

“I feel a confidence which bears me up. I am one alone; yet not alone; *there is a friend that sticketh closer to me than a brother*, and I can tell him all my cares. He will not turn me away. He has brought me safe thus far, and he will guide me safely home.”

He was naturally generous, and the Spirit of God dwelling in his heart made him all the more open, liberal, and forgiving. He had a great soul that was ever ready to send forth streams of blessings for the general good. He only wanted an object on which to fix his generosity, a channel into which to turn it, scope for its exercise, and means for its development. He did not understand living to himself, but to Christ, who loved him and gave himself for him.

He was as affable as he was generous. Stiff, rigid obstinacy formed no part of the constitution of his mind. He was meek, gentle, and flexible; "easy to be entreated," and at the same time steadfast in the right. He was courteous and kind towards his fellow-men, so much so, that he would frequently win the esteem of those who were opposed to the cross of Christ, and make his very enemies be at peace with him. Such was his urbanity of manners that he was universally beloved by his circle of acquaintances. Hard hearts were reduced to tenderness, and stubborn spirits made to bend before his condescending kindness. The secret of this lay in his affectionate soul. He loved God with all his heart, and his neighbour as himself. He was loving in his family, in the church, and in the world. I have often seen the tears of sympathy streaming forth from his eyes, and rolling down his cheeks. He loved his family and friends ardently. "God knows," he wrote, "that I dearly love you all, and I believe I am dearly loved by you." The following brief address which he wrote for the Sabbath School children, is not only a further development of this principle of his nature, but also a proof that he had a presentiment of his death

April 21st, 1854.

My dearly beloved children.—I had a great desire to address you once more before I left for the Baltic, but you know I had not an opportunity of doing so. The last time I spoke to you I had only four minutes to do it in, and that I employed in beseeching you, for my sake, for your own soul's sake, and above all for the Lord Jesus Christ's sake, to give your hearts to God. And now I would address you from that portion of scripture contained in 1 John ii. 18. "Little children it is the last time." I beseech you ponder these words in your minds. Had I spoken to you on them before I left, it might have been the last time we should all have met in the little chapel, which is dear to me by a thousand ties; and now we are separated, it may be the last time I shall ever address you—the last time the Almighty will warn you—the last time His Spirit will strive with you—the last time you will have an opportunity of calling on him—the last time you may be offered mercy and grace through Jesus. Oh! then, let me entreat you in all affection, to seek the Lord while he may be found, and call upon him while he is near, lest he should say unto you, 'Because I have called, and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call and I will not answer, they shall seek me daily but they shall not find me. How inconceivably awful, my dear children, should Jesus, who loves you, and waits to do you good, be forced by your ungrateful conduct to speak to you thus!

Dear children, I love you all, therefore in love I would advise you to 'Remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you will say, we have no pleasure in them.' You are all dear to me, and I should be most happy to meet you again on earth, but that may never be. We are a

long way apart, and ere this address be read to you, the hand that pens it may be stiff in death. Now as I love you dearly, and as Jesus loves you still more, I hope you will love him, and dwell together in love, unity, and peace. Let your affection for one another be not in word only, but in deed and in truth. You know if we say we love God, and hate our brother, we are liars, and the truth is not in us. My little dears I have no greater joy than to hear that you walk in the truth. Little children, keep yourselves from idols, and abide in the Lord, that when he shall appear, you may have confidence and not be ashamed.

May the God of all grace be with you, and keep you, and bless you, so that when you depart this life you may die in peace, and your happy spirits be carried by angels to Abraham's bosom! Then you will eternally sing, 'Blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might, and dominion, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Farewell,
W. HERRING.

His zeal for the Lord was intense, but tempered with judgment, or in other words "according to knowledge." When at home, he was ever prepared to think, and speak, and work for God; and when abroad, he was not less so. He was willing to spend and be spent for Christ; and his zeal was not as a meteor which flames for the moment and then passes away, but like the bright luminary which rules the day, steady and constant. It was a holy flame, burning on the altar of his heart. It was infused by the Holy Spirit, fanned up by the breeze of heaven, and therefore it burnt with an inextinguishable blaze. He carried about with him a living sense of the value of his soul,—of the exceeding sinfulness of sin,—of his fallen condition as a sinner,—of the efficacy of the Saviour's blood,—of the felicity of heaven and the wretchedness of hell. This gave an earnestness to his looks, his tones, his gestures, and his actions, such as clearly evinced that he was intent on working out his salvation with fear and trembling.

Humility of soul was another trait in his character. I think I may safely say that I never met with a man who possessed more humbling views of himself than he did. He was willing to sit, not only at the feet of Jesus, but at the feet of any who could instruct him in the lessons of salvation. He has often been admired for his humble, childlike, simplicity, and was often seen trembling beneath a sense of his weakness and unworthiness. Herein was his strength. With the apostle Paul he could say, "When I am weak then am I strong." *God resisteth the proud and giveth grace to the humble. To that man will I look who is of a humble and a contrite heart and that trembleth at my word.* By the grace of God he was what he was, and in this grace he resolved to remain. His mind was made up. His character was formed. He had counted the cost, and was prepared for the worst. Hence he wrote, "I hardly know how is I have been drawn to the little chapel, but I certainly do feel much interested in it and the people. I suppose we must say it is by lovingkindness. One thing I know, I have put my hand to the plough, and let the consequence be

what it may, I cannot think of looking back. I do not care what any one thinks of me, or what they may choose to call me. I care not for jeers or anything else, so that I may be able to stand firm till my change come." The purpose was fixed, and by divine assistance he stood firm and resolute therein. He stood by faith in the Son of God, who loved him and called him to the glory of his grace. Decision of character is of great importance in soul-concerns. For want of it thousands are as changeable as the wind, and as unstable as water, and cannot excel. "A double minded man is unstable in all his ways." Such was not the case with our departed Brother. He had but one mind, and that was the mind of Christ. He was a *good man full of faith and of the Holy Ghost*. The world was no longer worthy of him, therefore God took him. The disease that terminated his earthly existence was erysipelas, which was occasioned by a blow on the leg. After suffering severely for some weeks, he was invalided home, but died on his passage back, July 3rd, 1854, and was buried in the mighty deep. His death was improved to an overflowing congregation, from Ps. xxxvii. 37. *Mark the perfect man &c. He died in peace.* The person who was with him in his illness, and who watched over him in his last moments, assured me that he died *very* happy. What a consolation this to surviving relatives and friends! What a credit to christianity! The good man's death gives religion a worth, a beauty, and a force, which nothing else can impart. Many seem pleased to live without it, but when they come to die their feelings are changed on the subject. Oh it is one thing to live and another to die. Death how solemn! Eternity how awful! Reader are you prepared for these? Do not defer the answer to this question. If our dear brother could return from the still chambers of death and address you on this subject, I am sure he would urge you to an immediate decision for God. And although you hear not his voice, yet he is speaking to you in the deep-toned silence of the tomb. And as the massy waves are rolling o'er his slumbering dust, they are sending forth on the wings of the wind a warning to us all, *Set your house in order for you shall die and not live.*

For the consolation of his wife and three children whom he has left behind to lament their loss, I would say,—“Sorrow not even as others, which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him,” &c., 1 Thes. iv. 13—18. His body was not laid out in state; he was not followed to his grave by a large retinue of obsequious attendants; he did not go down to the tomb highly perfumed; all this was too mean for him. He is embalmed in the memory of the good, and is gone down to the grave lamented by all who knew him. “The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance.” It is of no consequence whatever where the body lies, so that the soul is happy in the realms of glory. Who can tell from what evils the Lord has taken our dear brother. What a happy change it must have been to his quiet mind, to be transported from the seat of war, to the region of perfect and eternal peace; to be removed from a scene of toil and suffering, to the world of consummate rest and joy!” “There is no pain among

the blessed." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

WM. ROWE.

MEMOIR OF ADELINE MARY GRACE LEITH.

By T. HILLMAN.

"ALL flesh is grass, and the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass." Such is the emphatic declaration of scripture concerning man. How striking the figures employed to show forth the weakness and imbecility of poor fallen humanity. "Grass!" "Flower of the field!" For a short time green, gay, beautiful, then withers, fades, disappears. This declaration is not merely directed to a people inhabiting some remote corner of our globe, or to any particular nation; but to every nation, tongue, and kindred. As all have sinned, so death has passed upon all men, and wherever we discover the footprints of man, there we behold the great leveller, who brings to the ground every one, altogether regardless of rank, age, or sex.

The year 1854 will live long in the memory of thousands; it has indeed been an eventful year. Thousands entered upon it with joyful hearts, and sunny prospects; but long ere the knell announced the year departed, they withered like grass of the earth. We only make a passing remark on the demon war, which has been raging on the many thousands, who on the battle field have kissed the earth, who in terrible agonies closed their eyes in death, and are now in the spirit world. The pestilence as well as war has been raging; it has visited our sea-girt Isle; thousands have fallen by its stroke: the rich, the poor, the young, the middle aged, the man and woman of hoary head, have through its power been brought suddenly to the gates of death.

Nor has its commission been to those outside the church only, it has been within her pale, and many of Christ's members have been taken from the Church on earth to the Church in heaven; and one of that number is the subject of the following brief memoir, who for nearly a quarter of a century, was a member of the Bible Christian Connexion.

ADELINE MARY GRACE LEITH, whose maiden name was HARRIS, was born at Chatham, in the county of Kent, November 22nd, 1812. Concerning the spiritual condition of her parents, and her own early history, the writer knows but very little. When very young she went to London and engaged in service, where she was favoured with the company and counsel of a pious fellow servant, a member of the Wesleyan Church, at whose invitation she attended the house of prayer, and received good impressions. The Spirit of the Lord moved upon her heart; it was softened, and to some extent subdued; and though she did not then become decidedly pious, those impressions were never effaced. How often does God use the feeblest instrumentalities for the carrying on of his work. When we

invite a neighbour, or an acquaintance, to the house of God who knows but what it may be the means of his eternal salvation?

In the year 1828, she was united in marriage to Mr. Alexander Leith, of Chatham, who for several years, both before and after marriage, served in the British navy. After retiring to rest one evening, Mr. Leith thought he heard a low murmuring sound, and desiring to know what it was, he left his bed, opened the door softly and listened. What did he hear? He heard a pious woman who was occupying a part of the house, breathing out her soul to God in prayer. Blessed sound! it was heard in heaven. This praying disciple not only offered prayer for herself, but likewise for those who had retired to rest, that they might turn away from all sin, and know God as a God of love. Both heard this prayer, and felt as though a two-edged sword had entered their souls. The pious woman above referred to, was a member of the Bible Christian society; and in compliance with her invitation, Mrs. Leith accompanied her to Union Street Chapel, and so highly appreciated the service, that from that time both herself and husband, regularly attended that place of worship. A few weeks passed away, and our sister was brought more fully to see her depravity, and distance from God. She not only saw her sins, but felt their burden; and was continually sighing for deliverance; and one Sabbath evening in the prayer-meeting she cried aloud to God for mercy. She did not that evening obtain a clear sense of forgiveness, but in a few days she was enabled to lay hold of the hope set before her in the gospel, and received an assurance that she was born of God. Her views of the Saviour and of the great atonement were not faint views; she saw the way of salvation clearly; her faith in the atoning blood was strong; she did not doubt in her heart, but held the promises with a firm grasp; and as in days gone by she had had a clear sense of her sinfulness, so now she had an evidence equally clear that her sins were all forgiven. O happy state! and how applicable the song of the immortal Wesley,—

“What a mercy is this! What a heaven of bliss,
How unspeakably happy am I
Gather'd into thy fold. With thy people enroll'd
With thy people to live and to die!
All honour and praise, To the Father of grace,
To the Spirit and Son I return!
The business pursue He hath made me to do,
And rejoice that I ever was born.”—

As love to mankind, and labouring for their good, is an evidence of our love to God, we shall see that this fruit was brought forth by our departed friend. Immediately after her conversion she joined the Church in Union street, became an efficient teacher in the Sabbath school, and toiled, exhorted, prayed, and put forth her energies to lead the youthful immortals to the fountain of living waters. Blessed employment!

In a short time her sphere of labour extended beyond the narrow bounds of a Sabbath school room; her name appeared on the Circuit plan; and she went forth beseeching sinners to be reconciled to God. When she appeared before a public assembly it was evident she felt

the importance of the work, and spoke out of the abundance of the heart. Her attire was plain, her countenance solemn, her manner peculiarly winning, and her talents very acceptable. I have no doubt but she will live long in the memory of many of the friends in the Chatham Circuit.

I had no knowledge of Sister Leith before I came to this station at the Conference, 1853; but I have been informed that she left Chatham about 9 years ago, and came to reside in Greenwich. At first she thought of desisting entirely from public speaking; the claims of her family, a delicate constitution, and being in a strange place, were barriers sufficiently strong to keep her back for a while; but these barriers at length gave way, and she engaged to do what she could. She has occupied each of our pulpits in London, to the great satisfaction of the congregations. At Greenwich and at Woolwich also, the people were delighted when she appeared among them to speak in the name of the Lord; and it was not an unusual thing at the latter place, to hear a number of the military asking, "When is that tall woman going to preach again?" And often when she has been addressing them, tears have been seen to flow copiously down their cheeks, and not a few of them have acknowledged with Jacob, "Surely God is in this place."

But piety and general usefulness do not exempt any one from affliction and death. "Our fathers where are they? and the prophets, do they live for ever?" The word is gone forth. "It is appointed unto men once to die," and every generation has to comply,

"With nature's stern decree."

Some are taken from their mother's arms to rest in Jesus's bosom; some live to hoary age, and with silvery locks sink into death's embrace; while others cross death's cold flood in the midst of their days, and in the midst of their usefulness. O what a breach is sometimes made in a little society, when a pious, devoted, influential member is taken from their fellowship! It is like as when a standard-bearer falleth. O that the Church may at all times bow submissively, and say, "Thy will O Lord be done."

On Friday afternoon, August 25th, Brother Hocking and myself, spent two or three hours at Sister Leith's house: little did we then think, that before another Friday's sun should pour forth his brilliant rays, she would be numbered with the dead. On Sunday forenoon, August 27th, she went to the chapel, and heard Brother Gilbert preach a sermon, from "Let me die the death of the righteous, and let my last end be like his." Early in the afternoon she felt very unwell, and between four and five o'clock she sent for her husband, who was at the time attending to his duties in the Greenwich Infirmary. He procured some medicine, hastened home, and soon perceived symptoms of a serious character. Two medical attendants were called in, and both pronounced it to be Cholera in its most malignant form. Two of our friends, Mr. and Mrs. Stubbley, called to see her on their way home from the chapel after the evening service; the former after engaging in prayer returned home; but the latter remained with her. A little before midnight Sister Leith desired to see Brother Stubbley again; he came engaged in prayer to the Father of mercies on her behalf, and she felt comforted.

Though her sufferings at times were very severe, she was nevertheless armed with patience; there was no murmuring, no complaining; the God of Jacob was her refuge. Her husband finding that the disease was baffling medical skill, and anxious to know something of her feelings, and prospects, said, "My dear, if you are so ill that you cannot answer *yes*, to the questions I may put to you, will you answer by pressing my hand?" she feebly answered "*yes*." He then asked, "Do you believe you shall go to heaven?" she answered "*yes*." "Do you still love Jesus?" she then pressed his hand. Some time after her husband said, "You will soon be in eternity, can you give me and the children up?" she again answered by pressing his hand; and shortly after she ejaculated, "My Father! My Father! Glory be to God."

About nine o'clock on Monday morning the surgeon came for the last time; when he left the room, Sister Stubley followed and asked him how long he thought she might live? He replied, "Perhaps two hours, three at most." This intelligence which would have been so startling to the unbeliever, was received by this dying saint with perfect calmness: her accounts were made up, oil was in her vessel, and though sudden the call, she was ready to depart. Once when suffering much pain she said, "It is hard work." Her attendant said, "Jesus suffered more for us." She replied, "Yes—Come Lord Jesus, and come quickly." It was now evident that the solemn moment was at hand; her little children gathered around her; the scene was most affecting. O, who can describe the feelings of a dying mother? Maternal solicitude is perhaps never stronger than it is in the hour of death. What will my children do? Into whose hands will they fall? What will they be in time and in eternity? With what rapidity do such thoughts rush through the mind? Intense as the struggle may sometimes be, the anxiety of the Christian Parent is relieved by faith; faith in the power, goodness, and faithfulness of that God, who is ever mindful of his covenant. Our Sister was now upon the verge, she cast her eye upon each of her children, commended them to God, then glancing towards Sister Stubley she said, "I have a long journey to go," a convulsive struggle immediately followed, and in a moment the vital spark left the earthly tabernacle, and she entered into her rest. Our much esteemed Sister fell asleep about 11 o'clock, on Monday forenoon, August 28th, 1854, in the 42nd year of her age, leaving a husband and seven children to mourn their loss.

On the following Wednesday her remains were deposited in the Greenwich Church yard, these to rest till the great trump shall sound, then, all that sleep in Jesus shall awake to everlasting life.

"How happy then are we,
Who build, O! Lord on thee!
What can our foundation shock?
Though the shattered earth remove,
Stands our city on a rock,
On the rock of heavenly love."

It will be seen by those friends who were personally acquainted with our departed Sister, that in the above sketch, nothing scarcely has been said about those virtues and excellences which adorned her

character while in the house of her pilgrimage. We shall here make a few remarks, not to eulogize the creature, but to glorify the power and grace of God which saved her, and made her one of the lights of the world. She possessed

Deep piety. A certain writer observes that, "According to the manner in which the soul passed from death to life—from darkness to light—may we expect its future career to be." We think there is some truth in the remark. Sister Leith's conversion to God was scriptural and sound, the evidence of her acceptance was so clear that she could not doubt that she was a "new creature." This doubtless had an influence all through life. Like the wise builder, she digged deep, and laid the foundation on a rock; and though troubles and temptations like a flood, beat at times vehemently upon her, she was not shaken, for she was founded on a rock. The foundation being well laid, the building arose fair, its symmetry and beauty was seen and admired by all. The following testimony was given in my hearing, a few days after her decease, by one who had been acquainted with her nearly all her christian life:—"I never heard of anyone who could lay any evil to the charge of that woman." What adds weight to this testimony is, that it was given by one who makes no profession of religion.

Untiring zeal. Like the Prophet of old, she was "zealous for the Lord God of hosts;" and nothing, we believe, but this holy jealousy could have prompted her to labour as she did. When she had an appointment, she considered herself laid under the most sacred obligation to fill it; a shower of rain, or a slight indisposition of body, never kept her back from duty. The prayer meetings and class meetings, as well as the preaching services, shared her attention; she scarcely ever absented herself from them, unless through personal or family affliction. I have many times been led to ask, "How is it that sister Leith, with a very delicate constitution, and so many little children, can so regularly attend the means of grace; while others with twice the physical strength, and smaller families, attend so seldom?" She was a "burning," as well as a "shining" light, and was always ready to embark in any enterprise that would promote the divine glory, or prove a benefit to her species.

Unfeigned humility. This is the christian's dress; the livery by which Christ's servants are to be known from others. Hence the injunction of the Apostle, "Be ye clothed with humility." Pride and christianity are antagonistic; they cannot co-exist; they have no more communion than light has with darkness. Christianity is from God, it reveals the divine perfections, and humbles the pride of man.

"Excluded is my every boast,
My glory swallowed up in shame."

Those who best knew the subject of this memoir, are able to testify that this grace shone in her with an admirable lustre; it shone in the sanctuary, in the family, in the market place, and in all the walks of life. From the commencement of her pilgrimage to the eternal city, she had a keen sense of that divine goodness and mercy, which began true humility in her soul; and her desire was to be made like her Divine Head, who was "meek and lowly of heart," and to sit with Mary at his feet to learn of him.

Candour. I do not remember ever coming in contact with one more candid and faithful. If any in the church acted contrary to the truth, she would at the earliest opportunity give the needed reproof. Some are for covering up almost everything, and thus bury faithfulness in the grave of charity. With such a course she had no sympathy, believing that the only way for the church to make aggression upon the kingdom of darkness was, by having on, and keeping on, the shining garment of purity, and to act in all things with singleness of eye. Noble sentiment! May the whole church be steeped in it. When she gave reproof, it was not with railing, but in the spirit of meekness and love, as all reproof should be given. Some, it is to be feared, have disregarded those reproofs, and prefer the kisses of an enemy, to the wounds of a faithful friend, while others have found them to be like, "excellent oil which will not break the head." Of her it may be stated and stated truly, that she was a faithful woman, and "feared God above many."

Unabated attachment to her own ministers and people. She was too deeply taught of God to be a bigot; but having been brought through the instrumentality of the Bible Christians to enjoy saving grace, she chose them for her people, and their God for her God. She was not one who had "itching ears," wandering from one place to another in quest of pasture as many do, which without doubt is a hindrance rather than a help to true piety. She loved the Connexion; believed its doctrines, approved of its discipline, and concentrated all her energies to promote its welfare. Those who laboured in the word and doctrine were highly esteemed in love for their work's sake: her sympathy with them, and co-operation in the works of God could always be depended on, and with the apostle we can say, "she has helped us much in the Lord."—But her work on earth is finished; her journey is ended; her conflicts are over; her afflictions are past; her battle with the last enemy is fought; she overcame through the blood of the Lamb; and is now without doubt before yon glorious Throne where—

"Face to face she sees her Saviour,
Freed from all obscuring veils;
Nothing, nothing can deprive her
Of the rapt'rous bliss she feels.
See by faith, O! see her yonder,
Gazing on the bleeding Lamb,
And her soul grows big with wonder,
While his glories on her stream.

See her now in glory shining,
Brighter than the noon day sun,
On the Saviour's breast reclining,
She eternal life hath won.
Now ye saints on earth still living,
O! press forward to the prize,
Still to Christ be ever cleaving,
And you'll also mount the skies."

Reader! dost thou believe on the Son of God?

MEMOIR OF ELLEN DENYER.

" We know there is a world above,
 Where all the blessed meet,
 Where we shall gaze on those we love,
 Around the Saviour's feet :
 And we shall hear dear ELLEN's voice,
 In holier, purer tone,
 With all the spotless souls rejoice,
 Before the eternal throne."

ELLEN, twin daughter of JOHN and REBECCA DENYER, was born at Liphook, October 10th, 1831. She was blessed with a disposition affectionate, lively, and grateful; and with parents who were most affectionately attached to her. When Ellen was very young, she (with her sister) became a regular attendant at a Sabbath School, near the village. She was of a teachable disposition, manifested an ardent attachment to her teachers, was early led to see herself a sinner in the sight of God, and felt convinced that without forgiveness she should be eternally lost. While in this state of mind she was bereaved of her eldest sister, (a very pious young person) who had been in the habit of wrestling often and earnestly in prayer, for the conversion of her beloved sister Ellen; but she passed into eternity without receiving an answer to her prayer. After her sister's death, (which was a very happy one,) dear Ellen was more uneasy than ever about her soul, and when her teacher removed to the village, meetings were held on Monday nights for reading and prayer. At one of those meetings she was made the special object of their prayers, and she then received a sense of God's forgiveness, and arose from her knees happy in a Saviour's love; and, I believe, from that time she never lost her confidence in God.

Having found that God was gracious, she was anxious that others should partake of the like blessing, and therefore became an active collector in the Missionary cause, and urged her schoolfellows to seek the Lord in the morning of their days,—telling them how happy she had been since she had found the Saviour.

In her fifteenth year she became a member of the Bible Christian Society, and as such she was consistent, highly esteeming every means of grace; nor was she ever absent when it was possible for her to attend. Private prayer was duly attended to, and her marked Bible shows how much she read it.

When about 17 years of age, my dear Ellen left her native village to reside at a distant place; this was a great trial, as will be seen by the following extract from her diary. "Parting is severe; yea, very severe did I find it; when for the first time I was called to leave my beloved home; but then I only left it for a short distance. Often could I run joyfully up the village, and when approaching the door, I have often heard sweet sounds within; my Brother playing some favourite tune, while Father would with the two younger ones, sing some sweet hymn. Mother too was listening to their cheerful voices; but now I have not had the pleasure of seeing them for many weeks, nor do I expect it for some time to come; yet I do hope to spend many happy days yet at the home of my childhood: but stop, my wandering thoughts, what does Solomon say? 'Boast not thyself of tomorrow for thou knowest not what a day may bring forth.' Still I

pray that we may meet at home, sweet home; but then what I call my home, is but my lodging house. Eternity is my home, and for happiness in that I am striving. O God! help me to accomplish my work, and when it shall please thee to call me hence, take, O take me to the home of the children of God, which thou hast prepared for all those who love thee; and if I never meet my beloved friends again below, I rest in hope of meeting all above, where we shall all join in praising Jesus for his boundless love." In her new residence, my dear girl was greatly respected; her amiable temper, and gentle manners, gained the esteem of those around her; and she became increasingly anxious for the salvation of souls, which she expressed in the following lines.

"I long to do some sinner good,
But not in my own strength;
I long to bring some to the Lord,
I hope I shall at length.
I long to tell them, Jesus died
To save their souls from hell;
I long to point them to the Lamb
Who hath done all things well."

She had not been from Liphook many months before she had a presentiment that her time on earth was short. She first intimated it to me in the following piece of poetry, which she composed and sent to me on my birth day.

"Your birth-day dearest Mother,
I hail with much delight;
I will try and write a little
By the early morning light;
But first, my tender parent,
Accept my warmest love,
Earnestly I've prayed this morn,
That we may meet above.

How very kind the Lord is
To spare your life so long;
Now tell me dearest Mother,
Is he your joyful song?
You now are nine and forty,
An age I shan't attain;
Rejoice with me, dear Mother,
Your loss will be my gain.

A presentiment, my Mother,
I've had for many weeks,
The more I strive to chase it,
The closer still it keeps;
But this does not alarm me,
The Lord my soul has blest,
Soon I shall enter heaven,
Where the weary are at rest.

I've thought so much of late,
I shall soon see Mary Jane;
Don't ask me why, my Mother,
For this I can't explain.
My frame is strong and healthy,
My cheeks are like the rose;
I'm happy in my Saviour,
On his bosom I repose. *.

You love your children, Mother,
 Not more than they love you ;
 You pray for us, dear Mother,
 And we often pray for you ;
 You have buried five already
 And I shall make the sixth ;
 And I would urge you, Mother,
 Joy with your sorrow mix.

You know they are with Jesus,
 The first sweet four were young ;
 O how the thought relieves us,
 Into sin they never ran.
 And gentle, Sister Mary,
 Was called in youthful bloom,
 She's dwelling now in glory :
 She has obtain'd her crown.

Then weep not, dearest Mother,
 You know 'twill not be long,
 If you continue faithful,
 You'll join the heavenly song.
 How happy we shall be then,
 All standing round the throne ;
 Tune your harp afresh dear Mother,
 Heaven soon will be our home."

I received these verses the early part of April, and shortly after had the pleasure of my dear girl's company for nearly a fortnight. She was then in excellent health, but very soon after she became indisposed ; though she complained not until her altered looks showed how ill she was. I was then informed of it, and dear Ellen expressed a wish to return to her home. She was brought home August 7th, and medical assistance was immediately resorted to, but she daily became worse. Her sufferings were intense (her complaint being an inflammation of the liver,) but she bore them without a murmuring word. On being asked by her beloved twin Sister, if she wished to live, she replied, "I have no wish about the matter, dear ; let it be which way the Lord pleases." At another time, seeing her sister weeping she said, "Do not weep, dear Bessie, the tie must be broken. I am only going a little before, you will soon follow." A young friend coming in said to her, "You are very ill, dear ; but you appear very happy." She said "Yes, I am very ill ; but I have not a Saviour to seek, or I could not do it now." "You seem to have no temptation from the enemy." "No," she replied "he is kept at a distance. I am in perfect peace." Seeing me weeping by her bed side she gave me such a look of affection as never will be forgotten, and said, "Give me up, give me up cheerfully, my dear Mother ; let me go to Jesus." I said, "And can you give all up my love?" "Yes," she replied, "I can give even you up, my dear Mother." The evening preceding her death, her sufferings were very great. I said to her, "How gladly would I alleviate your pain, if I could, my dearest girl!" She said, "Do not grieve so much, it pains me to see you, dearest Mother. I can bear it, if the Lord enables me to do so." Soon after I approached the bed to present her with something to moisten her lips, she looked up with a sweet smile and said, "I shall soon be in glory now, dear Mother ; and shortly after said, "Oh

Mother do sing." I made an attempt to do so, and dear Ellen joined with me so loud that she was heard by the opposite neighbours. Soon after she asked for her eldest brother, and wished him to play his accordion. He did so, and she said it soothed her pain. Some time after she said, "Mother what delightful sounds I hear: do you not hear them?" I said, "No love." "Hark," she said, "I can hear them now." She said but little that I recollect after that; but about five o' clock on Sabbath morning August 12th, her happy spirit left its earthly tabernacle without a sigh, to enter the mansion prepared for her eternally in the heavens.

On the following Thursday, her remains were conveyed to their last resting place, the grave; and before leaving the house Br. Harris gave an address to those assembled, to pay the last mark of respect to the dear deceased; and I desire ever to remember with gratitude, the consolation I received from the attentions and kind sympathy expressed for me under such a painful bereavement, by that respected young minister. On the Sabbath evening, Br. Wm. Hocken improved my dear Ellen's death, from 1 Cor. v. 1. She selected this text, and also the hymn sung on the occasion. Some months previous to her death, she also composed a few verses (the last she ever wrote) and perhaps it will not be uninteresting if I here insert them, to show what her feelings were in the near view of death

"Weep not dear friends, weep not for me,
For I shall very shortly be,
Safe landed in eternity,
With Jesus.

Oh, come and see the happy throng,
I shall be with them ere 'tis long,
Yes, I shall join th' angelic song,
To Jesus.

My heart and flesh are failing fast,
And soon will life's short day be past,
But I shall go to heaven at last,
Through Jesus.

My pulse beats high, my bosom glows,
My soul with rapture overflows,
To know that life so soon will close,
'Tis glorious.

Tune, tune your harps, ye heavenly band,
O Father! guide me with thy hand,
Till I am safe in Canaan's land.
With Jesus.

It is but just to say, that in her conduct towards her parents, she was affectionate and dutiful. She thought them entitled to her esteem, love, confidence, and obedience. As a sister, she was anxious to promote the harmony, the mental improvement, and the best interests of her brothers and sisters. As a friend she was sincere, ever regarding the sacred maxim, "Let your love be without dissimulation."

"Since life is short, and death is sure,
Let me through Jesu's dying love,
By humble faith and prayer secure
A mansion in the world above."

R. DENYER.

MISCELLANEOUS.

THE CONVERSION OF THE YOUNG.

ONE of our Lord's emphatical commands to Peter and to all ministers of the gospel is, "Feed my Lambs." Hence the important duty of instructing and feeding the young in our flocks; and also of earnestly directing our attention to the best methods of reaching the mind and heart of the unconverted young people and children in our families, in our Sabbath Schools, and congregations. It is a fact over which the servants of God lament, that it is exceedingly difficult to reach the centre of many a circle of the young; while in many instances they are actually receding from the christian pastor, and becoming estranged from the ordinances of God's house. Their own friend and their father's friend have they forsaken; and they seem to be encased by general indifference, prejudice, and even scepticism. It is to be greatly desired that the causes of this state of things could be discovered by us; and as well the effectual means of reaching the case of the young generally and leading their hearts and feet to the friend of sinners.

1. To express ourselves in the language of an eminent divine, "It may be feared that there are some who from the beginning to the end of the year, aye, and of their ministry also, take no interest in the youth of their congregations; they have no catechetical classes, no bible classes, and even rarely preach to the young. Who can wonder that such men have to complain that their young people go off to the Church of England, or what is far worse to the world? What have they ever done to attach them to themselves, or to their place of worship? Let no man be surprised that his congregation, diminished by death and removals, continually declines, if he neglects to call around him the youth of his flock. Whence does the shepherd look for his future flock, but from the lambs? And who are to constitute

congregations and churches but our young people?

2. The fault however is generally to be found earlier than this, and in other parties. In neglect of parental instruction, and in the absence of domestic piety shall we find the root of this evil. To parents, the natural guardians, is given the command, "Bring up your children in the nurture and admonition of the Lord." "These words shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou talkest by the way; and when thou liest down and when thou risest up." But how wofully these injunctions have been neglected if not forgotten, multitudes of families can testify. Indeed a mere glance at the affairs of their domestic circle, will afford us abundant evidence, that whatever they may have in the shape of profession and form, they have no *family religion*. There is in them no system of domestic religious instruction, no hallowed spirit of earnest piety, no manifestation of parental solicitude for the conversion and salvation of the young immortals lent them from the Lord. In many cases their children are never taught to kneel in prayer before the God of heaven, and supplicate his grace until they feel disposed to do so of themselves. Neither are their minds affectionately and prayerfully directed to the loving, all-atoning Lamb of God. Alas how few of our families could be regarded as *model families*! Oh how few parents pray for the renewal of their children, as if they expected to see them converted in childhood as the result of their labours, or at least, to aid the ministers of the gospel in that work, were there proper parental government, combined with early religious instruction, consecration of our children, and earnest and faithful prayer for and with them, it is not to be conceived that so many

children of christian parents would grow up under the influence of irreligion, without God and without hope in the world. Instead of that they would be converted in their own family circle, and the family would be what God intended it to be, the *nursery of the church*.

3. A practice indulged in by many professing christians of speaking slightly of their ministers in the presence of their children, is another hindrance to their conversion, and presents an insuperable obstacle to the effectual labours of the pastor in such cases. Some parents by improper and uncharitable remarks, respecting the imaginary or real imperfections of those who labour among them in the word and doctrine, destroy, perhaps forever, the influence on their own offspring of such ministerial labours. Then those very parents profess to be surprised and disappointed because their children are not converted through the labours of their pastor!

4. The light and pernicious reading of the day, also operates injuriously on the susceptible and yielding mind of the young, in dissipating serious thought, indisposing the mind for bible reading and bible truth—indeed for any sober truth in reference to this life or that to come, and preventing the preaching of the gospel from turning the heart to God. The prevalence of convivial parties has a similar effect, and by promoting the intercourse of our young people with others less instructed and less serious, causes to be verified the proverb of scripture, "Evil communications corrupt good manners." An evil specially resulting from the indiscriminate associations and company keeping of the present day, is the unscriptural, irrational, and loose sentiment of lawless liberty, promoted in the minds of the young, in opposition to the salutary restraints of parental authority, righteous human laws, and the doctrines of our holy religion. All these unhallowed influences have a tendency to prevent the moral regeneration of the

young, and to widen the distance between them and the faithful minister of Christ.

In order to remove the evil we deplore, and to enable us to exert an influence for good over the minds of the youth of the congregations, of our land, it seems necessary that we should—1. Preach plainly, and perhaps even frequently on the duties and responsibilities of parents, until the subject is well understood, (which is not the case with many at present,) warmly felt, and entered into ardently by heads of families generally.

2. That besides proclaiming the truth on this subject from the sacred desk, we also in our pastoral visitation inculcate the same truths, and encourage parents in commencing and maintaining regular family devotions, and religious instruction, that like Abraham of old, they may "command their children and their household after them, that they may keep the way of the Lord to do justice and judgment." We might also on such occasions affectionately address a few words to the children, concerning their spiritual state and the salvation of God; and while increasing their love and reverence for their parents, draw their affections to ourselves, and entwine their best and highest regards around the doctrines of the cross.

3. This must be accompanied by wise and successful discipline in our own families. It is necessary that we rule well our own house having our children in subjection with all gravity; and that we show in the piety of our offspring, the success with which a gracious God will crown the earnest and well directed efforts of christian parents.

4. In the Sabbath School, let the christian minister be seen directing and encouraging the teachers in their labour of love; catechising, the children, instructing with winning voice and language their minds, and pointing their attention to the Saviour of sinners. True, the duties of ministers prevent their being often in the Sabbath School: but it is highly important

that they should not only exercise a general oversight of this department of christian instruction in connexion with other ministerial duties, but also that they be found occasionally in the School earnestly engaged in laying the foundation of life and character in the principles of virtue and evangelical truth—in forming the infant mind for God; impressed with the sentiment of the philosophic bard,—

"Just as the twig is bent the tree's inclined."

or the still more impressive language of holy writ, "Train up a child in the way he should go, and when he is old he will not depart from it." Hence we should endeavour to impress the minds of teachers with the grand object of their work—the spiritual illumination of the mind, and the moral renovation of the heart of these young immortals, and the glory of our divine Redeemer. With the teachers we should look for present results while the children's hearts are young and tender. Here the minister may acquire an influence over some two or three hundred minds; here we may enlarge the sphere of his usefulness and be instrumental in the conversion of souls, and ever after his name will be to them as ointment poured forth. Ministers should do more in connexion with the Sabbath School work.

5. In Bible Classes, the Christian pastor should continue the work commenced in the Sabbath school. Here should the Sabbath school teacher be trained; and here should be received, as in a higher department, the youths who leave our Sunday schools when age and circumstances seem to require. Alas, how many of them, after having been trained up under the hallowed influences of the Sabbath school, are thrown upon the wide world, and exposed to the temptations of an evil generation, and lost to the church, instead of being led into the Bible class to be drawn by the cords of love and holy teaching, and eventually converted to God. How much labour has been

lost for want of prosecuting the work until our object is accomplished! Combined with instruction, should be earnest exhortation, and believing prayer for the effectual working of the Holy Spirit to attend our persevering efforts.

6. It is necessary that we preach directly to the young; that we prepare discourses for their benefit especially; that we simplify divine truth, and in an attractive, engaging manner, lead their thoughts and affections to the cross of Christ. Thus may the trembling youthful sinner be brought with melting heart, and a penitent mind, to cast himself guilty and condemned on the blood of atonement for salvation.

In conclusion, let me put to my brethren and myself the following questions. Do we not often forget the young in our discourses? Do we not often preach the gospel in such an abstract manner as to fail on that account to interest their minds? May we not do something more in reaching the young, by finding out just where they are entrenched, and the evil influences which operate on their case? by remembering how we thought and felt when we were in youth, and in positions similar to them, and by sympathising with them in their peculiar temptations and trials and feelings? Should we not thus be prepared to adapt the truth to their case or individual cases and with Heaven's blessing be successful in winning their souls?

R. L. TUCKER.

"NOT AN ENTHUSIAST."

The energy of the manner of the late Rowland Hill, and the power of his voice, are said to have been at times overwhelming. While once preaching at Wootton-under-Edge, his country residence, he was carried away by the impetuous rush of his feelings; and raising himself to his full stature, he exclaimed, "Beware! I am in earnest. Men call me an enthusiast; but I am not. Mine are words of truth and soberness. When I first came into this part of the country,

I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help, so loud, that I was heard in the town below, a distance of more than a mile. Help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see

eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape, by repenting and fleeing to Christ, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing."

RELIGIOUS INTELLIGENCE.

BREAGE CIRCUIT.

We commenced the year with a full resolve to lay out ourselves afresh in the service, and for the glory of our gracious God, in humble dependance upon Him for success; and we have cause to say, he has not disappointed our hopes. He has graciously poured upon the people a spirit of liberality, and grace. Our Missionary meetings have been crowned with distinguished good, and several of the collections are considerably in advance of last year. The Lord has favoured some of our friends with prosperity, and they in return have presented their offerings to him. One of our friends at Leedstown laid upon the gospel altar, the sum of £3 as profits received from a mining interest. At Herland Missionary meeting, (*which was an exceedingly interesting one*) an old guinea was forwarded through the chairman, to the collection; which made it £7 15s 4d.; this being nearly double that of the previous year. The total receipts for Missionary purposes on this station will be more than £7 in advance of last year, for the friends and people have had a mind to work.

The officers have taken a deep interest in the proposed special effort to pay off the connexional debt, and at the Christmas Quarterly meeting, a motion was carried to the effect, that all the leaders should bring the subject before the members. And that it may be done to effect, each was supplied with the following Circular.

"Dear Friend,

It was resolved at the Christmas Quarterly meeting, held January 1st, 1855, pursuant to a request made by our last Conference, that a Connexional special effort be made to pay off a Debt due on the General Account. "That a subscription be set on foot for the object in this Circuit, that

each Class-leader be supplied with a list, and that he lay the matter before his members, and friends, and affectionately solicit their Voluntary Co-operation. The subscriptions to be forwarded with the Lady-day Quarterly accounts."

When the lists were laid before the Lady-day Quarterly meeting, the result proved to be the sum of £5 5s. 3d. It is only for the interest of the officers of Circuits to be enlisted, and there will be no lack. In this station I am happy to state, they are getting increasingly Connexional in spirit. I believe many of them espouse the Bible Christian cause from a deep conviction of its being the cause of their Heavenly Father. They have given the proposed new regulations of our financial department a deliberate consideration, and at the Lady-day Quarterly meeting passed a vote unanimously, that Breage Station should be enrolled on the list of self-supporting Circuits; and we are cheered with the hope, that there will be no lack of supplies.

Our friends in some places are doing nobly in their chapel matters; we have had some very good Chapel Anniversaries of late. I preached at Highlanes on Good-Friday in behalf of the chapel and a public tea was held afterwards, when about 90 persons partook of the provisions which were very nicely served up, and the addresses at the evening meeting, were of an interesting, and stirring character. A very gracious, and heavenly influence has recently been realized in the chapel; and about thirty persons have been added to the society; only let the society strive together, and full victory shall be achieved.

The Anniversary services of Herland chapel were held April 1st; when in compliance with an invitation, Br. M. Robins attended, and preached three deeply interesting sermons on the occr

sion: the attendance was large, and the collections very satisfactory. On the 6th, (Good-Friday) Mrs. Moxley held a service there; a large number of persons were present, and a deep interest was evinced, after which about one hundred and ninety sat down to tea. The evening meeting was of a satisfactory description, and it gave us much pleasure to know, that a surplus of about £9 was realized. If the friends go on at the same ratio as they have for several years, the chapel will be shortly free from an encumbrance of debt.

The Anniversary services of Leeds-town chapel were on April 8th. The morning service was conducted by Br. Ladner, one of the society; and those of the afternoon and evening, by Mrs. Moxley. Overflowing congregations; collections rather behind those of last year. Our friends here have been making some improvements on the chapel premises, and are paying several out-standing debts. Two friends have given up money that was due to them on the chapel, to the amount of £2 10s., and we are happy to say, that at this chapel many have been hopefully brought to God of late; nevertheless we earnestly wish our prosperity were more general, for at some of our preaching places, things are dull, and but little doing, but we resolve to place our implicit trust upon the divine promises of God, and give him no rest until he "make Jerusalem a praise in the earth."

J. MOXLEY.

Breage, April 23rd, 1855.

PENZANCE CIRCUIT.

WE HELD OUR MISSIONARY ANNIVERSARY AT PENZANCE, on Sunday and Monday, January 21st and 22nd. Mr. Tremelling from Gwennap attended as the deputation. Mr. Henry Cornish presided at the public meeting, which was subsequently addressed by Messrs. Macdonald, Brown, Tremelling, and Mr. Hartley, Primitive Methodist.

The services were all deeply interesting, and the proceeds of the anniversary, including Books, &c., amounted to the noble sum of £14 10s. 10½d., nearly £2 in advance of last year.

MISSIONARY MEETINGS WERE HELD ALSO AT DRIFF, Morvah, St Ives, and Tregarthion. The friends manifested great interest in the Mission cause, especially at Morvah; the collection being double that of the previous year.

THE ANNIVERSARY OF THE BIBLE CHRISTIAN CHAPEL, ST. JUST, was held on Sunday, February 4th. Three sermons were preached on the occasion, and notwithstanding the unfavourable state of the weather, the attendance was numerous, and the collections in aid of the Trust Fund amounted to the liberal sum of more than £9, being in advance of last year.

JOHN BROWN.

THE EVANGELIZATION OF LONDON.

To the Editor.

DEAR BROTHER,

In answer to the appeal to leading friends in the Bible Christian Connexion to assist in building two substantial chapels in London, I published for a meeting to be held in our school room at Torre, on Thursday evening, March 8th, 1855, at which meeting all who felt an interest in the spiritual welfare of our great metropolis were invited.

The meeting was opened with singing and prayer, after which the appeal was read, and to stimulate our friends to "do something," I had collected a few facts from various sources, which I threw into the form of an address. Br. Seaton followed, describing a few scenes which he had witnessed in the neighbourhood of St. Giles.

Should you think the facts and figures then stated would have a beneficial effect on any of your numerous readers, they are at your disposal.

I am, dear Brother,

Yours affectionately,

JOSEPH WOOD.

Perhaps it may seem strange to some that we, here at Torquay, should be called upon to do something towards promoting the evangelization of London. Some may think that the wealth and piety of the Churches of that great city ought to care for her own neglected population. That there is a weight of responsibility resting on the churches of the metropolis, and especially on the wealthy part, we are fully aware; and that more, much more, might be done by them than is done, we readily admit: at the same time we dare not withhold the praise due to the many noble-minded, self-denying, earnest, zealous followers of the blessed Jesus, who, like their Master before them, visit the abodes of wretchedness and woe, for the purpose of illuminating the dark places with the light of truth, and pouring the

balm of consolation into the wounded heart.

It is possible, that those who now object to aid in the Evangelization of London, have never formed anything like a correct estimate, either of its greatness, or the moral state of the lowest class of its inhabitants. I shall, therefore, endeavour to present a faint outline of the greatness of Britain's Metropolis, and call attention to a few facts illustrative of the moral condition of a part of its inhabitants.

London is a great city: great in its extent—its commerce—its wealth;—great in all that is good, and great in all that is evil. It is impossible for me to give anything like an adequate idea of its greatness. Its wealth, its commerce, its arts and sciences, its institutions for good, I shall pass by, and briefly notice its extent and the number of its inhabitants.

Thousands who have lived in London all their days have no idea of its extent, and would be surprised as much as some who have never seen the place, to learn that if its streets were formed into one continuous line, and a railway constructed from one end to the other, it would take a person travelling by rail at the rate of 15 miles per hour, day and night, no less than 8 days and 8 hours to pass through the whole length. Or, to use another comparison, it would form a street about equal in length to the distance from Liverpool, across the Atlantic, to New York in America.

But it is not so much its extent, as its inhabitants, that we are interested in. Let us then for a moment look at the teeming multitude of London's population. Two millions, three hundred and sixty-three thousand, one hundred and forty-one! How soon spoken, how little comprehended by those unaccustomed to figures. By a few calculations and comparisons we shall endeavour to fix on the minds of the young an idea of the multitude eating, drinking, and sleeping in that one great city.

Suppose the inhabitants of London were to pass before this chapel door, one every minute, it would take them, if they were to continue day and night, no less than 4 years, 6 months, 1 week, 5 days, 2 hours, 29 minutes. By a comparison or two the mind will be assisted to comprehend the greatness of London. Most of you who are present this evening, know something of your own County—the County of

Devon—but you may take the counties of Cornwall, Devon, Somerset, Dorset, and Wilts, and the united population of these five Counties will not exceed the population of London. The city of London contains as many inhabitants as the kingdom of Hanover.

It may not be uninteresting to know what an amount of provision was consumed in one year. Murray states that in 1849 there was consumed in the Metropolis—

1,600,000 Quarters of wheat,
240,000 Bullocks,
1,700,000 Sheep,
28,000 Calves,
35,000 Pigs,

besides fish and game.

To clothe and wait upon London's people we have no fewer than

23,517 Tailors,
28,579 Bootmakers,
40,000 Milliners,
80,000 Dress Makers,
168,701 Domestic Servants.

Having given some faint idea of the greatness of London and its teeming population, I shall pass on to make a remark or two on the state of its morals.

In the first place, the fact that above 860,000 persons were absent from a place of worship during the time of the greatest attendance on Census Sunday, is both humiliating and distressing to all sincere christians. This is a number nearly equal to the whole of the inhabitants of Devon and Cornwall. Now, for a moment, let us travel rapidly, in imagination, through these two counties. We begin at the Land's End, and pass through St. Just, Penzance, Camborne, Redruth, Truro, St. Austell, Bodmin, Launceston; we then turn and pass through Tavistock, to Plymouth and Devonport, running up the coast, we pass through Modbury, Kingsbridge, Dartmouth, Torquay, Teignmouth, Dawlish; turning to the North, we pass through Exeter, Crediton, Barnstaple, and Bideford. Now I ask what would be your feelings towards Devon and Cornwall if you were told in every town, village and hamlet through which you pass, that not a single person finds his way to the house of God. And what might you suppose would be the moral condition of these two counties if no one attended a place of worship on the Lord's day?

Bad as these two counties would be without a place of worship, a portion of the inhabitants of London is in a worse state; for this reason, "that evil communications corrupt good man-

ners," and where society is so thrown together as in the crowded lanes, courts, and alleys of London, the people who attend no place of worship will naturally become more corrupted in morals than the same number would be, scattered over the hills and dales of Devon and Cornwall.

From the fact that so many neglect public worship, we might expect an awful desecration of the Sabbath; and such is the case. In some of the streets the whole of the shops are opened for business on the Sabbath morning. And in some cases, more business is actually done than is done on any other day of the week. If we pass from the trading to the pleasure taking portion of its inhabitants, the scene is frightful: above a *million* of people desecrating the Sabbath, by taking their pleasure on the Lord's day. The railways, the river, the parks, on every fine Sunday during the summer months, have their votaries. As many as 40,000 have been known to visit Greenwich from London on one Sabbath day.

Closely connected with Sabbath desecration, are the sins of drunkenness and lewdness. These are too bad to be described. Not any description of the moral degradation of India, or any part of Africa, which I have read, is more revolting than the practices of some drunken mothers in reference to their own daughters, in London. Can anything in Africa or India be more degrading to the human species than the conduct of that woman (she does not deserve the name of mother) who let out to hire three of her own daughters, the eldest of whom was not 14 years of age!

Mr. Mark More says, in fourteen houses, (i.e. principal gin shops,) there entered in one week 142,453 men, 108,593 women, and 18,391 children, making a total of 269,438.

"In the year 1833, 18,268 men and 11,612 women were taken up by the Metropolitan Police for being found drunk." Appendix to Report on Drunkenness No. 5. I have not entered into many particulars; one reason for not doing so is, the deeds of darkness are too shocking to be brought to light before a mixed company, and yet I hope I have said enough to awaken the sympathies, and enlist the energies, of those who pray for the conversion of the heathen at home, as well as for those abroad.

Believing as I do that the Evangelisation of London would tell power-

fully, not only upon every town in Great Britain, but upon every commercial town throughout the world. I would urge upon all the necessity of doing something to promote so desirable an object.

To accommodate the inhabitants of London, there are required 700 places of worship, more than at present exist, capable of containing 1000 each. The Bible Christians propose to build two chapels, as soon as the necessary funds can be raised. I am sorry that so few of our friends feel interested in the spiritual welfare of London. Let the few who are present exert themselves among their friends, and I shall be glad to receive any sum, however small or large you may collect, from a penny to a pound, to be devoted equally between paying off the debt on the Connexion, and building two chapels in London.

SHEBBEAR CIRCUIT.

The thirty seventh annual missionary meeting was held at Ebenezer chapel on Monday, April 23rd, Mr. James Thorne in the chair. Addresses were delivered by the Chairman, Messrs. Snell, J. D. Balkwill, and the respected President of the Conference. Preparatory Sermons had been preached the previous Sabbath, by the President, at 10½, 2½, and 6 o'clock. The total proceeds were £9 7s. 2½d. A reference to the Report will show that this sum is in advance of last year.

BANDS OF HOPE.

In accordance with the resolution of the last Teachers' Conference, Bands of Hope have been formed in a majority of the Sabbath Schools, and more than 200 juvenile Teetotallers have been enrolled.

RINGSASH CIRCUIT.

The Ringsash Sunday School Conference was held in Emmanuel Chapel, Morchard Bishop, on Monday, March 8th, 1855. The business commenced and was carried out in good spirit. Mr. T. Bragg, President; W. Higman, Secretary.

The Schedules having been read, and some weighty remarks made on them, a lengthy discussion took place on the desirability of efficiency in teachers, and also in conducting Teachers' Meetings, so as not to spend too much time about business, and leave untouched the best method and means to teach and save the children.

Several resolutions were passed, among which was one to the effect that a Committee be established in every school, to see that its respective principles and designs be carried out. Several have since been formed. May they do their duty.

Tea being ready and business done, we adjourned to tea, kindly provided by our very worthy friends Mr. and Mrs. Wreford.

The time being come we repaired to the chapel, and commenced the service by singing and prayer. Mr. J. Saunders was then voted to the chair, which he filled with competence. After making some able and appropriate remarks, he called on Mr. J. Smale, who in his pleasing manner held forth on "The advantages of serving God while young." Mr. Adams then spoke in such a delightful manner as no body ever thought he could, on "The good resulting from Sabbath Schools." Mr. Higman remarked how desirable it was for the societies to help their schools in every way they could. Mr. Cling followed with a stirring speech in conclusion.

After we had sung the Doxology, the benediction was pronounced, and the meeting separated.

W. H.

ST. AUSTELL CIRCUIT.

THE ANNIVERSARY OF BETHEL CHAPEL was held on Good Friday, April 6th, 1855. At 2 o'clock P.M. a sermon was preached by W. Clarke, to a very crowded congregation. At 5 o'clock Tea was served to about 110 persons. The evening meeting was again crowded with persons from almost every part of the Circuit. After singing and prayer, addresses were delivered by Messrs. M. Robins, J. Bourne, W. J. Moore, and W. Clarke.

The collections and proceeds of the tea, amounted to a little over £5. Our friends at Bethel having a taste for good singing, have lately purchased a Seraphine, which was made use of for the first time on this occasion. Cost £9 10s. It is however nearly paid for, and when entirely free from debt, will become chapel property.

WILLIAM CLARKE.

THE LIBERATION OF RELIGION SOCIETY.

THE annual meetings of the Society for Liberating Religion from State-Pat-

VOL. XX. THIRD SERIES.

ronage and Control were held on Wednesday May 2nd in London. The Council of the Society met in the morning at Radley's Hotel, when members from all parts of the country were present. The Annual Report of the Executive Committee detailed at great length the operations of the Society during the year—operations which, notwithstanding the war, had been unusually extensive and successful. The local organization connected with the Society had been considerably improved; the number of its friends had increased; and though the state of the times had been very unfavourable, the annual income was much larger than at any former period, and was increasing. Of the Committee's Parliamentary proceedings, the most important had been the movements to abolish University Tests, and to extinguish Church-rates. The success of the effort to open Oxford to Dissenters, and by a majority of ninety-one against the Government and the opposition, had made the year memorable in Nonconformist history. But much had yet to be accomplished to obtain perfect equality in the enjoyment of educational rights and privileges. As yet Dissenters could not receive more than the Bachelor's Degrees at Oxford, and the new Cambridge Bill went not a step further, notwithstanding that Dissenters have hitherto been admitted there. An effort would be made to obtain further concession, and the opening of the grammar-schools must be pressed at the next election. The Anti-church-rate movement has been greatly advanced. Last session, Sir W. Clay's Bill had been beaten by but twenty-seven votes, though opposed by the Government, while the debates had afforded still greater indications of the growth of the principle of Voluntaryism. The Bill in an improved form, had been re-introduced by a majority of two to one, with the support of the Government, and if due exertion was made, it was believed it would pass at an early period. The number of cases in which church-rates had been contested and successfully resisted had much increased, and to aid opposition in the parishes the Society had issued a "Vestryman's Guide," and a fresh supply of tracts and handbills. Mr. Bright had, at their instance, vigorously assailed the *Regium Donum*, and shown its injurious effects on those who received it; but the Committee looked to the success of the movement for the repeal of

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the Maynooth Act as the most likely means of extinguishing the *Regium Donum* and other grants in Ireland. That movement was supported by the Committee, but on the broad ground of opposition to all such applications of public money, and particularly as its success must lead to the placing of the episcopal and other religious denominations on the voluntary basis. An Electoral Committee, in connexion with the Society, had been formed under the presidency of Mr. Samuel Morley, and it was urged that this Committee should be well supported in the constituencies. The secularization of the Clergy Reserves in Canada, and other

colonial movements, were matters of congratulation; but measures lately passed in Australia, and requiring the assent of the Home Government, required to be opposed. The Report closed with an expression of sanguine hope in respect to the future. Much interesting discussion of a practical kind followed, and a series of resolutions were adopted with unanimity. The Council afterwards dined together: and in the evening a large public meeting was held at Finsbury Chapel, at which Mr. Samuel Morley presided, and several members of Parliament and other influential public men were present and took part.

O B I T U A R Y .

1. DIED at Penponds, in the parish of Camborne, Cornwall, ELIZABETH TRELOAR, the wife of Mr. B. TRELOAR, in the 44th year of her age. She was born November 17th, 1809, at Penponds, of pious parents; but like most other youthful minds, was careless about the one thing needful, until the sixteenth year of her age, when the Lord wrought a powerful work upon her soul, and she became very serious for a short period. In the hour of temptation she gave way to sin, and remained estranged from God, till the month of February, 1831, when she became greatly alarmed again, while attending a protracted meeting with her husband, at the Wesleyan chapel. On their return home, they renewed their covenant with the Lord; and on the following Monday, they were both led to cry for mercy in their own house, and were made happy in God's love the same week. They united in church fellowship with the Wesleys, and continued to meet with them, until they removed to Fowey, where she with her husband joined the Bible Christian Society, in 1836, and kindly received the ministers of Christ. After the expiration of four years and a half, they left Fowey, and removed to Angarrack Mills, near Copper-house; and they received the heralds of the cross for some years there also. In 1852 they removed to their own mill, at Penponds, at which place I first became acquainted with Sister Treloar; but as I soon removed from the circuit after their arrival, my knowledge of her was very limited. Nevertheless I am prepared to bear testimony to her christian spirit; and that her principles were evangelical.

She had a large and increasing family, which was, no doubt, a great obstacle to her attending the means of grace.

She was taken suddenly ill with inflammation; was ill but a few days. I visited her on the Saturday, and she died on the Monday. She seemed quite resigned. She said to her husband as she was dying, "I am going somewhere; if not to heaven, to hell! But, glory to God, it is to heaven I am going. And if this be dying, it is no other than going from glory to glory." And so she passed away from time to eternity; leaving a husband and a large family to sustain the loss.

JAMES MOXLEY.

2. DIED, in the town of London, Canada West, on the 29th of August, 1854, Mr. James Ouden, late of Halse, in Somerset, England. Our deceased Brother was born in the city of Bristol, on the 2nd of June, 1800. The greater part of his life however was spent at Halse, where he experienced the power of changing grace about 30 years ago, being brought to God through the labours of Br. P. Robins. Immediately on his conversion he sought to be useful, and was instrumental in the salvation of his Father. He shortly afterwards went forth publicly to warn sinners "to flee from the wrath to come." He continued in his own homely and warm-hearted style to offer salvation to all, until he passed away from earth.

About 15 months ago, with his wife and family he emigrated to Canada, and settled in this Town. During the past Summer the Epidemic, Cholera, has taken off a number of persons from among us. As the season was advance-

ing we indulged a hope that it would not be permitted to break our ranks but, alas! a local preacher and leader has fallen into the arms of death. Br. Croden had suffered for some days from diarrhoea; but on Sunday, 27th of August, he walked six miles, preached, and returned home, saying it was the happiest Sunday he had spent in Canada. He preached on "Say ye to the righteous it shall be well with him &c." He purposed to finish his subject on "Woe to the wicked, &c., next time. But he has left it to be said by others. On the following day he was attacked again by diarrhoea, but unwisely continued at work. In the evening he was very ill indeed, and during the night severe cramps seized him; and when they were subdued he shortly sunk into a deep slumber, and never properly awoke again on earth.

I saw him between 9 and 10 o'clock on Tuesday morning, 29th; but it was impossible to get a word from him, and I doubt whether he recognized me or not. During the night before he entered that fatal slumber, he said twice, "I am going home." From 4 o'clock A. M. till 4½ P. M., he was mostly unconscious, and finally ceased to breathe in the atmosphere of sin and death, and escaped, we trust, to the mansions of light. He was interred the same night about 10 o'clock; and although solemn indeed is such a visitation, yet we rejoiced as we offered prayer at the grave side, in the thought, that though the children of God may be laid low in their dusty bed in the evening or at night, yet they shall rise in the morning—the glorious morning of the resurrection. Our deceased Brother has left a widow and five children to mourn the loss of Husband and Father.

I endeavoured to improve the event, on Sabbath, September 10th, from the words, "Your fathers where are they? and the prophets do they live forever?" Oh may his bereaved partner and their children strive to meet him in Heaven.

R. L. TUCKER.

3. DIED, August 29th, 1854, at Thorne-hill-head, in the Parish of Buckland Brewer, in the Shebbear Circuit, in the 23rd year of her age, BETSEY COPP.

Miss Copp was brought to God when about 15 years of age, and held on her way until she was called to her rest.

She became a scholar in the Sabbath School at Thorn-hill-head when about

seven years old, and continued such until she took charge of a class. She remained in the school as a Teacher, and was diligent in the discharge of her duty, until she was confined to her house through affliction.

Her experience, as a christian, was sound and satisfactory. She was beloved and respected in the neighbourhood in which she lived, and I believe she loved all who feared the Lord. I visited her several times during her illness, and found her calm and composed, waiting for the coming of Christ. She was confined to her bed about nine weeks before her happy spirit took its flight into the better world.

J. SNELL.

4. DIED, at East Putford, in the Shebbear Circuit, September 28th, 1854, in the nine-teenth year of her age, BETSY GREENWOOD.

When very young she was impressed with the importance of loving and serving God, and it is likely that the instructions which she received in the Sabbath School at Putford-bridge, induced her, at least in part, to give her heart to the Lord. She sought and found peace and pardon when she was about fourteen years of age, became a member of Society, and held fast her confidence until death terminated her mortal career. She died of fever after about three weeks' illness, and, we doubt not, is gone to be "forever with the Lord."

J. SNELL.

5. DIED, November 20th, 1854, in the Parish of West Putford, in the Shebbear Circuit, in the Fifty-fourth year of his age, WILLIAM GREENWOOD.

He had lived a moral life, but had remained a stranger to saving grace, until about three or four years before his death. Like many others, in an unconverted state, he did not see the need of class-meetings, until it pleased God to show him that nothing short of a change of heart would fit him for heaven. He set about the work in good earnest, and soon found Him of whom Moses and the Prophets wrote. He now valued the class-meetings, and was regular in his attendance.

His experience was that of a christian, and his end was peace.

The writer improved his death, and the death of his daughter, at the same time, to a large congregation. God was indeed in the midst.

J. SNELL.

MISSIONARY CHRONICLE.

May, 1855.

CANADA WEST.

It is gratifying to find that our friends in this important Colony are still pursuing their great work with success. The following communications, will doubtless interest the friends of Missions.

Several years ago I preached upon the Rice-lake-plains, in a very small loghouse, belonging to our worthy brother, JAMES GROSE, to a small congregation—nine or ten persons. As the population of the settlement increased, the house became too small to contain the congregation, and Br. SAMUEL WILLIAMS opened his house for the preaching of “the word of life.” Soon that house became too strait to accommodate the hearers, and our friends built a log chapel: that became too small also, and last Spring the Brethren consulted together and built a frame chapel, large enough to accommodate the settlers, that they may therein comfortably worship Almighty God.

The Burial-ground and Chapel site, fourteen rods by four, was given by our friend, Br. PETER WELLINGTON, ceded to Trustees in behalf of the Connexion. An appeal was drawn up and presented to the inhabitants of the neighbourhood—subscriptions were obtained—materials were provided—the work let—and the building was ready for opening on the 9th of December, 1854. The next day it was opened for Divine worship, and Br. H. EBBOTT

preached in the morning, at 10½ o'clock from Zech. iv. 10. His thoughts were well arranged and condensed, and they were uttered with a good degree of holy power. I preached in the afternoon, as well as I could, from 2 Chron. vii. 1—3. Br. Ebbott preached again in the evening from, “But he could not be hid.” On the whole, it was a profitable and favourable day. The congregations appeared to be pleased and profited; at least their donations and subscriptions said as much.

The building is 28 feet by 24, height proportionate. The entire cost of the erection was £88 17s. 2½d. The subscriptions before the opening amounted to £42 7s. 6d.; the balance then remaining due, £41 9s. 8½d., which by the united efforts of the congregation, was entirely wiped off, leaving the house free from debt! “The people had a mind to work,” and to do their work well. May the blessing of “Him who dwelt in the bush,” be the portion of this people, and may it be found when JEHOVAH writeth up his people, that many were born in this sanctuary, is the desire and prayer of

J. H. EYKON.

PETERBORO' MISSION.

*Peterboro' Canada West,
Dec. 26th, 1854.*

DEAR BROTHER.

Aware that most of your readers are delighted to hear that “lost sinners” are coming back to God, I send you the following.

In the month of October, Br. R. Miller, my colleague, and myself, commenced a Protracted meeting in the township of Otonabee, where we have preached for about two years, and have had a small society. The society was at low water mark, and the neighbourhood at large in a state of moral slumber. We first attempted to arouse the church, but there was not more than

two or three out of the eight members who composed it that appeared to wake up and take hold of the work. The inhabitants consisted of Scotch Presbyterians, Universalists, and Freethinkers, or rather, those who never rightly ~~think~~ at all. The attendance was not large at first; but the School House, which was rather small, was soon crowded to excess. The first week's labour appeared to produce but little effect; but the second and third weeks there were ten or twelve, principally females, who professed to find peace through believing. Several young men also came forward to the “anxious seat,” but being pretty faithfully dealt with, and finding

that a faint desire would not bring the soul into the kingdom, they declined further effort, and fell back to their former state, so that at the end of three weeks though the congregation continued good, those who had been at the "bench" were either professing to have experienced conversion, or had given up the struggle. It now became a question, shall the meeting be continued longer, or not? The people were requested if in favour of its continuance, to signify it by a show of hands; or if not in favour of it, to vote to the contrary. A large majority of the assembly were in favour of continuing the meeting, and there was but one hand held up against it, and that one was not observed by us at first, so we concluded that there was not one opposed to the meeting; but as we were coming out at the door an individual remarked, "You were mistaken just now; you thought there was no one held up a hand to have the meeting closed, but I did, and I will tell you my reason for it: I very plainly see, and am quite sure, that the Devil is doing more harm or mischief at this end of the school house, than you are doing good at the 'bench.' You must first humanize and civilize these people, (referring to the idle and ill-behaved boys) before you can christianize them." We told him that the Lord could do it all at a stroke when he took them in hand. We invited him to come again and take his seat at the other end of the school house.

Br. Miller and myself then left, and came home to Peterboro fully resolved to commit all to God and work away; but we had now to be separated, for it was necessary for Br. Miller to go to Dummer and commence another Protracted Meeting there. So I was left single, yet not alone! Up to this time we had preached principally on the "Fall of man," Nature and necessity of repentance, The new birth, The sufferings of Christ, Love of God, &c.; but lest Universalists and cold professors should be frightened away before we could fairly surround them, we handled rather cautiously the doctrine of future punishment. But on our next appointment, Sabbath evening, we resolved to try a few red hot thunderbolts of Divine threatenings against sinners. The text was, "I will forewarn you whom you shall fear," &c. We soon observed in the crowd our old friend who held up his hand against the meeting on the preceding Friday evening, but noticed that he was much nearer the preacher's

stand. If ever I preached "hell fire" to sinners, I did it that night. The silence of death pervaded the assembly, and every soul seemed to feel, "How awful is this place!" Stout hearts quailed, and several came out to the "bench." For two or three successive evenings we dwelt principally on the same subject in its various aspects, and God was pleased to set his own seal to our feeble efforts, for the "bench" was filled with strong, athletic men, English, Irish, Scotch, and Canadians, among whom was our friend, himself a Universalist, who had held up his hand against the meeting. Glory be to God, he does all things well. It appeared now that several at the "bench," were needing no longer the sword to wound, but the balm to heal, and to this our energies were now directed. While speaking one evening from, "Knock and it shall be opened unto you," a young Scotchman who had been at the "bench" for several evenings, struggled into the kingdom, and afterwards gave a very clear and satisfactory statement of his experience. Another young Scotclman who emigrated from Scotland last spring, in relating his experience referred very touchingly to his mother; "My Mother," said he "was very unwilling to give me up to sail for America: her principal concern was for my poor soul. She told me that her prayers should pursue me across the mighty deep; and she hoped that God would find me in a distant land. Oh! he continued, "I bless God that I ever came to this meeting: I will have good news to write to my poor disconsolate Mother." We advised him to lose no time in communicating to his mother the charming intelligence that the Lord had found him.

One evening a Mr. Johnstone, a native of Ireland, received such a baptism of the Holy Spirit, that he leaped from his knees at the time of prayer, and shouted with all his might. This was something entirely new in the neighbourhood, and many of the people were much alarmed, while others, mocking, said, "It is the works of the Devil." We tried to compose the people as well as we could, but the greater part of them appeared much agitated. After a little while the brother's feelings subsided so as to admit of his speaking for himself, and he said; "Well, friends, I do not know that I can tell you justly how I feel; but I am happy. I have no fear of death; my soul is full of love to God and all mankind. As I

was kneeling there," referring to the spot where he was before kneeling,—“praying, a bright beam of heavenly glory shone across my soul, and in an instant I was lost in wonder, love and praise. O! friends I cannot describe it. It is better felt than expressed.” The congregation now appeared quite relieved; for some had been thinking that the man was crazy; others, that he was on the point of death; and others that he was tormented by a fiend. This shouting in the camp of Israel soon flew abroad, and the next evening we were so crowded, that we had neither room to kneel, sit, or stand, with any degree of comfort. For several evenings, I spoke prayed, and sung, standing on one leg; but I was very happy—so much so at times that I scarcely knew whether I was standing on one leg or on two. The meeting continued six weeks, and some were up at the “bench” at the very close of the meeting. The Wesleyans helped nobly, especially the Brethren J. Fife, W. Helstone, W. Lane. A great number of backsliders, and cold professors, either belonging, or who had previously belonged to the church, were reclaimed and quickened. I do not know the exact number who professed to find peace through believing; but I think about half of them joined the Wesleyans. A number of those who were brought in lived about four or five miles from the place where we held the meeting, and at their request a new society was formed, consisting at present of eight persons, and our old friend who held up his hand against the meeting, who by the way is a wealthy farmer, one of the Sons of Temperance, and a very intelligent man, was unanimously elected as leader of the little band: and having a spare dwelling house on his farm, he unhesitatingly knocked out the partitions, and converted it into a sanctuary in which the little class meets, and preaching is appointed every alternate Sabbath.

I think near fifty, young and old, came forward for prayers, during the

meeting; though I am sorry to state that several got out the wrong side of “The slough of Despond,” and returned to “the City of Destruction.” We are now about to circulate a subscription list, and try to raise funds for a chapel in the neighbourhood, and from present appearances we shall succeed.

While I was left in Otonabee, Br. Miller was labouring in Dummer; ten were added to the society there; and the old members were quickened. Since the above meetings closed we have held another in Douro, and God be praised, not in vain. There were many very clear conversions, and the society nearly doubled. Many very interesting and painful incidents occurred during this meeting. One man came, according to his own acknowledgement, to make sport, but the Lord shook him over the pit, and he cried aloud for mercy. Another who had kept up a decent form of religion for years, confessed that he was not only a backslider in heart, but, in his own words, “as near to an infidel, as two is to three.” Another, a female, came to the Bench; but could feel nothing—not so much as a desire to be saved—but she exhorted the young to yield while God was striving with them. “I,” said she, “have known what the love of God is; and many a time since I lost it, I have heard the voice of mercy, and felt that God was willing to receive me; but now, I fear, I never shall be saved!” She is not saved and the meeting is closed; but I hope the door of mercy is not finally closed against her.

Our Quarterly Meeting was held last Sabbath, and was the largest and best we ever had in this mission. We transacted the business on Saturday, and on the Sabbath had a sermon, lovefeast, and sacrament.

W. HOOPER.

P. S. Providence sent us a fourth Son on Christmas eve. We have now a daughter and three sons living, and one at rest.

PRINCE EDWARD ISLAND.

We gladly insert the following, from Br. Gale.

Murray Harbour, February 9th. 1855.

DEAR BROTHER.

I send you a few extracts from my Journal. I wish they were more interesting.

April 8th, 1854. The past week has been a trying week to me. My

wife was taken very ill with Erysipelas in her face, eyes, head, and ears; and I think she owes her life, under the blessing of God, to the kind attention of Miss E. Machom, Miss M. Brooks, and James Richards, Esq., who exerted the utmost of his skill to stop

the rapid progress of the disease. I do not remember ever feeling like I felt this morning while preaching from Rev. xiv. 5, "Without fault before the throne of God." If ever I preached under the influence of the Holy Spirit, thank the Lord! it has been to-day.

May 14th. This has been a good day. Spoke in morning at the chapel, from Cant. vi. 10. In the evening at the White Sands, from Jacob's Vow, Gen. xxviii. 20. The Great Master of assemblies was in our midst.

June 12th. Visited my old Circuit, on business for a friend in Shebbear, England. Visited fifteen families, prayed with them, and read the Scriptures with thirteen of them. Visited Mrs. Perkins, formerly Shepherd, from Bradworthy, Devon, England. Read and prayed with her. She has a fine, lovely-looking babe—their first-born—born on the same day of the month as they had been married twenty years. Mr. Perkins is very fond of it. I exhorted him to earnestly pray for grace and wisdom, to train it up for God. Preached at Union Road chapel in the evening. It was a good season to our souls.

June 30th. Visited the Scotch Settlement, Little Sands, in company with a few young friends. Supplied eighty-one families with several hundreds of Tracts. Found one man in distress about his soul, and another earnestly requested me to come and preach to them.

July 16th. Formed a Sabbath School at the chapel; about thirty children attended. I hope it will be made a blessing.

23rd. Preached at Three Rivers. A very hot day, but small congregations. It was a good season at Sturgeon in the afternoon.

26th. Returned home from Three Rivers. Was taken with a very bad pain in my head on my way, and found it hard work to reach home. I lost nearly all my strength.

27th. Sent for Mr. Richards, who gave me some very powerful medicine that did me much good; and when I asked him what I owed him for the attention he had paid both to me and my wife while we were ill, he said, he had never charged a Missionary anything yet, and he did not intend to charge us anything.

30th. Preached at the Scotch Settlement, Little Sands. I was not very well, but I had made the appointment, and as they were all strangers to me,

I did not like to disappoint them. The text was Mark x. 17. I had a most blessed season in speaking. Returned home to the chapel in the evening; text, Isaiah xxxv. 10; a very large congregation, and a most blessed meeting. Thank the Lord, for the mercies of another blessed christian Sabbath.

August 20th. Preached from 2 Tim. iii. 14, 15, and made a collection in aid of the Sabbath School.

September 26th. Preached at Winslow Road, Quarterly Meeting, from Acts xvi. 13—15, and had a good season to my soul. I arrived just in time for preaching, and learned from Br. Metherrall and the friends, that the Local Preachers' and Quarterly Meetings had been good meetings during the day.

28th. Took Br. Metherrall's appointment at New Glasgow Road. Text 1 Cor. xv. 10.

October 1st. Preached at Princetown Road in the morning; text, Psal. xlv. 13—15; Winslow Road in the afternoon, text Prov. iii. 17; Rustico Road at night, text, Eccles. viii. 12; good congregations, and good meetings.

2nd. Came back as far as Vernon River through a torrent of rain. Assisted the Brethren, Butcher and Whitlock, and Mr. Brooks, schoolmaster, in holding a Missionary Meeting. It was a blessed season; collection, taken and promised, £17 9s. 4d., and I understand it has been made up to nearly £20 since.

4th. Set off for Three Rivers. Met Br. Whitlock at Sturgeon. Each of us did our best. Only sixteen persons present, but it was a precious season. Praise the Lord. Collection, taken and promised, £4 17s.

5th. Meeting at Montague. Collection taken and promised, £4 0s. 3½d. Things are looking very gloomy here, and have done so for some time past.

6th. Meeting at Mr. Beer's School House. A dull season; subscriptions £1 5s. 5½d., nearly all of which came from one interesting family.

10th. Meeting at Murray Harbour, James Richards, Esq., in the chair. Mr. Brooks delivered a very affecting speech. The Brethren, Whitlock and Butcher, spoke well; the latter expressing his deep regret at the absence of so many of the friends; not so much because we should lose their contributions, but because they would lose the blessed influence that rested on the meeting. It was a precious season to

our souls. God was truly present. Collection, made and promised, £14 11s. 2d.

October 22nd. Preached at George Town. A poor prospect.

December 3rd. One more lost journey to George Town. No person came to the chapel, although particular notice had been given. My mind was much exercised to think that I had to travel forty miles so often, for nothing, and part of the road very bad; besides crossing the ferry on a Sabbath day; wasting my time, and depriving myself of the blessed privilege of public worship.

December, 10th. Spoke of the foolish virgins whose Lamps were gone out. Some felt the remarks rather keenly. May God in mercy awake them before they sleep the sleep of death. I think it did do good, for there has been a better attendance at class-meetings since. It was a good season in the evening; the power of God was present.

20th. Visited 12 families, read and prayed with them, and preached at Wm. Davy's, Toronto Settlement, in the evening; I felt the Lord was present with me.

25th. Preached from 1 Tim. i. 15, and then administered the Sacrament. Praise the Lord it seemed like heaven below. O, for more of the heavenly fire!

27th. Held the Quarterly meeting; the brethren entered into the business as though they were of one heart; they passed a resolution to be submitted to Br. Methersall; whether it would not be much better for me to stop at Murray Harbour, and preach to a good congregation, than go to George Town for nothing? The power of God came down upon us all. The house seemed filled with his glory. "Behold how good, and how pleasant it is for brethren to dwell together in unity."

31st. A good season in the morning; I spoke about loving God with all our heart. Matt. xxiii. 22—37. Heard our much esteemed friend Mr. Brooks, in the evening at the watch-night deliver a most powerful address. Spoke myself from Acts xxvi. 22, 23. It was a large congregation, and a precious season: how delightful to live in the favour of God! May the Lord grant that I always feel what I then felt. Amen.

1855, January 3rd. Preached at To-

ronto, from Duet vi. 6—9, and baptized 5 children. The roads being so slippery, our sleigh upset coming home. I cut a large wound in my face near my eye as I fell. thank God that my eye was not injured.

7th. Preached to two large congregations; text in the morning, Rom. xiii. 13—14; the evening, Amos iv. 12. O, the blessedness of feeling the power of religion!

8th. Preached at the Wood Islands. A man came a few days ago, the distance of 12 miles, and requested me to come and baptize two of his children. I told him I would come, and a so preach to him and his neighbours. Here I found a little congregation assembled together at 12 o'clock at noon, thirsting for the water of life. I preached to them from Duet. vi. 6—9. They received me with all gladness as the servant of Christ, and earnestly requested that I would pay them another visit as soon as possible. Time would not allow of much visiting; but I was affectionately and earnestly requested to call and see the man's mother, whom I found to be a sickly woman who had not heard a sermon for the last 24 years, and had not seen a minister but twice in all that time! The big tears rolled swiftly down her cheeks, as she related to me her spiritual destitution.

I felt sorry that the meeting had not been held in her house: for the children might have been taken there and baptized. How much better to go there, than to waste my time in going to George Town. I would most gladly pay them another visit, but travelling seems to be suspended this winter. We have had neither ice nor scarcely any snow yet. It has not been much like Winter till the last day of January; since that it has been rather cold.

We have heard Mr. Methersall is ill with the old complaint that he had some years ago; but we cannot get to see him in the present state of the roads.

I feel thankful to God for his mercies towards me and mine; but I should be glad if I could write about souls being converted. May the Lord revive his work. Amen.

My Wife unites with me in love to yourself, Mrs. T., the family, the friends at Lake, and the Committee.

JACOB GALE.

BIBLE CHRISTIAN MAGAZINE.

JULY, 1855.

D I V I N I T Y .

PRAYER A DUTY.

PRAYER may be considered as speaking to God, our heavenly Father, respecting things which belong to our own present and everlasting happiness, and the happiness of others.

According to Scripture, the nature of prayer is described as "asking," "seeking," "knocking," lifting up the soul to God, crying, sighing, groaning, mourning, breathing, supplicating, entreating, wrestling with God. Surely genuine prayer must have originated from the Eternal mind, enforced by infinite wisdom, and designed for the benefit of mankind, and the glory of God; that we may know and understand our own wants and desires, acknowledge them to God, and evince our faith in his power and government of both worlds, with a thankful remembrance of his holiness, and the good things we receive.

I. Let us consider prayer as a duty incumbent on us.

1. Prayer may be considered as a duty that we owe to God, for our being, and our well-being. Man, it is evident, could not give existence to himself; it must be derived from a First Cause; a being possessing power equal to the work, able to call into existence that which did not exist, and to give life to that which had it not. That being must have had life in himself, underived and eternal, possessing infinite wisdom, and unlimited power, by which he struck time out of eternity; called a world into being; formed man's well-tempered clay; and produced in him a deathless soul. That Being must be God, the only object of pure worship, worthy of all honour; his tender hand conducted us into existence, and supplies our wants; to him we owe our being, and are in duty bound to worship and obey him.

Man in his primeval state knew his Creator, and had communion with him; and although Adam fell by disobedience, and all the human family partake of the fall, yet next to angels man still possesses those noble parts which render him capable, in the proper use of the appointed means, of knowing his

Creator, of doing his will, and enjoying his favour in time and eternity.

Man, endued with reason and freedom of will, is not like the brute; but sensible of his dependence on his Creator, and the importance of securing his approbation, he is led to flee for refuge to the First Supreme Cause of all things,—the fountain of his being and happiness—in whose favour there is life; and the most natural way of addressing him is, to prostrate himself before him, asking pardon and acceptance through his manifold mercies.

2. If we believe that God created the world, we must acknowledge that he continues to govern it by his Almighty power, and that we are dependent on him for our daily bread, and all the good that we possess; even for the air we breathe, our “health and safe abode.” It must then be our duty to yield ourselves up to him in fervent prayer; for without prayer it would be impossible for any man to answer the design of God in his creation. Prayer to God is an important act of devotion, when offered with a deep sense, and due apprehension of his presence, attributes, and perfections, in sincerity and faith. This duty therefore does not consist in counting over a certain number of beads, or in repeating over certain forms of prayers.—

“Prayer is the soul’s sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast;
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.
Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.”

3. Prayer is a duty we owe to God, and is enjoined by the divine precepts, both of the Old and New Testaments, in which all idolatry is also prohibited. When Jehovah appeared to Moses on mount Sinai and gave the law, he said, “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” *Exod. xx. 2, 3.* This commandment shows us the notion we should form of God, and the reverence and homage due to him. Again the Lord said unto Solomon, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” *2 Chron. vii. 14.* And what could be more expressive than the language of the Psalmist; “Offer

unto God thanksgiving; and pay thy vows unto the Most High; call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." How often does our Lord command his disciples to pray. Did he not awake them out of their slumbers on one occasion to a diligent performance of it? saying, Watch and pray—Rise and pray. Again he said, "Ask and it shall be given you." Luke xi. 9. He also spake a parable unto the end, "that men ought always to pray, and not to faint." And he also said unto his disciples, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36. This duty is likewise inculcated by the inspired apostles; "Pray without ceasing,—praying always, with all prayer and supplication in the Spirit:—Be careful for nothing, but in everything by prayer and supplication with thanks-giving let your request be made known unto God." All who read the book of God attentively must be convinced that it is their indispensable duty to pray to him, both from the precepts which it contains, and the example of good men. We are further urged to this duty by the holy example of our adorable Lord himself, who spent whole nights in prayer. Not that Jehovah made prayer a duty on us for his own sake: but for our good. The benefit is ours while the glory is all his.

Some may be tempted to think, that as God is so good, so holy, so wise, and everywhere present, he must know all their wants without their informing him of them, and that prayer is unnecessary. That the Lord knows all our wants before we ask is certain, but he hath said, "for all these things, I will be enquired of." Nothing could have been better contrived for the benefit of mankind, that God may test their obedience and fidelity, than the duty of prayer. Prayer being the language of dependence, and man being in a state of trial for eternity, he must be dependent on Jehovah who is the First Cause of all, and the fountain and donor of all good. It also furnishes all with ample opportunity of showing their obedience, and of proving the truth of the word of God, and his power to "give good things to them that ask him." We ask in prayer, and God freely gives us what we pray for, when we ask according to his word; therefore let no man think that prayer is unnecessary, lest he should ask when there is no mercy to be found, and cry, "Lord Lord, open unto us," when the door of mercy is for ever shut.

4. Prayer naturally supposes our want, and that God is able to relieve us—that he hath control over all events—and that he is able and ready to redress all our grievances. This duty is founded on the infinite goodness and power of Jehovah; he is good, therefore willing; powerful, consequently able to relieve them that call upon him. And if we consider man as rising into being by a transcendant act of Divine power, endued

with reason and immortality, with the kingdom of heaven open before him, nothing can possibly be more conducive to his happiness, than a faithful discharge of his duty in the constant service of his Creator. If we consider man involved in sin, prone to evil, tempted by the devil, tried by the world, betrayed by his own headstrong pride and passion, nothing could be more beneficial for him than to break off from his sins by timely repentance and prayer, and to seek reconciliation with God through faith in the Lord Jesus Christ. It is not enough to have a theoretical knowledge of our duty, and merely to worship God because our fathers did so before us; but from a conviction that it is our indispensable duty; that we must pray or perish in hell. When prayer is offered to God by an enlightened mind, it is something more than an idle theory; it calls all the powers of the soul into action, and the heart is poured out before God in strong desires, with lively expectations to receive the promised blessing. Let us then bring our sad complaints before the Lord, with a honest heart; open and pour out our grief before him; uttering with our lips, in suitable words, what we feel in our hearts, under the influence of the Holy Ghost, that the sincere desire of the soul may be brought before the throne, in truth, without disguise; for "the Lord searcheth all hearts." "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide." Psalm xxxvii. 30, 31. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 2.

5. In the word of inspiration we may see that the glorious attributes of the ever-blessed God act in the most perfect harmony; that his justice does not exclude mercy, nor his wisdom his goodness; therefore we should be careful not to entertain such notions of one of his attributes, and exalt it so as to exclude another; not to make the goodness of God, for instance, an argument against prayer. If our spiritual wants and necessities were to be supplied without our knowing them, desiring and asking that they might be supplied, we should be unprepared gratefully to acknowledge our obligations to the giver, and perchance should impute such blessings to some other cause, rather than to the right. Jehovah says, "I am the Lord, that is my name, and my glory will I not give to another." All the gifts and graces that God vouchsafes to us, lay us under renewed obligation of praise and thanksgiving to him.

6. It appears to me that the promises and threatenings of the Lord Almighty refer to the behaviour of man, having an implied condition, whether fully expressed or not. If the righteous turn from virtue to vice, instead of his being heir to

the promises of the gospel, he is exposed to the displeasure of his Maker ; but if the sinner turn from vice to virtue by faith in Christ, he becomes an heir of the promises of God. The change is not in God, but in man. The immutable purpose of God is to punish all sin unrepented of, to pardon the penitent, and reward the faithful with everlasting life ; but how can we be found faithful, unless we act on pure motives in the discharge of our every duty, and serve him constantly in truth from the heart. We say, "Forgive us our sins, for we also forgive every one that is indebted to us," Luke xi. 4; and our blessed Lord shews us also the condition on which we may expect the blessing, "If ye forgive men their trespasses, your Heavenly Father will also forgive ; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." Matt. vi. 14, 15. The Lord says, by Ezekiel, "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezek. xxxiii. 18, 19.

7. In this life we are subject to difficulties and troubles which we can neither foresee, prevent, nor remedy ; to dangers which of ourselves we cannot avoid or escape ; and to wants, that we cannot foresee or relieve ; surely, then, we have abundant reason for applying to God in prayer, and we have encouragement to do so from the book of God ;—"This poor man cried, and the Lord heard him and saved him out of all his troubles." The Lord not only supports his children under temptation, but delivers them out of it, when they cry unto him. "Who are kept," says the apostle, "by the power of God, through faith, unto salvation." 1 Pet. i. 5. How consoling the thought, that we may come with confidence to the throne of grace, and make our requests known to God, whose compassions fail not, whose power is greater than all the powers of earth and hell, and who has unlimited control over all trouble, temptations, sickness, and death, so that all our foes, our tribulations, our adversities, sorrow, and pain, must yield to the touch of his finger ! He opens his tender and merciful hand, and supplies our wants. While he feeds the young ravens when they cry, we are in duty bound to pray, "Give us day by day our daily bread," and for "grace to help in time of need."

8. Christians know that it is their duty to pray to God always, and they love the means of grace, and watch for opportunities to be found on their knees, both in private and public. They love God, their Heavenly Father, because he first loved them, and delight in expressing their love by pouring out their hearts before him. They see it their duty to pray for themselves, and for all mankind ; they know that they are

dependent on God for continued grace, and divine support while life shall last, and pray for an increase of faith, light, and love; for holiness, an indwelling God; for wisdom to teach them, strength in weakness, seasonable support in temptation, assistance in duty, guidance in difficulties, patience in trouble, resignation in adversity, victory over their enemy, and a triumphant admission into the kingdom of glory, when they have finished their work on earth.

They also see it their duty to pray for their enemies, in obedience to their Lord's command, "Bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you." Matt. v. 44. By this precept they perceive that though they cannot change the hearts of their deceitful enemies who hurl their abuse on them, they have to meet it in a christian spirit, and show that they love them, and continually pray for them, that God would change their hearts and save their souls. The holy martyrs prayed for their enemies with almost their last breath. Christopher Love, when the fatal hour came for him to die, mounted the scaffold with intrepidity and resolution, saying, "Beloved Christians, I am this day made a spectacle unto God, to angels, and to men. I am made a grief to the godly, a laughing-stock to the wicked, and a gazing-stock to all; yet, blessed be God, I am not a terror to myself. Though there is but a little between me and death, there is but a little between me and heaven. There are only two steps between me and glory: my head must lie down upon the block, and I shall ascend the throne. I am exchanging a pulpit for a scaffold, and a scaffold for a throne. I am exchanging a guard of soldiers for a guard of angels to carry me into Abraham's bosom. I speak the truth, and lie not. I do not bring a revengeful heart to this scaffold. Before I came to this place, and upon my bended knees, I begged mercy for them who denied me mercy; I have prayed to God to forgive them who would not forgive me. I have, from my heart, forgiven the worst enemy I have in the world." He then prayed with a loud voice, at some length, for the church, for the world, and for his enemies; and on rising from prayer he said, "I bless God, I am full of joy and peace in believing; I lie down with a world of comfort, &c." And, brethren, so shall we end our days, if we serve God faithfully as he did.

Christians consider it to be their duty to pray for all men; for the prosperity of the church, the success of ministers, and the edification of believers; they pray for the world, for "kings and all that are in authority;" and for the universal dissemination of the gospel of the grace of God, that the kingdom of Christ may be extended over the whole world, and gloriously triumph over all the powers of darkness—that every nation, tongue and people, may hear of the Saviour's love, be saved

from sin and made pure in heart—that the pure worship of the living God be established throughout the whole earth, and that the praises of God and the Lamb ascend before the eternal throne. “Allelujah; for the Lord God omnipotent reigneth!”

Brethren; let us be honest in the work, and engage in it sincerely, not merely from a conviction that it is a duty; but also from a pious, affectionate sense of the greatness of the privilege! Let us act towards God as affectionate children, for he hath been a loving and kind Father to us, and will ever remain the same if we are faithful. Let us be faithful in the work of the Lord. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” Jude 20, 21.

(To be continued.)

CONVICTION OF SIN.

The Spirit convinceth,
 OF THE FACT OF SIN, that we have done so and so;
 OF THE FAULT OF SIN that we have done ill in doing so;
 OF THE FOLLY OF SIN, that we have acted against right reason
 and our true interest;
 OF THE FILTH OF SIN, that by it we are become odious to
 God;
 OF THE FOUNTAIN OF SIN, the corrupt nature; and lastly,
 OF THE FRUIT OF SIN, that the end thereof is death.

(M. Henry.)

HAVE YOU AN INTEREST IN CHRIST?

FROM THE BRITISH MESSENGER.

This is a solemn question, for without an interest in Christ, there is no salvation. Besides this, it is to be feared, that many take it for granted that they have, when they have not. Let us then look at the subject seriously, just for *two minutes*. If you have an interest in Christ, you were once convinced that you had not. You saw the vast importance of it. You were stirred up heartily to desire it. Then you earnestly sought it. You perhaps doubted and feared that you should never obtain it. You were, perhaps, kept waiting, watching, and praying for it. This deepened and strengthened your desire. At length Jesus was revealed as exactly suited to you, as willing to receive and save you. Hope sprung up in your soul. You fell at his feet overwhelmed with a sense of your unworthiness. You were raised up and enabled to exercise confidence in him. Your heart embraced him. Doubt, fear, and unbelief fled;

joy, peace, and gratitude filled your bosom. You felt Jesus to be precious, unspeakably precious to you. You could trust yourself, and your soul's salvation in his hand. You found rest. You enjoyed repose. You solemnly engaged to be his. To do his will. To copy his example. To wear his righteousness. To wash your robes and make them white in his blood. You were consecrated to his service. Jesus was now yours, and you were his. You felt that you could withhold nothing from him, that you could do anything for him. You felt that you had an interest in Christ. His blood was your peace. His obedience was your justification. His cross was your glory. His word was your rule. His honour was your end. Have you felt anything like this? Is the above your experience? If so, there is no doubt of your interest, and your life should be spent in his service, to his praise. If you are a stranger to the above, beware, lest what you call faith should prove presumption, and Jesus at last refuse to own you as his.

B I O G R A P H Y.

MEMOIR OF MARY DAY.

"The memory of the just is blessed."

"The righteous shall be had in everlasting remembrance."

"Blessed are the dead that die in the Lord."

MARY DAY was born at Weare, county of Somerset, January 29th, 1838. She was moral and of an amiable disposition; fond of reading, and from a child strongly attached to the Sabbath School. She lived however more than 19 years a stranger to converting grace; but not without deep convictions of sin, and inward concern for salvation. The Hymn commencing with,—

"And am I born to die?
To lay this body down?
And must my trembling spirit fly
Into a world unknown?"

greatly affected her, and frequently she wept over it, especially while reflecting on those solemn lines,—

"Will angel bands convey
Their brother to the bar?
Or devils drag my soul away,
To meet its sentence there!"

But thoughh se was the subject of deep convictions, and oftentimes led to weep before God, on account of her sins, she did not become decided to serve God till January, 1852.

About this time she attended a tea-meeting at Wedmore. The Lord was graciously present at that meeting, and some few obtained liberty from sin through faith in Christ Jesus. Our sister became

more concerned about her soul's salvation, but did not then fully decide on giving her heart to God.

A protracted meeting was commenced at our chapel at Weare, about this time, and under a sermon preached by the writer, her friend and associate, E. Warren, became decided to give his heart to God.

The importance of religion now became the subject of conversation between him and Miss Day, and she too resolved to give her heart to God. She joined our society at Weare chapel, and continued a consistent member till her death.

She regularly attended her class meeting, and all the other means of grace, and was circumspect in all her outward deportment; but she had not as yet obtained the clear evidence of her acceptance with God.

She attended our quarterly meeting which was held at South Brent, March 28th, 1853. A gracious influence was felt during the public service, and the Lovefeast that followed was a melting season. Sister Day felt her burden too intolerable to be borne. She could not live without the inward witness; and like Jacob, she cried, "I will not let thee go except thou bless me." Prayer was offered to God on her behalf; who condescended to hear and answer, and enabled her to say, "And he blessed me there." She could sing,—

"My chains fell off; my heart was free;
I rose, went forth, and followed thee."

She now went on her way rejoicing, showing her love to Christ by obeying his commandments; evidencing her sincerity by her love of the brethren, and by her strong attachment to God's ordinances. She "loved the habitation of God's house, and the place where his honour dwelleth." In the regularity of her attendance she was an example to her class-mates. Whoever else was absent, it was very rare for MARY DAY to be absent from her class-meetings. Nor did she neglect her private duties, and the other means of grace. The bible was read and studied, and great pleasure did she feel in meditating therein.

Nicholson's "Pearl of great price" was made a blessing to her. She highly prized it, and felt much pleasure in reading it. The closet too was frequently entered; she delighted in communion with God, and could say, "My soul thirsteth for God, for the living God; when shall I come and appear before God?"

She adorned the doctrines of Christ by a conformity to the Divine will, and by doing all she could to promote the glory of God. Her Leader says,—"Her conversion to God was scriptural. She was truly sincere; consistent in all her deportment; zealous above many; doing what she could to promote God's glory; but like too many of God's professing people, she felt, and in some measure yielded to the frailty of human nature; so that when first taken ill, she complained that her confidence in God was not strong. She had doubts and fears, and did not feel so happy as she had been. I prayed with her, and she felt much encouraged. On the 11th of January, Brother James Hicks visited her. She wanted a clearer witness of her acceptance with God, and desired to be fully sanctified—to be cleansed from all sin, and to be renewed in the image of God. Br. Hicks prayed, and

she united most earnestly, saying, "I cannot die without a clearer witness. I must believe; I do believe! I do believe!" She cast her soul afresh on Christ, believed with all her heart, the blessing came, her soul was happy, she could rejoice and sing,—

"Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus's blood thro' earth and skies,
Mercy, free, boundless mercy cries."

And in holy anticipation of her eternal rest, she could sing,—

"There we shall with Jesus reign,
And never part again."

From this time her confidence was strong, her prospects bright and clear, and her language was,—

"All is well, all is well."

On visiting her again I found her on wing for glory, waiting for her change, saying, "I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God." But it was not the will of God to take her just then; her faith must be further tried; the fever abated, and she so far recovered as to take a ride out, and hopes were entertained that she would be again restored; but he who seeth not as man seeth had determined otherwise. Consumption took hold of her delicate frame, and soon terminated her mortal existence. When called to die, she did not regret it, but was quite resigned; and when I asked which she would choose, life or death, she answered, "The will of the Lord."

She was never heard to murmur or complain. She said, "I am in the Lord's hands, and it will be all for the best.—It all for wise purposes; I am not afraid to die."

On the morning of her departure, her brother Joseph entered the room, and was deeply affected at seeing her so low. She enquired why he wept, saying, "I am going home, I shall soon be in heaven!" To her mother she said, "Do not weep for me; I am going to be with Christ:" and calling her Father, brothers and sisters, she charged them all to meet her in heaven.

She gave directions concerning her funeral, requesting that all might be plain, and that a sermon might be preached to the young, by the writer. The text which she selected was 1 Peter, ii. 7. "Unto you therefore which believe, he is precious." "Tell them," she added, "that Christ is precious to me. He has been precious to me in health; precious in sickness; he is precious now. He is my all in all. I shall soon be with him." Her strength failed, and her happy spirit took its flight to the paradise above.

Thus died MARY DAY, in the 22nd year of her age.

"See her now in glory shining,
Brighter than the noon-day sun,
On the Saviour's breast reclining,
She eternal life hath won."

Her death was improved in Weare Chapel to an overflowing congregation. May the impressions then made never be effaced; and may the writer and reader meet her in heaven.

J. BARNDEN.

MEMOIR OF MRS. FRANCES RICHARDS.

" 'Come Jesus, come quickly!' she cried,
 And then to the world bade adieu;
 With Christian composure she died,
 To Abraham's bosom she flew:
 Amidst a bright host she now shines,
 Enthron'd in the kingdom of God;
 Now with her Redeemer she reigns,
 Who washed her clean in his blood."

MRS. FRANCES RICHARDS was born in the parish of Chawleigh, Devon. Her parents, Mr. and Mrs. Cudmore, occupied a small farm, which was their own, and were in the habit of attending the Established Church, but were strangers to converting grace.

Frances in her youth was like too many in more modern times, fond of gaiety and worldly amusements, in which she lived for some time. She was married to MR. JOHN RICHARDS in 1818. She still shewed this fondness for dress and pleasure.

Mr. Richards says,—“A short time after our marriage, on a Sunday afternoon, we both left home for a place of worship: she went to the church, and I went to the Wesleyan Chapel; and when we parted she said, ‘We are of two religions; and I don’t like it.’” About this time one of the Bible Christian female preachers, MARY TOMS, came to Chulmleigh and preached in the open air. Mrs. Richards was one of the number who came to hear; the hammer of God’s word struck her heart, and she was wounded. The impression made was too deep to be worn off again, and after trying, and finding it no easy task to obtain rest for a wounded spirit, she sought for pardon by laying hold on the only hope set before her in the Gospel of Jesus. She prayed long, and felt much of the disquietude of soul of which David speaks. Her way was dark and gloomy for nearly six weeks. At times hope would be her help, and then unbelief her hindrance, till late one Saturday evening, by her fireside, after all the family had retired to rest, she poured out her soul to God in ardent prayer, and the Lord applied that sweet passage of Holy writ to her mind, “The blood of Jesus Christ his son cleanseth from all sin.” In this last moment of conflict between hope and despair, while the tempest rose high, and the soul was panting in agony, God spoke to her inwardly, and oh! what a calm of joy and peace, when she believed the words, “The blood of Jesus Christ His son cleanseth from all sin.” She arose from her knees, rushed up stairs, awoke her husband, and told him how great things the Lord had done for her. That happy night, never to be forgotten in time, she was filled with rapturous joy, which constrained her to tell to all around what God had wrought; and soon she went to Witheridge, a distance of nine miles, to tell her friends what a treasure she had found, and exhorted them also to yield their hearts to God. The Bible Christians having formed no society in Chulmleigh at that time, she joined the Wesleyans, and met with them one quarter, and as soon as our society was formed, she joined us, and was a constant, useful, zealous, affectionate, and faithful member till death. The cause at Chulmleigh was then in its infancy and needed help, and she at once took the preachers to her house to board and lodge, when in that part of the circuit. Miss M. Cottle was the first who

was entertained under her hospitable roof in this way, and it was her delight to minister to the necessities of the servants of God. Many times has she been known to be up early and late to salute them with her usual welcome, and at times she has straitened herself to serve them. At all times she was ready to receive God's people, but especially the ministers who had left their homes to engage in the arduous labours of our itinerancy. She thought they needed sympathy, and was indeed one of the then few who sympathized with them. Many, both old and young, would doubtless bear testimony of her kindness towards them. About twelve months before her death, while in haste to feed a weary pilgrim, she ascended to the hay-loft to get an egg, from which she fell down and bruised her side, where she ever after felt great pain. She continued to get worse from this time, and gradually pined away.

Her christian zeal had won for her the great respect of the neighbourhood; the rich and poor alike loved her. She received unwearied attention, and praiseworthy endeavours for her recovery, from that worthy surgeon Mr. Tidbould, and his excellent lady of this town; but human skill and kind intentions could not deliver her from the grasp of death; its hold was too firm.

While she was able she promoted the interests of God's cause with exemplary zeal. She visited her closet often, and read her Bible much, till she became too weak for the exercise. She was confined to her bed the Monday, and died on the following Sunday.

Just after she was confined to her bed a servant of God called to see her, and she said, "I have given you many cups of cold water, and hot water too, and now I am going to meet my reward." During her life she tried to keep death in view, and often sung that beautiful hymn on the 475th page of our Hymn Book, commencing with—

"How happy the angels that fall,
Transported at Jesus's name;
The saints whom he soonest shall call,
To share in the feast of the Lamb.
No longer imprisoned in clay,
Who next from his dungeon shall fly?
Who first shall be summon'd away,
My merciful God, is it I?"

Sister Richards often cheered herself by singing also,—

"From our graves we shall see,
And cry out, 'It is he,'
And fly up to acknowledge him there."

Several friends visited her on the Sunday morning, and found her with heaven in view—a prospect bright—and a sky clear. They were much pleased, and felt greatly blessed at the sight, and could only exclaim, "Jesus, bear me thus to heaven." The room was well nigh filled. Mr. Brooks engaged in prayer. Messrs Saunders, Passmore, Mr. and Mrs. Hosegood, Mrs. Beer, Mrs. Howe, an Independent friend, and many others were there, and all felt the hallowed fire. While the place seemed full of God, the dying saint clasped her hands and shouted aloud, "I am going home! I am going home!" which constrained them all to say, "To die is gain."

Some were delighted, and others wondering said, "How happy she is in death."

The friends were about to leave for the chapel, and she exhorted them all to be faithful. This was a dying charge; may it never be forgotten. A poor woman was there who had become a backslider, and she faithfully warned her, and affectionately entreated her to come and fill her place in the class, that her seat might not be empty.

When the friends had left the room, she shouted again, "I am going home! I am going home!" and fell back in a state of exhaustion. Just then her affectionate husband drew near to give and receive the last token of love, and as she pressed the kiss with her death cold lips, she said, "Be faithful, be faithful!" and so fell asleep in the arms of her beloved Saviour.

"Happy soul! thy toils are ended."

While the dear people of God were worshipping in the church below, her happy spirit had fled to worship with the church above. The clay lay cold in death, but the soul had escaped to God who gave it.

Thus died our much-valued sister, Mrs. Richards, on the 30th of May, 1852, aged 63 years.

Had one of the preachers who knew Sister Richards penned her Memoir, it would have been done to profit; but two years having passed away and none of them likely to inform the public about a life so valuable, the writer resolved on doing his best.

A. A.

MEMOIR OF ELIZABETH TOOP.

ELIZABETH TOOP, the subject of the following memoir, whose maiden name was ATWELL, was born at Grenafin, in the parish of Bickleigh, near Plymouth, in the year 1809. To have pious parents, and a religious training, are certainly some of the greatest blessings to be enjoyed in this life; but such was not Elizabeth's case; her parents were unconverted, and it is to be feared were opposed to the religion of Jesus Christ. The inhabitants of Bickleigh and its neighbourhood being in a state of religious destitution, Elizabeth had scarcely any means to get salvation, consequently she spent the best of her time in sin and folly, mixing up with the giddy and the profligate. For more than forty years she lived in sin and rebellion against God, unconscious of her condition as a sinner, having no desire to love, nor any disposition to fear Him who hath said, "Though hand join in hand, the wicked shall not go unpunished;" during which period it seems she never felt much alarmed about her soul, never felt the wrath of God to be abiding on her. In the year 1831, she was married to JAMES TOOP, a mason, who was for many years a drunkard; so that Elizabeth's life was not the happiest, nor the most comfortable in the world; but, happily for them, the Bible Christians found their way to Whitchurch, and by their instrumentality, James and Elizabeth were both converted to God. James, seeing the evil of drunkenness, as well as the probability of his again becoming a victim of its body-and-soul-destroying influence, resolved at once to be a pledged teetotaler. Christianity found its way into the family

circle, so that old things had passed away, and all things were become new.

There was nothing remarkable, however, in Elizabeth's conversion. It was not by the thunders of Sinai causing her to quake and tremble under a sense of God's wrath and displeasure; but rather, like the morning light, gradually chasing away the darkness from the earth; or like Lydia's, her heart was opened, while she listened to the great fundamental doctrines of religion, as expounded from the word of God. Elizabeth soon began to show the marks of a christian character, carrying into practice the resolution of him who said, "I will walk before the Lord in the land of the living." One great evil however, with which she had to contend, was worldly-mindedness, which threw a shade over her whole character; notwithstanding which she was sincerely attached to us as a people, nor ever that I remember, did she disgrace the christian name. Being much afflicted, she was not able so regularly to attend the means of grace as perhaps she otherwise would have done. She was a sincere worshipper of God, and highly respected the sanctuary of the Lord. But Elizabeth had something yet to learn. She was thrown into the furnace of affliction to be purified, and came out of it like gold seven times purified in the fire. She had indeed a long and painful affliction, which she bore with remarkable patience and resignation to the divine will; being never heard to murmur or complain over her lot. Her affliction—a cancer—grew worse daily, eating out the poor body like gnawing worms, until nature became entirely exhausted. She soon gave up all hope of recovery, and desired nothing so much, in submission to the will of God, as a speedy release from this world. She was indeed a great sufferer, having but little or no rest by night or by day, notwithstanding which her soul was generally stayed on God, and she was often heard repeating some favourite lines of poetry, such as the hymn commencing,—

"I've found the rock, the travellers cried,
Sing glory, allelujah."

and also,

"Lead me to the rock that is higher than I."

During her illness, I often visited her, and generally found her happy in the Lord. She often desired me to read some portion of the Scriptures, and questioned me on its import, to which I answered to the best of my ability, and on these occasions she rejoiced and praised the Lord her Maker. One morning when I called to see her, she had had a great conflict with the enemy, but in a moment she obtained the victory, and shouted aloud the praises of God. On Saturday, February 3rd, she appeared to be much worse, and several of the children came home to see her. She became very much excited, and broke out in the following lines,—

"Farewell, my dear children, my Lord bids me come;
Farewell, my dear husband, I am now going home."

The next day she was weaker in body, but still abundantly happy in the Lord. Some part of the day her feelings were wrought up almost to a state of ecstacy, when she exclaimed,—

"Lend, lend your wings; I mount, I fly;
O grave! where is thy victory? O death! where is thy sting?"

No further change took place until February 7th, when she became much worse. All present thought she was dying, when she was heard to say,

"Open wide the temple gates,
To which the just repair;
That I may enter in and praise
My great deliverer there."

The children were all sent for; and on their arrival she called them to her bedside, and then trying to put one hand of each child into her hands, she began with the eldest, calling upon Emma, then upon Ellen. It was deeply affecting; Ellen was a backslider, which was a great source of grief to her mother. Ellen's heart was ready to break, and she could hardly tell how to come. Her dying mother called again, and Ellen came, and with eyes suffused with tears, she gave them her parting benediction, saying, "The Lord bless you, my dear; be sure meet me in heaven." It was a scene I shall never forget. The same evening her sister Sophia came to see her, although in a state of pregnancy and expecting to be confined every hour. Elizabeth knowing that Sophia had an impression on her mind that she should die in her confinement, was distressed to see her. Sophia was also distressed to see her sister, believing it would be the last time in this world. They had a short interview together; they wept and praised God together for the last time on earth. They then separated, saying, "We shall not be long apart," and so it proved, they were only three days parted.

February 16th I called again to see her, and a delightful season we had together; as I was going that evening to a neighbouring village to lead a class, she said, "Tell them I am going home to heaven." On the 16th her sister Sophia was buried, when many of the friends came to see her. She bore up exceedingly well, and continued just in the same state, till about one o'clock the next morning, when she began to sink away gradually into the arms of death. Hearing that she was dying, I hastened away as fast as I could, but found on my arrival that it was too late to get any expressions from her. Her husband informed me that she had been very happy that morning; and that the last words she spoke so as to be understood were, 'Praise the Lord; all is well.' About seven o'clock her happy spirit ascended to paradise, to dwell on earth no more, February 17th, 1855, in the forty-sixth year of her age.

"In sorrow's school, and by affliction's rod,
Her soul was disciplin'd for heaven and God.
Patient in grief, in conflict undismayed,
She bore the cross the Lord upon her laid.
Fix'd on eternity her steadfast eye,
And daily lived, as she desired to die:
Till ripe for glory she resigned her breath,
And slept in Jesus' arms the sleep of death."

J. DODGE.

THE CHURCH UNDERGROUND, OR THE LIVING AMONG THE DEAD.

"Why seek ye the living among the dead?" was the question which the angels put to those who visited the vacant sepulchre to look for their risen Lord. And that was a question of profound import, for this is what men are too prone to do. It were wiser to seek for the dead among the living. For here in this upper world, and in this free air, are the truly dead to be found. Here too among the living should we look for the living. But there are times when we may seek for the living among the dead, and there are places where the dead themselves seem to live, for they "being dead, yet speak."

When Sir Walter Scott first visited the silent city of Pompeii, these memorable words passed his lips, as he mused and gazed on the scene before him—"The city of the dead, the city of the dead!" And doubtless many others are willing to respond to the sentiment. But it is only partly true. The same idea and the same words may be suggested by the Roman Catacombs; but in this case it is still less appropriate. These same Catacombs, it is true, contain dead men's dust, and bones, and monuments, and as you walk their lone and silent streets, solitude and death alone appear to greet you. But this city underground has a history, and these sepulchres have voices, and the city and its sepulchres teach lessons of living truth. Now in order to learn these lessons aright, we must forget that we belong to the nineteenth century, and we must live back into the primitive ages of the church. We must associate ourselves with those who wandered in deserts and mountains, and dens and caves of the earth, of whom the world was not worthy, and who saw farther towards heaven from these subterranean sanctuaries, than did those on whom the sun shone over

their heads. So shall we find this not the city of the dead, but of the living. And while death meets our bodily eye in the mouldering relics and the many sepulchres, life will appear to us in the faith and hope, the love and patience which they exercised, and in the pure and holy principles and practices which they followed. It is when we extinguish our lamp and return to broad daylight, and tread the thronged streets of the eternal city, that we shall find the dead, in the cant and hypocrisy, the hollowness and treachery, and in the pomp and vanity, the superstition and the priestcraft of men. We come from realities to semblances, from the religion of God to the religion of man.

We say not these things because there are no evils except in Rome. Alas! we have our dead, and it may be they are more than our living. So much the greater the necessity for us to turn aside awhile and hear what those say who once tenanted, and now tenant, the Catacombs of Rome.

"About two miles from the gates of Rome," says Dr. Kise, "on that same Appian way, over whose pavements once the legions of victorious Rome marched on their way to the Capitol, and whose stones were bedewed with the tears of captive princes, as they were dragged along to swell the glory of the triumph, stands the church of St. Sebastian." He might have added, that same Appian way by which the great Apostle Paul passed when he entered Rome. "Beneath this church is the only entrance to the Catacombs, by which admittance is usually gained. There is another, indeed, at the church of St. Agnes, but, for some reason, strangers are seldom permitted to enter it. . . . There are also numberless openings scattered over the Campagna

for miles, which, overgrown with pines, often prove dangerous to the incautions rider." These openings existed in early Christian times, and served for the admission of light and air. The common entrance to the catacombs is by a flight of stone steps leading down to the passage where the excavations branch off in all directions. Indeed the plan of these Catacombs very much resembles that of a city with its streets, lanes, alleys, courts, and open places. But in many parts the passages are not more than three feet wide, and so low that you must stoop to go along. Then again, beneath one series of galleries, there is often another and another, and in some cases even a fourth lying down perhaps eighty or ninety feet beneath the surface of the earth, and never visited either by the light or air of heaven. In these gloomy caverns breathing is difficult, and torches are extinguished. From time to time the various passages expand into apartments arched overhead and occasionally capable of holding seventy to eighty persons. The houses of this strange city are tiers of tombs cut in the living rock on each side, and one above another like the berths in a ship. The inhabitants of these houses are the ancient dead. There are frequent cavities in the walls, which contained lamps to light these dreary corridors. The apertures for the dead are often adapted to the shape of the body, which appears to have been wrapped in its shroud and laid in its resting-place, while the opening was closed with a slab of the same soft stone, or with marble and a kind of mortar or cement. Here lie old men and children, matrons and maidens, the bishop and his flock. Many of these belonged to the age of the Apostles, but the practice of interments here continued till the twelfth century, or even later, when the great ones of the earth coveted to lay their proud bones beside the holy men of God who erst here lived and died.

It is not possible to say when these excavations were begun. Per-

haps under that great and mysterious Etruscan race which lived and flourished ere Romulus was born. Their vast extent, reaching for many miles, evidences their remote antiquity; ages must have been required for their construction. Their intention is known; they were the quarries which furnished materials for building during a lengthened period. Cicero, Suetonius, and other ancient writers allude to them, while those who wrought in them were men of the lowest grade. From among these, however, perhaps were gathered the first or nearly the first Christian converts; and while the busy city above was vocal with politics, and commerce, and war, and idol-worship, and whatever else moves men's tongues, low down beneath their very feet, unheard and unsuspected, Apostles preached, and, with their converts prayed and sang. So true is it that one-half the world knows nothing of its other half.

When persecution arose, here was found a ready retreat, and safe, for those whose crime was the right worship of the true God. The rage of their enemies would scarce dare to follow them hither, to tread the mazes of these dark labyrinths. It would, indeed, have been a difficult and a perilous task. A long time is required to become acquainted with the windings of the Catacombs, and within these few years the teacher of a school went down with all his scholars; all were lost, not one returned to tell the tale.

If it should be inquired how the Christians who fled hither obtained supplies of food, &c., it is probable that those who were acquainted with the various outlets watched their opportunity, and returned undiscovered to their brethren. The faithful who visited them, perhaps like Nicodemus, by night, would no doubt help them. Springs and wells which still exist would furnish them with water. Here, probably, some of the early pastors of the church spent much of their time. As public characters they were marked men, and prudence

would dictate that they should withdraw from observation, while the obscure and humbler class of Christians might safely remain above ground. Here they lived, laboured, prayed, died, and were buried. Dead to the world, here they walked unseen, alive to God. For them no cheerful sun lit up the day; for them no moon nor stars adorned the night; summer and winter, day and night, cold and heat, and all the changes of the seasons were not for them. Sometimes the rumours of the world above them reached their ears, but not often, except their brethren were involved, or the cause of Christ (and of themselves) especially concerned. Yet who can doubt that they were happy there? Assuredly they were men indeed, and that was their Jerusalem—the abode of peace. As one looks down upon them, one sees that there were giants in the earth in those days, mighty men of old and men of renown! They were the world's true men, and the Church's real heroes. Verily, there are few now-a-days who act as if they would thus seek a living tomb for Christ's sake and truth's sake, and soul's sakes; and yet we hope there are a few.

But where do these men come from? Look at those scratched, incised, and sculptured slabs. They come from different ranks of society, not many rich and noble, but still a few. They followed various professions and callings, mostly trade and handicraft, a few military and other pursuits. They had various degrees of skill and learning; here a loving heart, but a rude hand, has laboured almost in vain to spell upon the slab the name of one not departed, but asleep; and here the well-cut and well-expressed inscription, denotes, not less love, but more learning. They come from different lands. There lies one who was a Greek, here another whose memory was recorded by a Greek in his own language and character. Then comes a Latin inscription in Greek characters, perhaps another in a proper Roman letter, and a third

in a mixture of both. Surely the uncouth forms and words we sometimes meet point out the man of some strange land who here found a home and Christ and a grave. And surely, too, the seed of Abraham are here, for here we find their language and their symbols, not unconnected with the faith of Christ. All these were here, but they were all one in Christ—Barbarian, Scythian, Jew, and Greek, bond and free. As we contemplate the strange unity amid diversity which here meets us, we involuntarily exclaim, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!"

Here assuredly they had the true baptism, the baptism of the Spirit—sometimes, alas! it was that of blood. Here they enjoyed the true communion of saints and feast of love. Here, too, they fought the good fight of faith, gained the triumph, and found the unfading palm of victory. The sweet dove of peace, driven to and fro among men, and troubled by their tumults and their strife, here found the hand and friendly ark that took her in. How oft you see her on the walls! how often hear her voice! The fruitful olive of Christian ordinances, which the tempest of persecution did not allow to take root in the stony ground of men's hearts and the wicked world above, here found a shelter, flourished, and enriched the church of God. How many times you see its leaves portrayed upon these monuments! The heavenward-sailing ship of the soul, unloosed from her moorings and imperilled on the stormy sea of public life, here found a calm and quiet haven, and the strong anchor of good hope to hold her fast. These graven sepulchres record the fact. The weary pilgrim here trod life's path and the way of holiness, and at length lay down to sleep. Many are the resting-places of such, who have entered into peace and here rest in their beds. How constantly we meet with it,—“He sleeps,” “he sleeps in peace,” “he sleeps in Christ!” But he who chiefly

here comforted, attended, and smiled on them was the good Shepherd. You see him in almost every attitude but that of death. Here he returns with the wanderer on his shoulder to restore him to his flock; here he feeds his hungering followers with the bread of life; here he receives the rite of baptism to teach them to fulfil all righteousness; here he saves Peter from the gaping wave to show his power and grace; and here, to add no more, he stands and looks on Peter while the cock crows, to remind us of our danger and to put us on our guard. The cross they gloried in is here in many forms, but only as a cross. The Saviour's name was very precious. Here the initials of Jesus Christ, the Son of God, the Saviour, are combined into a word, and there represented in the symbol of a fish. Anon you find the monogram of Christ; wherever they could place it there they placed it; it is very generally associated with the Alpha and the Omega of the Greek alphabet. You have it on the rings which adorned their fingers, and on the lamps which lighted their way when living, as well as upon the stone which covered them when dead. The early days of the church down here seem to have had what some of us had and used when we were children—a hieroglyphical Bible. The Scriptures they must have had and read, for quotations from, and allusions to them are perpetually met with. But, perhaps for the sake of the unlettered, perhaps as monitors of wisdom, they sketched upon the sides of their retreats the principal scenes of Scripture history, more especially those denoting deliverances, affording encouragement, or conveying solitary warning. The fall, the flood, Abraham and Isaac, Moses and the law, the water from the rock and the manna, Job, Elisha's chariot of fire, the three Hebrew youths, Daniel in the lion's den, Jonah and the fish, and such like are given in the Old Testament, in some cases over and over again. From the New Testament you have the offering of the Magi, the cradle in the stable, the

Saviour's baptism, his blessing of children, his conversation with the woman at the well, his entry into Jerusalem, and Zaccheus in the tree, the woman touching the hem of Jesus' garment, Christ anointing the blind man's eyes, the lame man healed carrying his bed, the miracle of the loaves and fishes, the raising of Lazarus, the denial of Peter, and Pilate washing his hands. "But among all these delineations there is not a single attempt by the early artists of the church to represent our Lord's crucifixion, or any of those sorrows which at the end of his pilgrimage gathered about the Son of Man. They felt that they were subjects for solemn thought, not to be pictured to the outward eye. The most marked allusion to this subject is a lamb bearing a cross. It was reserved for a later age of superstition to bring before the church sufferings, on which our Lord's first disciples were contented to meditate with solemn awe. 'The agony, the crown of thorns, the nails, the spear, seem all forgotten in the fulness of joy brought by his resurrection. This is the theme, Christ's resurrection, and that of the church in his person, on which, in their own peculiar language, the artists of the Catacombs seem never weary of expatiating; death swallowed up in victory, and the Victor, crowned with the amaranth wreath of immortality, is the vision ever before their eyes, with a vividness of anticipation which we who have been born to this belief can but feebly realise.'"

The scenes into which we get an insight in the Catacombs prove what manner of men they were who repose there waiting for the resurrection unto life eternal. What is the worth of human honours, dignities, riches, or other advantages, compared with the principles which made these true troglodytes—cave-dwellers, and inhabitants of the rock, that which they

* The quotation is from Dr Kiss's work on the Catacombs; the extract it contains is from Lord Lindsay's "Christian Art."

were in the sight of God? No question but they cheerfully counted all things but loss, so that they might win Christ and be found in him; and they learned in whatsoever state they were to be content. It is not easy for us, with our notions and habits about religion, and, especially, with our ideas of comfort, to imagine how all things were done decently and in order among them, and how they secured the comfort of the worshippers. Alas! it is true there was no church-going bell to summon them to prayer and praise; it is true that when they met they met in a dark cave, where only a few at once could meet, and all the pomp and display of architecture and of priestly vestment, the pealing of the loud organ, the luxuries of modern refinement, and even the "dim religious light" of painted windows—all these, we say, were absent. But, perhaps—nay, sure, the Lord was there: and they found edification, comfort, and a blessing. "It was like a little heaven below."

These last words are expressive and very suggestive. As we look in at this church underground, the living among the dead, and catch the unearthly, but holy sounds, and learn the unearthly, but holy lessons, which come to us thence, we fancy ourselves in another world. Surely it is the symbol and the anticipation of heaven. If any "men of grace have found glory begun below," these have. If the soul ever did sing, "Heaven begins below," it is here. Look at that chapter of the Apocalypse which describes the city of the blest—how much of it is descriptive of this! Verse after verse will apply, and spiritual men will see how fully the christians in the catacombs found out that glory is but the development and complement of grace. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof; and the

nations of them who are saved shall walk in the light of it."—*Christian Weekly News.*

TRACES OF THE LOST TRIBES.

ABOUT twenty-five years ago, a dervise arrived in Damascus from the eastern part of Asia, and brought with him a great quantity of gold coins which he thought to exchange for current money. On one side of these coins were imprinted in square Hebrew characters, "Under the reign of our Lord Isaac the King." In reply to a question as to how he became possessed of this money, he related abruptly and simply, without strictly replying to other questions, that he had on his pilgrimage taken a journey of several months in a south-easterly direction from Adshem, (Persia.) He came to a great empire and entered a town, where his ridiculous beggar's dress excited curiosity. He was soon called into a castle, where he found a majestic person on a throne-like seat. This person asked him in Persian from whence he came? and upon his explanation, he was asked whether there were Zehudim, (Jews,) living in his country, and what was their physical and moral condition. The foolish dervise knew not yet that he was talking to a Jewish prince, and commenced delivering so scurrilous an account of them, that the Prince was greatly affected, and fell into a passion. Observing this, and perhaps anticipating the cause, the dervise who knew at once how to alter his tone, began to relate good things of them, and said,—"Though depressed, these people observe an excellent character, and an inward love of virtue, though the opinion of the lower class of people might be the reverse." At this the prince was delighted, and ordered at the conclusion of the audience three hundred golden pieces to be given to him. This the dervise related, and more could not be learned from him. The weight of this coin was something like that of a double ducat of the best gold. Let the

matter and narration, however, have been somewhat different, yet it nevertheless remains a fact which these coins sufficiently prove, that even to this day there exists a Jewish empire, having a Jewish monarch. About three years ago I saw a superior Indian dervise in the street. I entered into conversation with him, and observed that his words expressed something to which credit might be given. I took him home with me and conversed with him about his distant journey to Asia. Some things I tried to elicit from him and knew well how to bring the truth to light. Thus he related to me that there is at a four months' journey from Chasmir, in the north-eastern part of Persia, in a north-easterly direction, a great Jewish empire, and that the seat of their regent is in the city of Ajulum. Almost the whole empire is surrounded on three sides by enormous high mountains, which form a natural fortress; on the other side is a large gate of rocks near which the Jewish military is stationed. These Jews have commercial intercourse with the surrounding country, though entrance into their dominions is seldom permitted to strangers, nay, he assured me that a companion of his had been for some time in Adjulum, and that he (the companion) could never gain an opportunity to excite the admiration of the listener with the magnificence of this place and of their synagogues, which are said to be fairy-like. All the inhabitants are Jews except the slaves.—*Jewish Chronicle*.

UNION IS STRENGTH.*

"I pray that they all may be one;—that the world may believe that thou hast sent me."—John xvii. 21.

"UNION is strength" is a truism, universally approved of and applauded. The saying is a good one; but its embodiment is better. With regard to Christian and philanthropic objects it will, in some

measure, obtain this in the annual meetings of the various societies for which this month has become so notable. The benefits resulting from "the division-of-labour" theory will be also well illustrated; for there will perhaps be as many as fifty various ecclesiastical and society meetings taking place during the current days of the present month.

We are of opinion, however, that there are too many societies; for, while the division of labour may be well illustrated by their individual existence, distinct operation, and varied aim, the "strength" which results from "union" is certainly less than it might be, were there fewer organizations and more of individual and united effort. We ought never to lose sight of the great Scriptural truth, that, for the promotion of the kingdom of God, and the proclamation and diffusion of the glorious gospel of Christ, there ought to be one society only, "the Church of God which He hath purchased with His own blood." "The church of the first-born" is the divinely appointed ordinance for enlightening, regenerating, and saving the world; and a peculiar blessing may be expected upon the labours of all such as honour the "ordinance of God." We must not be regarded as despising or discouraging the existing religious societies which the piety of the churches has originated, supported, and conducted; and some of which have been remarkably owned of God for the conversion of souls; but, on the contrary, they have our cordial support and best wishes. They are very well as preparatory or interim arrangements; but we must not regard them as either normal or final. They are well enough when regarded as *provisional* governments, having respect to a government well-nigh overborne by worldliness, but which shall eventually be in power, and as foreshadows of a blessed unity yet to be established on the basis of the christian life; but to rest satisfied with them as the embodiment of scriptural excellence, or the ultimatum of Christian charity,

* From "The British Messenger for May."

would be to betray an ignorance and spiritual incapacity unworthy of the Christian name. But as religious societies, generally speaking, contain the aggregate spiritual life of the churches, we would rejoice to see them acting together as members of Christ, and members one of another, for we should then have to a great extent the ordinance of God. Our firm conviction is, that the true church, the bride of the Lamb, is composed of at least "all them that love our Lord Jesus Christ in sincerity," and must not be considered as confined within the pale of any sectional community. All who are "born of the Spirit," who "live by faith of the Son of God," and who, in their conduct, "adorn the doctrine of God their Saviour in all things," are entitled to be regarded as members of the Church of Christ.

What, then, is to hinder such persons, in every Christian denomination, from assembling in a church capacity, and looking out the most gifted and pious among themselves, and setting them apart by prayer, with a view to their being sent as their representatives to a general council, to be annually convened in the Metropolis, having for its object the support and extension of the missionary enterprise at home and abroad? We are well aware that our proposal of a British Church is very considerably in advance of the age; but when public opinion is erroneous, it must be corrected, and when christian aspirations are wanting they must be produced. We shall, doubtless, be told that the time has not come, and we are not yet ripe, even for such an approximation to unity, as would be indicated by the convening of an Ecumenical Council, to consider the propriety of entertaining the matter. But when will the proper time arrive, so long as no one desires it, speaks of it, or makes the slightest efforts to bring it about? Is it right to permit the spirit of ecclesiastical division to run riot in the land, and never make the feeblest effort for its suppression? If we are ever to obtain unity of mind and action,

it will be achieved by effort, and not by indolence, and some Christians must throw themselves into the breach, and beat back the evil spirit of sectarianism at all hazards. Louis Napoleon cherished it as his life-destiny to sway the imperial sceptre of his native France, and notwithstanding that his unsuccessful attempts to seize the reins of government made him the laughing-stock of the civilized world, and the prisoner of Ham, he still persevered, and eventually attained his object, and is now regarded as one of the ablest and most powerful of European sovereigns. And shall a poor, exiled, ambitious Frenchman climb through ridicule and revolution to a throne, and shall any of us be afraid to ascend the acclivities of Christian love, and fight the bloodless battles of Christian unity?

Are we never to see an end put to division, bigotry, jealousy, and sectarianism? Are we always to have our ecclesiastical affairs sweltering "like the troubled sea when it cannot rest, whose waters cast up mire and dirt?" What spiritually-minded Christian could remain satisfied with the present divided state of religious profession, or with the overlapping system so generally prevalent, by which three times as many spiritual labourers are frequently placed in a locality as the exigencies of the case require, while the heathen are perishing in millions in the midst of their idols, and thousands upon thousands of our civic population are left in utter ignorance of the glorious gospel of Christ? Few of us, it is to be feared, consider division as a sin against God, or else some adequate efforts would be made to stay its destructive progress, and roll back its devastating tide. The catholic evangelical societies have been usefully acting the part of a breakwater against the waves of this stormy main: but if we had all the life which is ordinarily concentrated in them, and existent in all the denominations of the land, brought harmoniously together, then there would be "no more sea." The elements of a glorious

church, fresh "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," are already in existence, and nothing is wanting save "the Power of the Highest" to mould them into one.

As we are writing these words their majesties the Emperor and Empress of the French are landing on our shores, and we are thus reminded of our unanticipated alliance with France. And this, in turn, recalls to our memory a proposal which we made some time ago, of an alliance not more unlikely to be effected than that which now subsists between the Britons and the Gauls. In such extraordinary circumstances we may hope to be allowed to give a quotation from the correspondence in which it appeared, without being regarded as chargeable with indiscretion or enthusiasm:—

THE BRITISH CHURCH.

"The British Church exists at present *elementally*. Let this be noted. We do not advocate the creation of its elements—they are already created. All we seek is their orderly crystallization into one beautiful, transparent, ecclesiastical polyhedron. Supposing I give you a few of my thoughts about the elements that would go to form this comely church-crystal.

"I. One section of the Church of Christ represents the quiet, gentle, Christian simplicity which is produced by the child-like reception of the gospel of Christ. The evangelical ministers in this denomination are not perhaps generally very deeply versed in theology, but they preach the gospel in love, with simplicity and effect, and Christians are produced under their ministry who are arrayed in all the 'beauty of holiness.' Here, then, we have the gospel in its simplicity, and religion in its comeliness.

"II. Another represents the more intellectual phases of Christianity. They preach in general a little more philosophically than most people, and in some cases are

intellectual to a fault. Drier preaching is the result. Literature is, perhaps, more attended to by this denomination, as a denomination, than by others; and it gives to a great part of its ministers an intellectual bias which, coming out in their preaching, makes it perhaps more refined, but less effective for great spiritual purposes than that of the former, or of those of the section of which we now speak.

"III. A third section represents 'Christianity in earnest.' They have a knowledge of the elementary truths of Scripture (which they never lose sight of), and these they present with an agony of earnestness: but they very rarely get to the higher reaches of Christian theology. Conversion is their great aim. They are far inferior to the forementioned in intellectual acquirements, and are behind those belonging to the first in point of religious 'beauty' and 'meekness,' but before both in spiritual energy, devotedness, and success.

"IV. A fourth system represents the systematic theology of Christianity. They are thoroughly informed on all theological subjects. They are the anatomists, as well as the architects in religion. They are ever ready, also, for war, and they give no quarter. A polemic of this department, thoroughly roused, is the most formidable object in Christendom. Here, then, we have the constructive, the analytic, and the polemical.

"V. Finally, there are many Christians connected with the larger bodies, who may be noticed under this head. These people attain to the higher reaches of the Christian life. Their *forte* is experimental Christianity. There are many books and innumerable tracts, issued generally in an anonymous form, by them, which contain fresher and more spiritual thinking than you will generally meet with in books issued by any of the four first mentioned.

"Gather all into one, and see what we have got for the British Church of the future:—

"1. The gospel in its simplicity, and religion in its comeliness.

"2. Christianity treated in its intellectual aspects.

"3. Spiritual enterprise, earnestness, and devotedness.

"4. Religion analyzed, systematized, and defended; and

"5. Christ all in all.

"I do not pretend to be accurate in my estimate as to details—I deal only with the more obvious characteristics of denominations. I have no doubt I should be able to find individuals in each of the above possessing all the five points; but let it be distinctly known that my remarks have no reference at present to individuals. I am dealing with the great elements of a great subject, and I believe I am not far from the truth in the picture I have drawn. Let us aim at the fusion of these elements into one lustrous 'brilliant,' without admixture of foreign ingredients, and there will be some hope for the regeneration of Britain."

Such are our sentiments, such our aspirations. Formality may dislike them, nevertheless they are in spirit happily in accordance with the mind of Christ. We may receive no sympathy from the self-righteous, the bigot, the zealot, the ritualist, the superstitious, the exclusionist, and the worldling; but we have a right to expect that all who love the Lord Jesus will sympathize in our views and longings, for they are simply the echo of the great Master's prayer, who pleaded for those who should believe on Him, "*that they all may be one . . . that the world may believe that Thou hast sent me.*"

The subject is wide, interesting, and very important. We may return to it by and by; but, in the meantime, we would press upon our brethren of every name, the necessity and propriety of giving pecuniary support to the organizations of their various denominations, and also to the religious and benevolent societies, and of "doing with all their might whatsoever their hands find to do," for the more thoroughly men are evangel-

ized, the easier will it be to attain the consummation we desiderate, the blessed object for which our Redeemer prays. And in our various denominations, we hope you will continue to support the ministers of Christ in every possible way—by your means, your prayers, your sympathy, your cordial co-operation. Our zeal must not be exhausted in public meetings. Our fervour must not be allowed to evaporate in mere sentiment. We must be diligent in the business (of loving one another), "fervent in spirit, serving the Lord." It is by "patient continuance in well-doing," we are to seek the attainment of every prospective good, whether for time or for eternity. Let us, therefore, according to our several vocations and abilities, be engaged in every species of well-doing, trading with, not burying in the earth, the talents which God has given us. "Preach the Word" in the sanctuary, in the cottage meeting, in the open air. Visit the sick, the careless, and the dying, and tell them of Jesus. Instruct the young, read the Scriptures to the illiterate, reason with the infidel, warn the unruly, and reclaim the backslider. Circulate the Scriptures, distribute tracts, write letters for the Lord. Have your eyes, ears, and mind open, and embrace every opportunity of speaking of Jesus, and redemption through his blood; "and take the helmet of salvation and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit." During the present Summer, let us lay aside all unbrotherly feelings, and learn from the powers of this world; let us concentrate all our available forces before the apparently impregnable fortresses of the inexorable Apollyon, and while we assault them one by one, let us earnestly pray, that by the presence of the Captain of our salvation, and his invincible Spirit, the weapons of our warfare may be rendered "mighty through God to the pulling down of strongholds."

TEETOTALISM.

On the topic of the antagonism of strong drink to religion, indeed, no document speaks so distinctly and authoritatively as the Bible.

How impressive, for example, are its earliest Biographical References to the use of intoxicating wine.

The *first* mention of its use is in connexion with the disgrace and drunkenness of Noah. That second father of the race, a holy prophet and monument of Divine mercy amidst the wreck and ruin that followed upon sin, is set forth as the first victim of the 'deceitful cup.'

The book of Job contains the *second* reference to the individual use of wine. It is connected with the destruction of the ten children of that patient and upright patriarch—a fact not without its significance.

The *third* time, it is represented as the exciting instrument of incest, when the 'just Lot,' so long pure amidst abounding iniquity, escapes from the cities of the plain and their fiery plagues only to be stung by a poison that is more mortal than 'the cruel venom of asps.' He drinks 'The wine of Sodom,' and reaps the penalty of pollution.

On the *fourth* similar mention of wine, it is associated with a deception practised upon an aged parent, by which a first-born son is

deprived at once of his father's blessing and his own birth-right. Esau brought savoury food to his parent; but Jacob gave *wine*. Had it no effect in impairing the perceptions of Isaac, and in lulling half awakened suspicion?

On the *fifth* occasion its use is named, it is *forbidden* to the Priests while ministering in the sanctuary, and its use associated (as the implied cause) with a flagrant violation of religious duty on the part of the sons of Aaron, who are destroyed with fire for their profanity. When the Eternal selects *abstinence* as a preventive, is it for *us* to question its wisdom or its necessity?

The *sixth* time wine is so adverted to is in connexion with the mother of Samson, the destined champion of his country; and here also it is absolutely forbidden, on dietetic grounds, both to mother and son, by the Angel of Jehovah.

The *seventh* time wine-drinking is similarly named, it is mixed up with an example of cool and preconcerted fratricide—the murder of Amnon at the command of his brother Absalom.

Need more be said to show how unfavourably *intoxicating* wine is mentioned in the Bible, regarded as a biographical document in which Philosophy is taught by special *example*?—*Dr. Lees.*

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BRIEF NOTICES OF BOOKS, CHIEFLY RELIGIOUS.

[The insertion of any article in these Brief Notices should not be understood as intimating our approval of the work, unless that approval be expressed in an accompanying notice; nor should our disapproval be inferred from the absence of such notice. It may be gratifying to some friends to see that a book is published, before we may have had time to examine its contents, so as to give our opinion.]

THE LIBRARY OF BIBLICAL LITERATURE: a repository of information on Geographical, Historical, Biographical, Scientific, Archaeological, and Literary subjects in relation to the Sacred Scriptures. Vol. II.—London, Freeman.

This Eighteen-penny volume contains in brief, well-written articles, the substance of large and expensive works. The subjects treated of are—The Lake of Galilee: its

Cities and Associations—The Lost Tribes of Israel—Scenes in the Catacombs, the Refuge and Resting-place of the early Christians, during the Roman persecutions—Jerusalem and its great Festivals, the Passover, Pentecost, and the Feast of Tabernacles, as celebrated in the time of Herod the great—Scenes from the life, labours, and travels of the Apostle Paul. With Maps.

This promises to be an interesting series of Volumes, very suitable for School Rewards and Libraries.

The Life, Labours, and Travels of the Apostle Paul is published separately.

RELIGIOUS INTELLIGENCE.

SUNDAY SCHOOL CONFERENCE;—LISKEARD CIRCUIT.

THE fourth Annual Conference of the Sunday School Teachers in this Circuit, was held at Cheriton Cross chapel, in the Parish of St. Ive, on Good Friday, April 6th, 1855. We commenced soon after 2 o'clock in the afternoon by singing and prayer, after which Mr. S. Jory was voted to the chair. Mr. John Doney of St. Cleer, who is deeply interested in Sabbath Schools, was made secretary. Business was then entered into heartily, and several Resolutions discussed and passed, with the view of making the Schools more healthy and prosperous. As we do not wish to take up too much room in the magazine we only send two; the second and third:—

Resolved 2. That we believe the drinking system to be fraught with incalculable injury to society in general, and as we are sorry to find several of our teachers use intoxicating drinks, and by their example assist in keeping up that *injurious* system, we recommend that their *notice* and *practice* the important and necessary subject of Total Abstinence from all that intoxicates, and the formation of a "Band of Hope" in each School where one has not been already formed.

Resolved 3. That as in this age of growing intelligence, it is a matter of great importance that all who are engaged in instructing the rising race should possess a tolerable share of information, and strive to increase in knowledge, we recommend the formation of a Library, consisting of Biographical, Theological, and other religious and useful works, in connexion with all those Sabbath Schools in the Circuit where it has not been formed, as a suitable means for the accomplishment of this end.

The afternoon meeting was very interesting, all appeared to be highly pleased, and, we hope, were much profited. About 5 o'clock, 53 teachers, from the different Schools, and a few other friends, sat down to a very com-

fortable Tea. Smiles of pleasure, and words of friendship were abundant, and all were evidently much gratified.

The Public meeting commenced about 7 o'clock. After singing and prayer, during which a delightful influence was realized, Mr. John Whitlock was called to the chair, and opened the business of the meeting with an appropriate speech. Mr. J. Doney the Secretary gave the report. We were happy to find from the returns that most of the Schools are in an improving state. The schedules furnished us with the following interesting information. We have 7 schools in the circuit, in which there are 382 scholars, taught by 108 Teachers; 57 of those Teachers are members of society. 2 Scholars have died during the year. St. Cleer, Trenant, and Cheriton Cross Schools have Libraries for the use and benefit of the Teachers and Scholars, in which are 230 volumes. 63 Bibles and Testaments, and 130 other books have been given as rewards during the year; and we have much pleasure to find that 60 of the Teachers, and 124 of the children are Teetotalers—Many of the said children being members of the "*Band of Hope*."

The following speakers were then called upon to address the meeting.

On the motion of Mr. R. Barncut, seconded by Mr. John Doney, it was Resolved;—

1. That as various systems of error prevail, and that the young may be saved from becoming their victims, be the subjects of early piety, and be prepared for lives of eminent usefulness, it is highly necessary that they receive early religious training.

On the motion of Mr. W. Daniel, seconded by Mr. S. Jory, it was Resolved;—

2. That as it is manifestly the object of our Sabbath Schools to promote the moral and religious feeling of the world in general, and the rising generation in

particular, we are of opinion that the teachers and friends of Sabbath Schools should more fully prepare themselves for their important duties by getting a greater amount of personal illumination and piety, that they may effectively teach the children those principles of *morality, truth, and religion* calculated to bring out the *natural abilities* they possess, that, by their development and spiritual application, the cause of truth may be served, immortal souls saved, and God glorified.

On the motion of Mr. J. Vivian, seconded by Mr. S. Boney, it was resolved;—

3. That as we regard the past beneficial results of Sabbath Schools, and the fact of their constituting an important auxiliary to the spread of the gospel, as powerful inducements to the continuation of our benevolent labours; and as the connection of a "Band of Hope" with some of our schools is a movement in the right direction, as well as a beautiful feature indicative of coming prosperity, we will endeavour to enter into our work more heartily in future, and try to establish such a "Band" in each school in the Circuit.

On the motion of Mr. W. Strike, seconded by Mr. S. Pollard, it was Resolved;—

4. That although during the past year we have seen many things to encourage us, and draw forth our gratitude to almighty God, we have not witnessed so many conversions as we could have wished; we, therefore, resolve to devote ourselves more earnestly to the work during the ensuing year, if spared, and pray more fervently for the Divine blessing, without which our utmost efforts, as far as the salvation of souls is concerned, will be an entire failure.

A vote of thanks was then given to the chairman, and the meeting concluded by singing and prayer. All appeared to leave the place under a delightful influence, and much encouraged.

In conclusion, we strongly recommend to the friends of the young in other circuits, the adoption of the Sunday School Union principle. We think there are great advantages connected with it;—

1. It exemplifies the old adage "Union is strength." Our great moral machinery may be worked more vigorously, by thus blending our energies.

2. Attending Sabbath school Conferences is calculated to stimulate the

weary, encourage the tried, and more deeply impress the minds of all with a sense of the vast importance of the work in which they are engaged.

3. Union is *bliss* as well as strength. "BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!" Psalm cxxxi. 1. There is real happiness, and great satisfaction for those who unite to do God's work, and will.

SAMUEL JORY.

CHAPEL AND MISSIONARY ANNIVERSARIES.

ABERAVON CHAPEL.

THE Anniversary of the above chapel was held on Good Friday and Easter Sunday: on the occasion we were favoured with the presence of our highly esteemed Br. Martin, from the Wear Circuit. The tea meeting on the Friday was numerously attended by visitors from different parts of the neighbourhood, who were waited on by eight ladies, whose kind and efficient services deserve great praise.

The proceedings of the afternoon passed off exceedingly well.—Subsequent to this the Public Meeting commenced at 7 o'clock, the chair was taken by Mr. G. Conybear, merchant, from Swansea, who made a few appropriate remarks. Addresses were also delivered by Messrs. Grigg, Hewet, Martin, and Veysey, by whom thoughts of an important and impressive character were delivered to a full and attentive audience, all of whom appeared highly pleased. Three sermons were preached on the following Sunday. In the morning by Mr. F. Martin, from Ps. lxxiv. 4; a heavenly influence pervaded the meeting while he dwelt in an interesting and instructive manner, on the house of God, dwelling in that house, and the blessedness of those who dwell in the Lord's house. In the afternoon, Mr. Veysey, from Neth, 1 Peter i. 1—11; an excellent sermon. In the evening Mr. Martin again preached from Matt. xvi. 26, a solemn and thrilling sermon.

The services of this Anniversary were among the most satisfactory to us of any we have ever attended; they left behind them a blessed influence, the fruit of which will, we hope, be seen for many days. The profits of the Tea amounted to nearly £10. This chapel is well attended, the sittings are nearly all (if not all) let, and the erection of a gallery has been felt necessary.

Previous to the Anniversary 100 cards were printed with a few suitable verses on them, composed by Mr. Martin; since the Tea five children have come for those cards, and have already collected about £1 10s. By these and similar means, might not many distressed chapels be greatly benefited?

P. ROUNSEFELL.

MEDROSE CHAPEL.

THE friends of the above chapel held their Anniversary on Good Friday: two sermons were preached by the pastor of the circuit. About 60 persons partook of the social repast. After tea the meeting was addressed by a Wesleyan Preacher, Orchard, Redcliffe, and the writer, and a blessed influence was felt in the meeting. In reading the report I found the debt on the chapel was £19, the receipts will pay off £9 leaving but £10 debt remaining on the chapel. The friends at Medrose have done nobly, we can do much by perseverance; let us all try.

April 11th we held our missionary meeting at Hendra, Tentagel, in a large barn nicely fitted up for the purpose: in the afternoon a public tea was provided, about 50 persons partook of the same. While the speakers were addressing the meeting, a half-sovereign was presented by one of them which he had received of a member of Parliament for the Eastern division of Cornwall, to be given at the collection as an approval of the noble cause we advocate. Mr. and Mrs. Symons took a very lively interest in the proceedings of the day, the money collected to advance the cause of the Redeemer was £3 2s. 9d.

Thursday 12th our next and last meeting was held at Treworld, it was a good meeting—a woman presented us with a half-sovereign for the collection, as a thank-offering for God's goodness in preserving her sheep and lambs. May such instances be multiplied, and may God make rich the giver.

S. CROCKER.

PENZANCE CIRCUIT.

THE Anniversary of Alverton Street Chapel, Penzance, was held on Sunday and Tuesday, April the 8th and 10th.

Mr. Tremelling from Gwennap preached on the Sunday, and a tea meeting was held on the Tuesday. Messrs. Brown, Macdonald, Tremelling, Rodd and Brown, (Wesleyan Association)

and Mr. Whitford, (Primitive Methodist) addressed the meeting. The services were full of interest, and the proceeds of the anniversary amounted to £5 7s., being in advance of last year.

The Anniversary of Boscaswell chapel was held on Sunday, April 22nd. Three sermons were preached on the occasion,—in the morning by Mr. Macdonald, and in the afternoon and evening by Mr. Whitford, (Primitive Methodist,) of Penzance. The services were of the most encouraging character, and the noble sum of £4 15s. was raised on the occasion.

Bible Christian Missions.—Sermons in behalf of those missions were preached in the Bible Christian chapel, St. Just, on Sunday and Monday afternoon, the 6th and 7th of May, by Mr. Tabb of Truro, Mr. Kinsman of Gwennap, and Mr. Brown Wesleyan Association Minister of Penzance.

A public meeting was held on Monday evening. Mr. J. Ackerman, (Wesleyan) with great ability presided on the occasion. Speeches of great excellence were delivered by Mr. Brown, (Wesleyan Association Minister,) Mr. Savery, (Wesleyan Minister;) and Messrs. Tabb and Kinsman, the deputation, most efficiently advocated the Mission cause.

The attendance was very numerous, a high tone of religious feeling pervaded the assembly, and the financial, and spiritual results of these services are highly gratifying.

The proceeds of the anniversary amounted to nearly £22, being about £5 in advance of last year.

On Tuesday and Wednesday, missionary meetings were held also in the Bible Christian Chapel at Sennan, and Carfury. The friends continue to manifest great interest in the mission cause, and the collections amounted to £9 8s. 11d, being about £1 10s. in advance of last year.

We are happy to state that many precious souls of late have been converted among us, and we are hoping for better days.

JOHN BROWN.

EARLY-CLOSING ASSOCIATION.

[We readily insert the following brief remarks on this important Association.—Ed.]

"It is, I think, one of the greatest evils of this country, that toil has become so excessive, that all considerations of health—all at-

tention to intellectual improvement—and even all that time which ought to be devoted to spiritual worship, is lost in that excess of labour which the people of this country are compelled to undergo. Why is it that one generation after another is to pass away consumed in this hopeless toil, absorbed in such pursuits, and without the means of improvement?"—**The Lord John Russell, M. P.**

"I am quite sure employers will incur no loss by closing their shops at a fair and reasonable hour. I adopted the plan myself, and have a large number of persons in my employ. Not only do I suffer no loss from closing earlier, but I find, since doing so, that the assistants are more steady and more attentive to the business."—**Mr. Shoobred, of Tottenham Court Road.**

THE attention of the reader is respectfully invited to the following

BRIEF STATEMENT OF PARTICULARS:—

That this association was formed in 1842.

That it is estimated that at least 150,000 Young Men and Young Women are more or less directly interested—physically, morally, socially, and religiously—in the efforts of this Society. This is quite irrespective of the large measure of influence it is known to have exercised, and is still exercising throughout the Provinces, in originating and in various ways assisting Branch Associations.

That, previous to its establishment, the hours of employment in nearly every department of industrial life were excessive: in many cases almost incredibly so; for instance, it was a common practice for the linen drapers to keep their shops open during a large portion of the year till 11 and 12 o'clock at night, it being often 1, and sometimes 2 o'clock, before the assistants were really free. On Sunday mornings they not unfrequently were kept at work till 3, 4, and even 5 o'clock, and numerous have been the instances of young men, instead of retiring to bed, preferring going off to baths, it being broad daylight when they left their respective shops.

That 7 o'clock in winter and 8 o'clock in summer, are the hours which it is desired should be adopted in the retail trade.

That, through the agency of the Early Closing Association, the hours of employment in many departments of business have already been materially curtailed.

That since a partial reduction in the period of employment has thus taken

place, very many valuable institutions, for the special mental and religious benefit of Young Men, have been formed, which before were not so much as heard of, and, indeed, but for the success of the "Early Closing Association" could not possibly have existed. Reference is here made more particularly to the "Young Men's Christian Association;" the Church of England Young Men's Society;" and the "Evening Classes for Young Men."

That there are, notwithstanding, at the present time many thousands of Young Men, and also of Young Women, who are utterly cut off from the many privileges offered by these excellent Institutions.

That the "Early Closing Association" is the only agency in existence for extending to the over-worked population of the Metropolis, opportunity for healthful relaxation, and the culture of their mental and spiritual nature.

That this Society, often in the face of much discouragement, continues steadfastly to labour in this cause of social progress and humanity.

That its efforts are designed to apply to every department of industrial occupation, where the period of employment is unduly and unnecessarily protracted.

That those efforts have recently been employed—and with considerable success—in promoting the Saturday half-holiday movement in connexion with the various Wholesale Trades.

That the efforts of the Board are at the present time more particularly directed to the case of the *Assistant Chemists*, whose hours of employment extend, for the most part, from about 7 o'clock in the morning till 10½ and 11 o'clock at night, with a liability, moreover, to their being called up at any hour in the night, and without being able to call so much as the Sabbath their own.

That it is proposed ere long to draw attention to the condition of that sadly oppressed class—the *Journeyman Bakers*.

That the labours of this Association are essentially auxiliary to the efforts of all religious and benevolent institutions, as it seeks to furnish a very numerous and important class with the time and opportunity for aiding in such movements. This is a consideration which cannot but have much weight with Christian ministers and the religious public generally.

That the Association has sought to accomplish its object principally

through the instrumentality of Public Meetings, Lectures, Sermons, and the Press; ever striving by confining its claims within the bounds of moderation, and by the exercise of a right and kindly spirit, so to melt down the prejudices of opposing employers, as in time to conciliate and win them over to the cause.

That the Society at present stands greatly in need of an increase to its funds.

It is hoped the above will be deemed

a sufficient proof of the importance of the operations of the "Early Closing Association," and justify the expectation of the Board that, if those operations are adequately sustained by means of public liberality, a very large amount of good must ensue to all Persons engaged in trade, and, indirectly, to the community at large.

(Signed for the Board) J. LILWALL.

Gratuitous Secretary.

Offices—32, Ludgate Hill, London.

OBITUARY.

1. Death is busy. To his recent victims we have to add Mrs. NEWTON, Howard Farm, Hittisleigh, Devon. When young she was a moral person, attended the Established Church, took the Lord's Supper there, and the minister much respected her. About fourteen years ago the Bible Christians were favoured with a gracious revival of religion at Flood, about a mile from her uncle's house, where she was living as housekeeper. Her name was then GRACE GRINDON. She went to Flood to see and hear the people of whom she heard wonderful things; and at their meetings she was awakened, and saw herself lost, undone, helpless, and wretched. She now began to weep and pray. Some of our friends took her by the hand, and pointed out the way of salvation.

A few weeks after she attended a special meeting for the promotion of a revival of religion, at Providence, Throwley. Mr. Beer preached from, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." Rev. iii. 20. In the Prayer Meeting after preaching, Mrs. R. D. Gay heard her saying earnestly, "Lord, thou art precious! Thou wilt come unto me: bless the Lord!" Jesus then revealed himself to her, she believed, and was made happy, so that she rejoiced in the Lord; and she often afterwards spoke of that meeting to her christian friends with great delight. She joined the Bible Christians, and remained with them until removed by death. Through her uniting with us she incurred the displeasure of the clergyman, but she was "steadfast" in faith, hope, and love; and "unmoveable" by the clergyman's displeasure

manifested to her—unmoveable by any temptation within or without—from persons or things—from visible or invisible enemies. She held the beginning of her confidence steadfast unto the end. She was endowed with qualities which commanded confidence, and conciliated regard. She was lenient, courteous, and kind; and her deportment was transparent. She was but seldom if ever heard to murmur about anything. Gratitude, contentment, and happiness, were manifested in her life. She often spoke to sinners about their souls, told them the consequences of living in sin, and entreated them to turn to God that they might obtain mercy and live spiritual, happy, and useful lives. She was no party woman; she loved all that love the Lord Jesus. Some of the suffering poor had in her a benefactor, and they now deplore in her death the loss of one of their most generous friends. She was an attentive, affectionate wife, and a good mother.

In the latter part of last October she was taken very ill. Two doctors attended her, but they could not arrest the disease; her affliction proved to be unto death. In her illness she was resigned to the will of God; nothing troubled her. She said to her friends, "The Lord is good; all is well;" and they heard her praising God and saying, "Bless the Lord! praise the Lord." On Sunday evening, November 12th, 1854, she died in the Lord, in the 45th year of her age. Her disease was fever; and her mother died of the same disease, in the same hour of the same evening. Mrs. Newton has left a husband and four children to mourn their loss.

Her remains were interred in Hittisleigh Churchyard, in "sure and cer-

tain hope of the resurrection to eternal life through our Lord Jesus Christ;" and her soul is, doubtless, joining in the song of everlasting praise and thanksgiving to God for giving her the victory through Him that hath loved her, and washed her from her sins "in his own blood."

"How bless'd are they, whose transient years

Pass like an evening meteor's flight;
Not dark with guilt, nor dim with tears;
Whose course is short, unclouded,
Bright."

J. BANWELL.

2. DIED, at Littledean-hill, Dean Forest, Dec. 27th, 1854, CATHERINE HARRIS, aged about 87 years. For several years she was a member of the church at Drybrook, and she lived much more devoted to the Lord formerly than latterly. For a year or two past she was frequently hindered, through feebleness of body, from attending the chapel, and likely this, with other hindrances she had, greatly contributed to her decline in piety. The day she died I saw her, and although hardly capable of speaking, she said, with a warmth and cheerfulness that seemed to me hopeful, that all was right, and that she had a hope of heaven.

J. A.

3. DIED, at Yorkley Slade, Dean Forest, Jan. 30th, 1855, ANN JAMES, aged 62 years. For about seven years she was a member of a little church, that met in her village, and sometimes in her house. She was very feeble in body, and very doubting in mind, which doubting she was oppressed with till near her departure. Sometimes she did rejoice a little in God her Saviour, and then it was all very easy and pleasant, but generally she walked the shady side of the way. But she was, we believe, in the "narrow way," and therefore now she is enjoying the "life" that is found at the end of that way—life eternal.

J. A.

4. DIED, at Bream, Dean Forest, Feb. 2nd, 1855, MARY WATKINS, aged 77 years. For several years the deceased was a member with us at the place of her residence, but for years past she has been so infirm that she could not attend the chapel. She was not high in her religious attainments, hardly up to assurance of acceptance. She seemed, however, to rely sincerely

on Jesus Christ, and strongly desired and anxiously spoke of, being blessed with a brighter evidence. Her demise was rather sudden, but she appeared to be quite willing "to depart," believing that it would be to be "with Christ which is far better."

J. ASHTON.

5. DIED, at Hillcommon, in the Taunton station, on Sunday, February 4th, 1855, WILLIAM WOOD, in the 23rd year of his age.

Our departed brother was converted to God among us through visitations and prayer, about eighteen months ago. From the time of his conversion to the hour of his death, he continued gradually to ripen for glory; and as consumption's hand was bringing the frail and earth-born part to its native clay, the immortal spirit was looking beyond the cold, cheerless grave, to eternal life in heaven. This was very evident to all who saw him and heard him express his feelings.

On the Thursday previous to his death I visited him. He expressed himself as looking for the mercy of God, through the merits of our "blessed Lord and Saviour Jesus Christ,"—waved his hand in token of triumph, and said, "All is well; not a fear, not a doubt!" His confidence in God remained unshaken, until he breathed his last.

"One more precious saint's ascended,
To the lofty throne of God."

E. WOTTON.

6. DIED, at Porthallow, in the Helston Circuit, January 23rd, 1855, LOVE- DAY EXELBY, aged 61 years. When she was a child she attended Northam Sunday School, from which she received tickets of good behaviour, several of which have been handed to me, and among them one bearing the following motto, "Monitor—Exemplary Conduct." She united with the Methodists when very young, but she was poor, and her name was discontinued among them. She was one of the first members of the Bible Christian Society in the south of this Circuit, and a regular attendant on all the means of grace which she could reach. At the death of her father she removed with her step-mother to Porthallow, where through many trials and afflictions, she continued to attend the house of God, the service of which she dearly loved, especially class meetings. Her experience, though expressed in broken accents, was clear, and often accom-

panied with shouting and other outward manifestations, which always made the meetings lively, and gave satisfaction to her class-mates, who saw that her religion was genuine; and as her conduct at all times corresponded with her profession, nobody doubted her sincerity. Several of the friends have told me they never heard of a blot in her character.

Through the death of a friend she became possessed of a small life-hold estate, and through an affliction in her eyes she removed to St. Keverne village, where for a short time she again met with the Wesleyan Methodists; but as soon as her way was opened, she returned again to Porthallow, where she continued to enjoy all the means of grace till her affliction confined her to her lodgings. Her little estate afforded her but a scanty living; and the failure, and ultimately the entire loss of her sight, prevented her from working, so that she often lamented that she could do so little to help on the cause of God.

After she was confined to her house, she did not forget the house of God, but often spoke of the meetings about to be held, and expressed a wish to be there, adding, "I must content myself to spend the time in prayer;" in which exercise she frequently and fervently engaged. A friend who took part in the management of her little business, and who often visited her, states that he generally found her contented in her situation, submissive to her affliction, cheerful and free in conversation on religious things, thankful for visits

and favours, and possessing a strong confidence in the Lord." I visited her the day before her death, and found her mind a little beclouded, but quite sensible, and her confidence in the Lord immovable. I conversed and prayed with her, for which she was thankful. No one then thought her end so near, but the next day her happy spirit left the cold clay, to join the blood-washed saints in the realms of light and everlasting day.

J. K.

7. THOMAS CARPENTER aged 64, a member of Queen Street society, London, who had been identified with the Bible Christian denomination for 25 years, passed we believe from earth to heaven, on Friday, March 30th, 1855.

When I came to the London station, he was unable to do but little work, having been afflicted with abscesses for a lengthened period. His affliction continued to increase, until death terminated his sufferings, and introduced him into the heavenly world.

One pleasing feature in our departed Brother's experience was, his relish for the word of God. The Bible was his constant delight, the book of his principal study; hence in his conversation, that richness of expression, which the perusal of the sacred Scriptures can alone produce.

Religion consoled him in affliction, and supported him in death. His end was peaceful. His wife and six children survive him. May they learn the necessity of being prepared for the better world.

W. J. HOCKING.

POETRY.

LINES.

UPON THE LATE MRS. JAMES GOLDIE.*

She is not dead—she only sleeps,
Though dead she seems to mortal sight;
Her spirit now true pleasure reaps,
And sings with wonder and delight;
That sweet and never-ending strain,
"Worthy the Lamb for sinners slain."

Just as the shining star at dawn
Is hid from sight but for awhile;
So at the resurrection morn,
She'll rise all radiant with a smile;

* The late Mrs. Goldie was a sister to Mrs. W. Calloway, whose husband is a Bible Christian Missionary in Prince Edward Island, North America.

Caught from yon spotless thrones of light,
Where bow the blest, arrayed in white.

'Tis true some friends she 's left below,
But she has joined more friends above ;
Her eyes resplendently now glow
With joy, where beams celestial love ;
Where neither death nor fear appears,
Throughout eternal, changeless years.

Though lost to mortal eyes, yet now
We view her by faith's piercing sight ;
A golden crown surrounds her brow,
She waves a palm—she 's fought the fight ;
And joins the blood-washed hosts to sing
The praises of the heavenly King.

She sings ! attend ! list to the strain,
Of multitudes before the throne ;
" Worthy, blest Jesus, who wast slain,
" Who didst for all our sins atone ;
" Worthy more honour to receive,
" Than an eternity can give."

And, oh ! how rapturous, and how sweet,
To see her with the saints above
Cast low her crown at Jesus' feet,
Then chant anew the song of love :
" Worthy art thou, who once wast slain,
" O'er all in heaven and earth to reign."

Yet language fails, and faith grows tired,
And to this world of sin descends ;
And if we'd have our hearts all fir'd
With love divine which never ends,
Like those in heaven, we there must be,
And Christ, the Lamb, ourselves must see.

But see, she beckons us away,
To dwell with her beyond the tomb ;
To spend with her an endless day,
Where joy, true joy, doth ever bloom ;
Where love and peace breathe through the air,
For Jesus Christ shines every where.

Then let us now in garments white,
By Jesus's blood thus render'd pure ;
Attempt to scale yon hills of light,
That kingdom which must e'er endure ;
That we with her may swell the strain,
" Worthy the Lamb, for he was slain !"

GEORGE T. COSTER.

EDITORIAL REMARKS.

THE APPROACHING CONFERENCE.

As the season for appointing the
Representatives to the approaching
Conference draws near, we beg to call
the serious attention of the Quarterly
VOL. XX. THIRD SERIES.

Meetings to the great importance of
discharging this duty aright. In so
doing, however, we wish not to be mis-
understood. We think the defect
Y

in properly working out our Representative system does not so much consist in sending unqualified individuals, as in neglecting to send any representative at all. It has been remarked that the Brethren sent by the District Meetings, to Represent them in the Conference, have been very generally men of the right stamp; men who have rendered very material aid in despatching the business of the Conference; but then some Districts have frequently omitted sending any one to represent them. It must be manifest to all who duly consider the subject, that in order that our denomination may prosper as it ought, all must heartily and harmoniously unite in prayer and christian effort: and we can conceive of no method better adapted to secure cordial and united action, than the efficiently carrying out of our representative system.

This number will be in the hands of our readers before the Midsummer Quarterly Meetings are held, and we earnestly entreat the Brethren who may compose those meetings to appoint suitable persons to represent them in the approaching Conference. The new Financial Regulations will probably give rise to discussions which may

require much enlightened thought to guide to right conclusions. The continued high price of provisions, which presses on our Itinerant Brethren, will most probably necessitate an increase in the salaries and allowances; and as this is a fifth year, when the number of Preachers and Representatives who compose the Conference are equal, it will be a very suitable season for settling that question. We trust, therefore, that the Midsummer Quarterly Meetings will keep these things in view, and select suitable representatives to the next Conference.

It may be necessary also to remind our friends of the great importance of united prayer among the churches, that the divine blessing may rest on the Brethren at the Conference. The first assembling of the Conference, this year, will be on Wednesday morning, July 25th, at five o'clock in the morning, for a religious service; and if each church throughout the denomination would meet at the same hour for intercession in behalf of the Conference, that the Holy Spirit may be so richly imparted as to enable them to perform all their arduous duties aright, that God may be glorified, and precious souls may be saved, might we not be warranted in expecting a gracious answer? We request the several Quarterly Meetings to consider this subject, and if they approve of the proposal, to recommend it to the churches on their respective stations.

MISSIONARY CHRONICLE.

July, 1855.

SOUTH AUSTRALIA.

We have great pleasure in inserting the following communications from Br. S. Keen, and sincerely hope that our Brethren at home will respond to his earnest entreaty, occasionally to forward letters to the Brethren on Foreign stations, with a view of strengthening the bonds of christian affection.

Gawler Town, Dec. 25th, 1854.

MY DEAR BROTHER THORNE.

Three months have passed since I last wrote you. My time is so much taken up by the great length of my journeys that I find but little time to read, study, or write. One of these I try to do a little to while riding, the other two, reading and writing,

with me have been the exceptions. You should know 120 miles a week, and all the business of the Mission to attend to—every shilling to beg, and every shilling to spend, as well as to pay—involves so much that I sometimes sigh for the quieter work of a circuit at home. Then I think the honour of being among the first to

plant the Gospel under the Bible Christian standard in this colony is worth a little labour, trouble, and anxiety; so I bless God for health, and take courage.

Since I last wrote to you, we have opened a chapel on Gawler Plains. This was the first scene of my Colonial labours. Here the Connexion found two warm-hearted friends. One of them, BR. KENNER, was with us in England; he is still heart and soul a Bible Christian. The other, BR. EDGECOMBE, was formerly a Wesleyan, but a warmer and truer friend we never had. His house was opened with all readiness, and kept open with pleasure. God has greatly blessed us in this house; often the place has been too strait for those who were willing to worship with us at the footstool of mercy. It was not long before we began to talk of a chapel. We met and resolved to build; but the scarcity of labourers prevented our proceeding with it as soon as we designed. Last April we started the work; my wife being honoured by the Trustees with laying the foundation stone. On September 10th, the chapel was opened. MR. J. T. MOIR, (Free Church Minister) preached in the morning; MR. J. M. LEWIS, (Congregational Minister) in the afternoon; and in the evening BR. WATTS favoured us with a good sermon. The day was unfavourable, but God was in the midst of his people; glory be to his name! On the following day the opening services were continued by a public tea; about 150 sat down to enjoy the good things of this life. After Tea M. Duffield, Esq. took the chair, and the best meeting ever held on Gawler Plains was addressed by Messrs. Kenner, Keen, Way, Moir, Lewis, and Tregulus (Wesleyan). The proceeds of the opening services were £109, which with what was given before, made £197. The cost of the chapel was £435. Since it has been opened the attendance has been very good.

Oct. 7th. The foundation stone of the second Chapel, Gawler Plains, was laid by Mrs. Keen; Mrs. Hawke, Mrs. Nottle, and Mrs. Mitchell assisting.

On the 10th we opened the chapel at Mount Torrens. Brother Fursman preached morning and afternoon; and Mr. J. Trick (Baptist) in the evening. On the Monday about 50 sat down to Tea. A good meeting afterwards. Total proceeds £150; cost of building £250. It will take £100 to finish it.

This place being 30 miles from my home, suffers much from disappointments. I hope a preacher will be stationed there next year.

Nov. 5th. The chapel at Enterprise was opened. Br. Ridcliff preached morning and afternoon, and Mr. J. M. Lewis in the evening. On the following day about 80 sat down to Tea: a good meeting followed, and the debt on the chapel was reduced to £50.

Tuesday 7th. The foundation stone of the third chapel, Gawler Plains, was laid by Mrs. Keen, and Mrs. Long. Br. Ridcliff gave an address, after which we repaired to tea; and then followed one of the best meetings I ever attended. God was among us. We have about £200 already towards this chapel.

Twenty months since we had but one chapel and one preaching place in this Mission; now we have 12 preaching places and 8 chapels. £110 have been paid by the friends of the first chapel, which is now out of debt. About £2,100 will have been spent in erecting the new chapels, and about £1,000 obtained. This is labour for one man. But the gratification of having accomplished it is more than a reward. "Not unto us; not unto us," but to my Heavenly Father, be all the glory. Amen.

No doubt you have heard from the other brethren that the foundation of a great, and I hope, a good cause, is being laid in various parts of this colony. What we want is men—men thoroughly Bible Christianized—men who are willing to sleep in a slab hut, lie with the bugs, and be bitten by fleas; to have the wind blowing around them, and the drops of rain sprinkling them. Beef, mutton, and bread they will always find plenty of; and as to tea, the only danger is, if they are fond of it, that they will drink too much. Perhaps you will pardon me for saying, that while we want men thoroughly prepared for the work, these men ought to be blessed with wives who will not murmur if their husbands are away five-sixths of their time. If the bush be not beaten well now, we shall not put down stones for the Brethren who may come after us. If our cause does not prosper here, I am fully persuaded the fault will be ours. God is with us; our friends are warm; and the public generally respect us.

I have had many thoughts about home, the cause there, and the Brethren.

ren. Sometimes I think I will write no more; as not one letter from any of the brethren, whether official or otherwise, has reached me. I had thought the brethren, Blackmore and Bourne, would find a moment to write a distant brother. We do not see why each preacher, especially each pastor, should not have one official letter during the year. I may say on this subject, every one of us would feel it a proof we were not only not forgotten, but still beloved. The address from Conference did good, yet it will not stand in the place of a letter. Let me see if no one else will write, whether Br. Thorne will do so.

Things at present look gloomy. The harvest is very bad. I should think the loss on Gawler Plains will be quite £30,000. This makes money very tight. Wheat is 13s. per bushel; grinding 2s. 6d. per bushel; meat 8d. to 7d. per pound; bread 8d. per two pound loaf; drapery about 40 per cent dearer than at home; shoes about the same. Printers' work, 1s. 8d. per 1,000, long primer. I paid £2 1s. 8d. for 150 Plans last quarter. Carpenters and masons get about 16s. a day. Still I am afraid there will be a good deal of distress before this time twelve months. Emigrants are coming too fast for the amount of capital there is to be employed. The Government are going to commence a railway to Gawler Town, 26 miles from Adelaide. One is already making to the port, 7 miles. The great mine at the Burra is in full swing. Copper is very plenty in this colony; and there is no doubt when labour comes down, we shall see many mines worked successfully.

This has been the driest, and so far, the hottest summer, ever known here. One day the thermometer was 104 in the shade, and 130 in the Sun. The hot winds are fearful things, but the sudden changes which take place are more fearful for health and prosperity. Yesterday, up to 3 P.M., we had a regular Northerner; about 4 P.M. it veered round to the West, blew a tempest, took off the roof of our chapel on the plain, and carried the galvanized iron 200 yards; we expect this is £30 damage. We were to open it on the 7th of January, 1855.

I am thankful to say I am well, and hope you and yours, with the Brethren, are the same. Sally joins with me in love. Our little one has been very unwell. I am very truly yours,

S. KERN.

Gawler Town, Jan. 20th, 1855.

My dear Brother,

On Sunday, the 14th, we opened the second chapel on Gawler Plains;—about five miles from the first, and seven from the third chapel. MR. J. WILLIAMS preached in the morning, and our friend MR. J. LEWIS, Congregationalist in the afternoon. In consequence of having to put off the opening from the roof blowing off, BR. WAY was not able to be with us as announced on the bill, and the duty fell on myself. The influence during the day was good, and the liberality of the friends all we expected.

On Monday we held first our Quarterly Meeting, which went off well; then we repaired to the Tea meeting, and found about 140 persons assembled. Proceeds of tea £11. We commenced the public meeting; MR. BARKER, (Congregationalist) in the chair, who made some very appropriate and excellent remarks, showing how well adapted the voluntary principle is to accomplish all the Saviour intended, and that the spreading of the gospel of Christ must lead to the salvation of the world. I followed by reading the Report, and Messrs. CULVER, WILLIAMS, LEWIS, FURSMAN, and WAY, addressed the meeting. We may truly say the interest manifested was not a whit behind that which marked the opening of the first chapel. The cost of building was £419; and the amount received and promised, £190. This we regard as noble, when we consider that the crops on this part of the plains have all but failed,—not more than four bushels to the acre instead of twenty-two.

On Tuesday the 16th, the Brethren met preparatory to the District Meeting; and the following morning we assembled at our first Annual District Meeting in this colony. There were present twelve members of the meeting, and several friends. This on the whole was the best District Meeting I have attended; not an unpleasant word, nor, in appearance, a thought, from beginning to end. The model deed was gone through and approved. It embodies all the poll deed, and then proceeds to state more clearly what are our laws and regulations. This deed gave the greatest satisfaction to all present.

We have 16 chapels opened, and 5 in course of erection. "What hath God wrought!" There are 283 in church fellowship, and our congrega-

tions will bear comparison with any church in the colony, in the localities in which we minister. The amount of money received for chapel purposes is nearly as follows: Adelaide £500, Koorunga £400, Gawler and Kapunda Mission £350, Willunga £350, Total £2,200. To this must be added the cost of the ministry, which has been about £550. It is true there is a deficiency in this department of £135; but when it is known that two horses have been bought, and two preachers' houses furnished, there will be little inclination to find fault with this item, large as it is, and which we hope will not happen again in this colony.

Our missionary meetings have not been held yet, so we do not know how we shall stand before the meetings take place. On the whole, the Brethren assembled felt they had abundant reason to thank God, and take courage. We separated for our different stations, (which are as follows;—*Adelaide*, Way, and T. E. Keen; *Koorunga*, Rowe, Ridcliff, and Fursman; *Gawler*, S. Keen, and Culver; *Willunga*, Roberts; *Melbourne*, Hocken;) resolved to live in each other's affection, and to live for

the advancement of the Redeemer's kingdom. Glory to God for this meeting.

On Tuesday 23rd, I opened a new place called Philips town. Here I met with two members from the Luxillian Circuit, Br. and Sr. Varcoe. They had not seen nor heard a Bible Christian minister since they came to the colony. It was a good meeting—I hope a good opening also. There is another place, about 2½ miles distant, which I hope to open soon. This will render Mount Torrens less isolated; one being 6 miles, and the other 8½ distant from this place.

We want four preachers more for this colony at present; then, about two a-year would maintain us in a position to keep up with the wants of the people. What I should like to see is, one set apart to visit the out-stations, (shepherds) which do not see a minister once in three years. I would very gladly do this work, if thought worthy; or if we could spare one, we might change at times. It is worthy the attention of the Committee.

Yours faithfully,

S. KEEN.

PRINCE EDWARD ISLAND.

The following interesting communication is from Brother Wilson.

West Cape, Jan. 6th, 1855.

Dear Brother in Christ,

"The Gospel of Christ" is designed to gain glorious conquests, to achieve mighty victories, and to rest nothing short of the entire subjugation of the universe to the sceptre of Immanuel, until from one end of the earth to the other, one simultaneous burst be heard, "Hallelujah, the Lord God Omnipotent reigneth," and the heavenly intelligences uniting in the song of a converted world, shall triumphantly respond, "The kingdoms of this world have become the kingdoms of our God and of his Christ."

But in order that this may be the case, the church of God must "arise," "gird up the loins of her mind," and "take unto her the whole armour." She must no longer stand upon the defensive, vainly imagining thus to retain her present standing—this is impossible—there must be either progression or retrogression, one or the other. She must come out decidedly "on the Lord's side." There must be a consecration of her influence to his service.

She must labour diligently for the promotion of the Divine glory, and the extension of the Redeemer's kingdom. She must act on the offensive, and declare a war of extermination against sin. And when "The Sacramental Host of God's Elect" joins in mighty phalanx, rolls the tide of war into the enemy's camp, resolving to give the foe neither place nor quarter, we may confidently anticipate the dawning of that day when "The Lord shall be king over all the earth."

One of the principal agencies at work for the accomplishment of this end, is the *Missionary Society*—the cause of causes—the cause of man—the cause of God. A cause which has for its object, the present, future, and eternal happiness of Adam's ruined race. A cause which ought to elicit the sympathies, and enlist the energies of all who "pray for the prosperity of Zion," and the enlargement of her borders.

It is gratifying to see the laudable efforts of our friends throughout the connexion, to support the Missionary cause. This is seen not only in En-

gland, but also in Canada, and it is gladdening to the friends of missions, to see the progress making in that colony. I have long looked to the States, and the latest communications therefrom are encouraging. And if we cross the vast Pacific on imagination's airy wing, and take our stand on the platform with our Brethren there, and see the friends "coming up to the help of the Lord, to the help of the Lord against the mighty," we are led to "thank God and take courage." And in our own "sea-girt Isle," I think we can with confidence write, *Prosperity*.

But nothing is so animating to the believer in Jesus, as to know, that sinners, redeemed by blood divine, are turning to a pardoning God. This is the end of Gospel preaching. That it might become to those that hear it, "the power of God unto salvation." When this is the case, the heavenly arches ring with the songs of the angelic choir, and we, mingling our lays with the concert of the blest, joyfully adore the Lamb.

It is with gratitude to almighty God that I lay before the readers of the Magazine an account of what the Lord has done, and is doing in this place, believing with Br. F. W. B., that the publication of revival accounts serves as a stimulus to the lovers of souls.

At the Michaelmas Quarterly Meeting it was judged advisable that Br. Calloway should take the Eastern part of the Circuit and I the Western. Having now more time in one place than before, I talked with the friends on the necessity of labouring for a revival. Accordingly, we commenced special services on November 20th, when I preached from Jer. xiii. 17. A deep feeling reigned in the meeting, and we felt encouraged to go on. The meetings continued until Nov. 30th, when two persons professed to have found "The Crucified of Galilee."

Dec. 2nd. Two more were enabled to rejoice in a pardoning God; truly it was good for us to be there, for the "Master of assemblies" was present.

3rd. Preached at Lot No. 8, from Numbers x. 29, and held a short prayer-meeting, in which the cry for mercy was heard from convinced sinners. Preached at the chapel at 2½, and at 6 went to Br. Fish's. The house was thronged to excess, and strict attention was paid whilst I spoke from Deut. xxx. 19. I closed the first meeting and then called a prayer-meeting, when

there was a "mighty shaking among the dry bones." I then invited penitents forward to "the bench;" but none came. Feeling much, I spoke again for some time. A dread solemnity pervaded the place. The feeling in the meeting was awful. Describe it I cannot. No. I ceased speaking. The heaving bosom—the deep sigh—the convulsive sob—the tearful eye declared the Lord was working. I said it was my conviction that something very good, or else very awful would follow that meeting. I again invited them to the bench, but none coming, I closed our second meeting. At this two young men fell down and began to cry for mercy; I began to pray, and almost instantaneously, cries for mercy were heard in every part of the house. The friends prayed in faith, and wrestled with Israel's God, and he revealed himself a prayer answering God. I will now try to describe the scene as well as I can. Here you might see a sinner bending beneath his load of sin, groaning for deliverance, acknowledging his sins with cries and tears, trembling as a criminal in the presence of his Judge, but pleading for mercy in the name of Jesus. There you might see a young woman, struggling as if in the agonies of death, and falling powerless into the arms of her praying father. Yonder you might see a wretched backslider, grieving for having grieved his God, deploring his unfaithfulness, but crying, "O Jesus! save me." While now some new-born child of God, with a shout of victory claps his hands, exclaiming, "My God is reconciled," and exhorts the supplicants to "believe in Jesus." It was like it was in Ezra's time; "the voice of shouting" could hardly be distinguished from "the voice of weeping." The meeting broke up about 1 o'clock a. m., when angels tuned their harps over *thirteen* precious souls, that night born for glory, and we returned to our respective places of abode rejoicing in God, "having seen his grace and being glad."

4th. Preached this evening from, "Sirs, we would see Jesus," the night being stormy, not many present; but praise God, one more found the Lord, and was enabled to rejoice.

5th. Spoke from Prov. xxix. 1. Many felt the arrows of conviction, and wept. We invited them to the 'bench,' but they seemed as if they were resolved to harden their hearts. My heart filled, and I told them if no one else needed mercy, I did, and requested the

friends to pray for me. My feelings were oppressive; I knelt down and tried to pray, but emotion overcame me. The friends prayed, sinners trembled, and five or six came forward, and sought and found redemption in the blood of Jesus.

6th. Preached again, and in the prayer meeting related the case of a young woman in Canada, written by Br. Tucker some years since, under the title of "Take Care." While speaking, a backslider came forward, and with bitter cries and tears, cried to God for mercy. God heard and answered, and set his soul at liberty, healed his backslidings, received him graciously, and loved him freely.

7th. Br. Calloway was with us to-night, and preached from 1 Pet. v. 4. In the prayer-meeting two more testified that God has power on earth to forgive sins.

8th. Br. Calloway preached from "Where is he?" Another went home rejoicing.

9th. Prayer-meeting. None converted.

10th. Br. Calloway preached from Isa. xxxv. 8—10; at the chapel at 2½ from Psalm lxxvii. 13; and then the Sacrament was administered. 40 persons attended. Many had never been at the Lord's table before, and now evidenced their determination to be the Lord's by commemorating his death. I preached at 6, and one more was made happy in his Saviour God. The meetings continued during the week, the Lord wrought among the people, and eight more were enabled to look upwards and cry, "Abba Father." On Sabbath I was at Casumpeque, but the friends held on the meetings, and one more was added to the number of those that believe.

19th. Conference or Experience meeting at 2½. It was indeed "a time of refreshing coming from the presence of the Lord." The friends spoke confidently of a knowledge of sins forgiven, and some bore testimony that they had obtained the blessing of sanctification. It was cheering to see the change that had taken place. It was pleasing to hear the simple, unadorned tales of these "Babes in Christ," while with joy sparkling in their eyes, they spoke of the love of God shed abroad in their hearts. Truly we say, "Bless the Lord," or "what hath God wrought?" and answering exclaim, "wonders in the name of Jesus."

We held a prayer meeting in the

evening, when several of the "young ones" prayed in the congregation, and we separated, rejoicing in a living Parent, who has declared he will "carry the lambs in his bosom," and has promised "never to leave them nor forsake them."

20th. Went to Lot No. 8, a settlement only about two miles from Lot No. 7 chapel, and commenced a protracted meeting there. Some of the friends went with me, and putting our trust in the God of Israel, we blew the trumpet and sounded an alarm. After a sharp conflict victory turned on Israel's side, and three persons were rescued from tyranny and oppression, and brought into the "glorious liberty of the children of God."

21st. Spoke from "the rich man in hell:" the arrows of conviction flew thickly, and many felt deeply. Several came forward as suppliants for mercy, and two more were "translated from the kingdom of darkness and brought into the kingdom of God's dear Son." O may the God of all grace stablish strength, and keep them to the end. Amen.

22nd. Praise God for the continuation of his presence; two little girls professed to have found the Lord.

24th. Preached at Lot No. 8, from Isaiah xii. 1. A mighty influence rested on the assembly. While speaking on the happiness of those from whom God's anger "was turned away," many were enabled with joy to exclaim, "Bless the Lord, O my soul! and all that is within me bless his holy name." sinners felt deeply as they thought the wrath of God was hanging over them. At 2½ I spoke from Joshua xxiv. 15, again at 6, from "Come ye blessed &c., when one more cast her soul on Jesus.

25th, Christmas day. Preached at Br. Fish's, from Luke ii. 10, 11, when a shout of a king was heard in the camp of Israel, for the captain appeared. At 2½ I spoke in the chapel from Isaiah xi. 1—3, and felt the Lord very near to bless. Went to Lot 8, and spoke from 2 Cor. v. 11. Many having heard that "that those that had turned the world upside down had come hither also, came "wondering whereunto these things would grow." The house was thronged to excess. Some praying—some weeping—some trembling—and some scoffing. The power of God was felt, but the devil, assisted by his zealous servants,—his obedient children, strove hard to obtain the victory. After a mighty struggle with

the powers of darkness the enemy was routed, victory turned on Israel's side, and two persons were "killed and made alive," and more were wounded. There is indeed a deep awakening through the settlement. "O Jesus ride on."

26th, Spoke from, "I have a message from God unto thee." While calling upon them to throw down their arms and submit to the authority of an insulted Sovereign, several appeared to manifest a disposition to "cease to do evil and learn to do well," for in the prayer meeting afterwards two rebel sinners cast themselves on the King's mercy, were pardoned, and received into the royal favour.

27th. Believing that several attended the meetings to scoff and jeer, and fearing that something awful might take place, I spoke from "Behold ye despisers and wonder and perish," and gave some cautionary advice on this awful subject. A deep feeling reigned in the meeting, but the language of sinners was, "Go thy way for this time, when I have a convenient season I will call for thee."

28th, Very poorly in body to-day; doubtless the effect of over-exertion. Although I believe it is wrong to commit suicide, yet I believe it is our duty to labour with all our might, for "there is no work, knowledge, wisdom, nor device in the grave whither thou art going." But O! animating thought, blessed reflection!—

"Who first in such a warfare dies,
Shall speediest victory know."

Br. Calloway preached from, "Is not this a brand plucked out of the fire?" I was so ill that I had to leave the chapel and go home to Br. Kinley's. The young converts held a meeting among themselves, after the conclusion of the public meeting. O may they become pillars in the house of God to go out no more for ever. Amen and amen.

29th, still unwell; unable to go out. Br. Calloway went to Lot No. 8, and preached, met the society, and admitted some of the young converts into the church,—we hope—

"Gathered into his fold,
With his people enrolled,
With his people to live & to die."

30th, a severe snow storm.

31st, Another year has almost completed its revolution. During its flight, many of our fellow creatures have passed from time into eternity and they are gone—gone from time—gone from a state of probation—gone to glory—gone to Jesus—gone from trouble—gone from pain—from sorrow—from death,—gone to the realms of peace—of joy—of happiness—of repose—gone to enjoy the beatific vision—or, O! awful thought, gone to darkness—to misery—to horror—to despair—to wretchedness to hell!

During the year the Lord has often blessed me, my soul has been abundantly happy in a pardoning God, and to day I feel "my God is reconciled." In that time I have seen about 100 souls converted. Thank God for these evidences of his presence with me. May I be a workman that needeth not to be ashamed, "rightly dividing the word of truth."

Br. Calloway preached at 2½ on the duty of believers to work for God, and how that work was to be performed. We felt "it good to be there," for blessings rich and copious descended upon us. After meeting, Br. Calloway feeling happy within, and elevated on the wings of a soaring faith, "tasted the powers of the world to come." His hallelujahs rang through the house, while the love of Christ thrilled through his soul—"Praise the Lord, O my soul!"

In the evening, he and I went to Br. Metherall's, and held a meeting among the young folks. We both talked with them for some time, we prayed, and twelve of the "babes" also, and to me they gave great satisfaction; they prayed with earnestness and simplicity, and no doubt their prayers were answered. We then returned to Br. Kinley's, and with feelings of gratitude to God, retired to rest, if not to sleep, while 1854 was closing its accounts, and 1855 commencing its career.

(To be Concluded in our next.)

POSTSCRIPT—ARRIVAL OF MISSIONARIES.

Intelligence of the safe arrival at Adelaide of the Brethren, ROBERTS and KEEN, and their families, has just come to hand, with a Journal of the voyage out by Br. Keen, from which we hope to give some extracts in our next.

BIBLE CHRISTIAN MAGAZINE.

AUGUST, 1855.

D I V I N I T Y.

PRAYER A DUTY.

(Concluded from page 251.)

II. The method of performing this duty.

1. In the Scriptures we have every needful direction for the proper discharge of this duty. Christ says, "No man cometh to the Father but by me,"—"Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23. We cannot approach unto the Father acceptably, but through Jesus Christ: he is the high priest over the house of God forever; he has sprinkled the mercy-seat with his own blood, and now appears in the presence of God for us. Through his mediation, under the influence of the Holy Ghost, we have constant access to the throne of grace. This "living way" to the Father, divinely consecrated for mankind, affords sufficient grounds of encouragement to all ranks and conditions of men to come to him, and offer up their prayers and thanksgivings believingly.

God the Father is infinitely just, ready to punish sin, and cannot extend his love and mercy to the sinner unless atonement be made for sin, to open a way consistent with all his infinite perfections, for his mercy freely to flow to a guilty world. Infinite wisdom contrived the stupendous plan of redemption and salvation. The ever-blessed Word undertook our dreadful cause, and accomplished the work of our redemption by his meritorious death and passion. He united himself to our nature, and so became a proper representative of fallen man; he suffered and died on our account, and thus made perfect satisfaction for the sins of the world. In him "mercy and truth met together, righteousness and peace embraced each other;" all the attributes of God sweetly harmonized in man's Redemption, and mercy triumphed. Here we see what infinite love sent Christ into the world to redeem mankind from sin, and we shall see just the same love in God the Holy Ghost, in the change which he effects in our hearts, in order that we may experience the benefits of redeeming love flowing from the eternal

throne of God in boundless streams of divine grace, and which we receive in answer to faithful prayer, offered through Christ, who fills the mediatorial seat, and hath opened the kingdom of heaven to *all* that believe. All who come confidently trusting that God can be just, and the justifier of those who believe in him, through the sacrificial death of Christ, have access to the Father; but none can be saved by grace who do not so approach. Ample satisfaction being made for sin through the death of Christ, all may have access to the throne of grace, where God and sinners meet; there the sinner will find pardon and everlasting life, if faithful unto death.

2. It is in virtue of the sacrificial death and the mediation of Christ, that all who have obtained everlasting life, from the foundation of the world, have been saved; and all that will be saved to the end of time, must be saved through the same Almighty Saviour, for he is the only mediator between God and man. All are equally interested in him, and may, if they will, enjoy the same privilege; but none can be saved who do not come to God through Christ, in the proper use of the appointed means, imploring mercy, and trusting in God for salvation.

3. The Father's special regard, and unexampled love for all Adam's race, was fully manifested in the gift of his Son, whom he has made Lord of all things. But for whom did he give his Son? For all the world; to die for all. It was the design of God hereby to show his love to all mankind without exception. The hypothesis that all are entitled to the benefits procured by the sacrificial death of Christ affords sufficient encouragement to all that hear the gospel, to come to the throne of grace, unfold their sorrows, ask their adoption into the heavenly family, as well as supporting grace to help in time of need: but how exceeding cheerless, cold, and chilling must be the doctrine, which limits the possibility of salvation to a part of the human family! How appalling the thought to the awakened conscience,—Perhaps I am one for whom there is no Saviour. No, that never can be; “for as by the offence of one all were brought into condemnation, so the free gift came upon all men unto justification of life.” Therefore the door of mercy is open to all the human race; “The same Lord over all, is rich in mercy unto all that call upon him” in truth. If the death and intercession of Christ be the only sure ground of the penitent's hope, and the christian's confidence, we cannot participate in the blessings of the kingdom of God, without submitting to the terms prescribed in the word of God.

4. Our prayers should be offered to God the Father under the influence of the Holy Ghost, whose aid we should ask for in prayer, and our Saviour has assured us, Luke xi. 13, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy

Spirit to them that ask him." Again he says, "Every one that asketh, receiveth." It appears by the conduct of many, very many, that they are unconcerned about prayer; they see no beauty in holiness, nor any comeliness in Christ, that he should be desired. Being unconscious of their deplorable state, they hear the gospel expounded, but will not suffer their minds to receive it. The Holy Ghost strives with them; but they will not yield to be saved by grace. Our Lord said to his disciples, "If I depart, I will send the Holy Ghost, and when he is come he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 8. There is no doubt but the Holy Spirit strives with all mankind; but if we resist his influence, which brings light, and strength, and conviction to the mind, which quickens, and imparts spiritual life, grace, and gifts to the soul, the heart will become more hardened in sin, and the desire for prayer will be enfeebled and wax cold. It is our highest interest to "seek the Lord while he may be found; and to call upon him while he is near." It is our duty and interest to yield to the strivings of the Holy Spirit; to be workers together with God—praying under the influence of his Spirit to be guided, supported, and comforted. It is the distinguished privilege of all, to approach the Father, through Christ, under the influence of the Holy Spirit, yielding themselves up to be saved from sin, and to ask for such things as are promised in the word of God, and the Lord will meet them at the throne of grace.

5. It is no marvel that the devil who so well knows that our present and eternal happiness very much depends on our right performance of this duty, endeavours to prevail with us to neglect prayer, and when he cannot do this, to strive to blind our minds, so that we may pray to no good purpose, and quite mistake the nature of prayer. He who prays, receives help from the Spirit of God; but he who prays not, receives no such help. We need help and strength from God, as we are liable to endless mistakes in our prayers, unless right, pure, strong desires, be inspired by the Holy Ghost into our minds. When we pray under the influence of the Holy Ghost, our desires and prayers are according to the word and will of God, and the petitions we offer, or the unutterable groans of the soul, are well pleasing in his sight. God is acquainted with our hearts, and knows what we mean; when he leads his children by his Spirit to express themselves in words, sighs, or groans, he can read it, and prepare and send an answer to their prayers. Who is guilty of the greatest presumption, think you, the man who sees his own insufficiency, and knows that he cannot pray acceptably to God, unless he have the Spirit's influence, or the man who supposes himself to be wise and good enough to pray, without such assistance from the Holy Ghost? A child may see that the charge

of presumption rests on the latter, and not on the former. Some may say, "We have many excellent forms of prayer, suited to all states and conditions of men, made by good men." That is not denied; but at the same time, it will be well to remember that our prayers should always be in accordance with the present state of our minds, and consistent with our circumstances, and it is well known that these are subject to changes even in the same day, so that it would be rather difficult to find prayer books that contain such a variety of forms. It may be said again, "Did not our Lord give his disciples a form of prayer?" The disciples said, "Lord teach us to pray," and he complied with the request: and though he is ascended to fill the mediatorial seat, at the right hand of the Father, he is still an omnipresent Spirit, ready to teach us how to pray if we will submit to be taught by him. In the holy Scriptures we read of persons making known their requests to God in prayer; but we do not find that they had a prescribed form drawn up by other persons; no, but their utterances came out of the fulness of their own heart. The publican went up to the temple to pray, but we do not read that he took a prayer book with him,—his prayer was, "God be merciful to me a sinner;" a very expressive prayer indeed. The Spirit of God convinced him that he was a helpless sinner, and that he stood in need of pardon, and he wisely asked for what he wanted, and meant what he said, and it was granted him. We read of another who came to our Lord, and fell down at his feet and cried, "Lord help me," and her prayer was answered. We meet with a third who from the fulness of his heart cried, "Lord save, or I perish," and the Lord granted him his desire. Any one praying to God, in private or public, may expect to be divinely assisted, so that he may pray agreeably to the state of all present. One divine says, "He who never yet prayed but in the words of another person, it is to be feared never prayed acceptably at all." Neither shall we pray acceptably till we understand the state of our heart, and feel what we want, and pray accordingly, with earnest desire to be answered. When we yield to the divine influence on our hearts, we see and feel our wants, and our privileges in the gospel, and groan to be set free from sin; and through the whole of our christian race we shall find that the more lively sense we have of our present wants, the more earnestly we shall plead with God in prayer. So good and so merciful is God, that his Spirit works upon our minds for our benefit, that we may have such a keen sense of our wants as to induce us to cry mightily to God in continued prayer, till we obtain the desires of our soul. This earnest desire breathed into the soul by the Holy Ghost, is the very life and spirit of prayer. In fact there is no true prayer without it; "God is a spirit, and they that worship him, must worship him in spirit and in

truth," under the influence of the Holy Ghost with the whole heart. Every purpose of the soul, and all our religious worship, should be regulated by the word of God; entering into the spirit of our duty with a perfect, undivided, willing, believing heart; and the Holy Ghost will help our infirmities, and "lead us into all truth," will take of the things of the Father and reveal them unto us. He will bring the promises of God afresh to our minds, with life and power, and will give us timely aid while passing through the vicissitudes of this life; yea, we shall have all the aid we need, from the time we first give up our hearts to seek the Lord, till we are brought to the kingdom of heaven, if we are obedient and faithful unto God, our heavenly Father.

6. The Holy Ghost not only enlightens the mind and quickens the soul, but helps our prayers, opens the intercourse between God and the soul, gives us free access to the throne of grace, and enlargement and liberty in prayer, so that we may experience something like that which Moses did, when he talked to God face to face, as a man talked to his friend. We shall have power to open our hearts to God, to speak to him in prayer, and tell him all our wants, our sorrows, our griefs, and our fears; and he will hear us. Such prayers are attended with real profit and holy delight.

7. The divine influence in our hearts enables us to turn our desires into suitable words, and to express them to God in prayer in such wise that all who are present may join heartily with us in the solemn worship of Almighty God. Some will say, "If I only pray when I feel influenced to do so, I shall seldom or never pray." We should remember that we have a soul to save, and it is our indispensable duty to cultivate a praying heart, and notwithstanding the reluctance we may sometimes feel to engage in prayer, we must break through all, and make our requests known to God, who hath promised us great things in his word;—"and no good thing will he withhold from them that walk uprightly."

8. Our prayers must be offered in faith, nothing doubting. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. We should worship God from a conviction that he is worthy of all honour and praise, and that it is our duty to pray to him; that he is such an ever-blessed Being as the Bible describes him to be—infinite and eternal—self-existent—the first cause of all—"The mighty God, the everlasting Father," on whom our existence depends, and by whose providence we are supported—that he is not indifferent about his own honour, but that he receives pure, spiritual worship from the heart—that he especially protects and saves all that trust in him. In faithful prayer we own the absolute holiness, wisdom, justice, power,

To sincerity we should add humility, not only from a consciousness of want, but from a sense of our own unworthiness, with a grateful acknowledgement of the blessing received; for he that is too proud to own his wants, would be too proud to acknowledge the hand by which they were supplied; he who is puffed up with a high opinion of his own worthiness, gets but little good in prayer; while the humble is filled with divine peace. "The Lord giveth grace to the humble, but the proud he beholds afar off." Humility of the heart naturally produces a suitable posture of the body, which openly manifests the high veneration we have of the majesty, holiness, power, and honour of God, that in his temple we bow the knee in heart-felt prayer before him, and worship at his feet.

2. Attention is also of vast importance in Divine worship; but not so easily acquired as some may imagine. Even when we are retired from the world, the mind is prone to wander from the proper object, and it is no easy matter to keep it fixed in the duty of prayer on God for its object; for oftentimes thoughts of a distracting nature rush suddenly on the mind; the cares of the world are too often apt to intrude and interrupt us in the solemn worship; and the Devil is always at hand to improve every opportunity to divert our attention, and turn our minds from God. Our circumstances are so well known to the devil, that he is diligent in the time of our devotions to turn our thoughts from God and divine things, by suggesting such things to our minds as will best serve his wicked purpose, and it demands our utmost care to secure proper attention in prayer. We shall therefore do well to consider the importance of the work in which we are engaged; the inestimable nature of the blessings of the gospel; and the price that was paid for our souls by our redeeming Lord, who died himself that we may live. By repressing every wandering thought in its birth, we shall secure attention, pray without wandering, and our prayers will not be a cold unmeaning repetition of words; but the fervent desire of the soul poured out before the Lord. The scriptures assure us that, "The effectual fervent prayer of a righteous man availeth much." James v. 16.

3. We should imitate the holy example of Jacob, who wrestled in prayer, and prevailed with the Lord. Whatever may obstruct our way, we must be constant and persevering in prayer, though earth and hell oppose; pressing forward in the way of duty, depending alone on an arm unseen. As good soldiers of the Lord, we must put the armour on and be steadfast, always the same, watching unto prayer, in health or sickness, adversity or prosperity, troubles, temptations, or whatever our lot may be, we should always be pressing on our heavenly way to the kingdom, having the "eternal weight of glory" in view. If at any time our prayers should not be immediately answered,

we should not conclude that they are rejected, but persevere in firm confidence in the promises of the Lord Almighty; and we shall not pray in vain. See the parable of the unjust Judge and the poor widow, Luke xi.

Brethren, it is to be feared, that many, in a land of bibles, live in the constant neglect of prayer, while there are others who but seldom pray, except when they happen to attend a place of divine worship on the Lord's day, or on a fast day. Probably some would be almost ashamed to be seen upon their knees, calling upon the name of the Lord. But why? Nothing can be more honourable in any man, than a faithful discharge of his duty to God. Others there are who "say prayers" when they are laid down upon their bed at night, and too often are half asleep before their formal task is gone through. Of all these, it may be said, they are living without God in the world; they are in the broad road which leads to destruction.

May not whole families be found, who seldom or never, as much as use the form of prayer! How awful are the prophet's words, "Pour out thy wrath upon the heathen who have not known thee, and upon the families who call not upon thy name!" It is the duty of all who are heads of families, to keep up family worship, and to call their servants, and children, if they have any, to join with them in worship of almighty God. Some will apologize for the neglect of family worship by saying, "They see it is their duty, but cannot take up the cross; besides they have not the gift of prayer, therefore do not know how to pray." If they know not how to pray, they should ask of God to teach them, as the disciples of our Lord did; they said, "Lord teach us to pray." Luke xiv. 1. We should pray to God in private to help us in public duty. If our children or servants should be lost through our neglect of prayer, how shall we answer it, before the awful tribunal of God? when they may stand forth and accuse us of this dreadful omission of duty. If God have favoured you with a house, turn it into a place of divine worship, by erecting there a family altar, and there offer up your morning, noon-tide, and evening sacrifices of prayer and thanksgiving to God, for yourself and all mankind. What can be more lovely, this side heaven, than to see whole families engaged in the worship of God, their heavenly Father? See the good man, as the priest in his own house; he endeavours to teach all under him to love and serve God; he reads the word of God in his family; and prays with and for them. He is constant in his attendance at the house of public worship, and uses his influence to get his wife, his children, and his servants, with him, if he have any; it being the delight of his soul to do good, and to "worship the Lord in the beauty of holiness." His delight is in the Lord, and daily he holds communion with him in secret prayer, and goes from his closet

“strong in the Lord,” as a giant to run his heavenly race, “rejoicing in hope of the glory of God.

Brethren, we may read good books, hear sermons, consult friends, and receive the sacrament of the Lord's supper ; but all, without Christ, will fail. We must have the Holy Ghost in our hearts, helping our infirmities, to teach and guide us into all truth and holiness ; therefore let us pray in our closets, let us be found daily holding communion with the Lord in secret. If we suppose we cannot find time for secret prayer, we may as well give up all thoughts of heaven ; for we cannot be saved without it. God is just, as well as merciful ; therefore the soul that neglects this duty of prayer in time, and dies in his sins, must bear the just punishment thereof in an eternal hell of fire, with the devil and his angels ! May the Lord help us all to pray in faith. Amen.

WILLIAM HILL.

THE HOLINESS OF GOD.

OF all the perfections of the Deity none is more worthy of his nature and so peculiarly admirable, as his infinite purity. It is the most shining attribute, that confers a lustre on all the rest : “He is glorious in holiness.” (Exodus, xv. 15.) Wisdom degenerates into craft, power into tyranny, mercy loses its nature, without holiness. He swears by it as his supreme excellency : “Once have I sworn by my holiness, I will not lie unto David.” (Psalm lxxxix. 35.) It is the most venerable attribute, in the praise whereof the harmony of heaven agrees. The angels and saints above are represented expressing their ecstasy and rapture at the beauty of holiness. “Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.” (Isaiah, vi. 3 ; Rev. iv. 8 ; Psalm cxlvii. 10, 11.) ‘This he only loves and values in the creature,’ being the impression of his most divine and amiable perfection. Inferior creatures have a resemblance of other divine attributes : the winds and thunder set forth God's power ; the firmness of the rocks and the incorruptibility of the heavens are an obscure representation of his unchangeableness ; but holiness, that is the most orient pearl in the crown of heaven, only shines in the reasonable creature. Upon this account man only is said to be formed after his image. And in men there are some appearances of the Deity that do not entitle to his special love ; in princes there is a shadow of his sovereignty, yet they may be the objects of his displeasure ; but a likeness to God in holiness attracts his eye and heart, and infinitely endears the creature to him. Now this attribute is in a special manner provoked by man's sin, and we are restored to the favour and friendship of God in such a manner as may preserve the honour of it entire and inviolable.—*Dr. Bates.*

FOLLOW THE LIGHT.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

In a world like the one we inhabit, where all have an object in view, we cannot but be struck with the eagerness and perseverance manifested to attain the summit of ambition and honour. Men find no difficulty in following the light of their judgment in seeking to realize worldly possessions; and to accomplish this, time and untiring labour are sacrificed—as if the attainment of earthly gain constituted the real happiness of life. They are apt to obey the dictates of feeling, inclination, and desire: and, absorbed in the eager pursuit of present good, transient and fading as it is, they too often prefer the shadow to the substance. The light of life, in the highest sense, has never beamed one bright ray on their minds, nor shone with its peaceful lustre on the cold and frozen heart. How actively they are employed to gain what a single moment may for ever destroy! What anxious thought, what care, what solicitude, what diligence mark their every path to secure the glittering wealth which a stroke of sickness may at once remove! Early and late, thought is ever on the wing, and new plans of operation are suggested to the busy mind to ensure success and increasing prosperity, with every returning sun. Thrift and management, industry and continued exertion, mark their every step. They labour strenuously and indefatigably for the bread which perisheth. Even a failure of their choicest schemes, instead of discouraging and dismaying, only tends to stimulate further their energies, as if resolved to master the end they have in view of worldly aggrandizement. The counting-house, the mart, the shop, the field, are the centre of attraction, concentrating their powers of thought and desire. Others, under the influence of self-indulgence, follow with avidity the pleasures of life; and no sooner does one object of gratification pass away, than another is sought and eagerly pursued, as if time could not pass rapidly enough to embrace all the objects of feverish desire. They are devoted to pursuits which please the fancy, excite the imagination, charm the feelings, arrest the attention, and pass away like a cloud, to leave no blessing behind. How many, again, are to be found among our youths, who, despising parental rule and instruction, seek to drown conscience by plunging deeper and deeper into the depths of sin, and determined to restrain all convictions of what is right, impetuously rush on in an evil course, as if bent on ruin and self-destruction. How many temptations hourly beset their path, to keep them from the paths of virtue, sobriety, and chastened feeling. The aboundings of iniquity every where are found, and snares to entrap the aged and the young are spread on every side; and to what is to be attributed the prevalence of so much darkness and wilful blindness of the

understanding, when it is known that the light of eternity will unfold individual character, and reveal the deep secrets of every bosom? The answer is plain: men love darkness rather than light, because their deeds are evil, Jn. iii. 19; and this, too, is their condemnation, Jn. iii. 18. They do not follow the light of truth, as revealed in God's Holy Word. When God created the world, darkness was upon the face of the deep; and God said, "Let there be light," and there was light. As the great luminary diffused his beams on the earth, darkness fled before it, and the world appeared beautiful, glorious, and great, the handiwork of its Divine Author. All before was confusion, disorder, without form or arrangement; but, as soon as the light appeared, behold the wonderful change in the order which prevailed, and the vast designs of the Great Architect were wonderfully unfolded. The moon, which moves so steadily in her silvery course, receives also a borrowed light from the sun: it would be a dark planet without reflection from the great light of the heavens. As in the natural world, so in the spiritual, the comparison may be instituted and be instructive. The heart of man is dark by nature, Eph. ii. 1; without the light of life, destitute of those holy principles which are to prepare for a brighter and purer happiness above. The world within has no light to point to glory; reason, judgment, and understanding are all under the dark cloud of sin; and man does not love his Creator, nor deeply acknowledge his great and unspeakable obligations to his Saviour and Redeemer. Enmity to the spiritual and holy life predominates, Ro. viii. 6, 7; and self-esteem and self-righteousness rule in uncontrolled sway, as if human merit were all-sufficient to secure eternal salvation, Ro. vi. 20, —22, without the light from the glorious Sun of righteousness to pave the way to the inheritance of the sanctified in heaven. The light of the glorious gospel is hid under the weight of meritorious actions, as if the blood of the everlasting covenant had never been shed for the redemption of fallen man. Reader, without you follow the Light of Life, the Word of God, the truth as revealed, you will remain in spiritual darkness and deadness of heart; without a spiritual change of heart, you cannot be saved, Jn. iii. 5; without holiness of heart and life, you cannot enter into the kingdom of heaven, He. xii. 14; without supreme love to God, you never can see him in glory, 1 Co. xvi. 22; without faith, living faith in Christ, as the great atonement for sin, you cannot be pardoned, nor justified in God's sight, Ro. v. 1—18; without the holy influence of His blessed Spirit, changing the principles of your heart, from the love and service of sin to the love of God, you can have no hope of an entrance to the everlasting kingdom. Follow the light, by yielding to a prayerful spirit, and an earnest entreaty for the gift of God's Holy Spirit, to make you wise, holy, and happy, Lu. xi. 13—

16; Jn. xvi. 7—9. The moment you receive the light of God's Spirit, you will perceive sin to be exceeding sinful in God's sight, and feel yourself deserving of eternal perdition, Ro. vii. 8—10, 13. Conviction of your lost condition will lead you to cry to God for pardon and mercy through Christ; you will feel yourself lost out of Christ, undone, in a state of condemnation, Ga. iii. 10, 11. The axe will be laid to the root of the tree, the dark bosom will heave with sighs and anguish at the discovery of its hidden corruptions and rebellion against God; the light of the Spirit will lay all bare and open within, He. iv. 13. Past sins, neglect, forgetfulness of God and the interests of the soul, will all pass before the eye of the mind, and there will be depths of penitence, strong cries to God, and earnest entreaties to be pardoned; the true light has shone, and darkness flies before its beams, and leaves the soul in the liberty of the gospel and nearness to its God and Saviour. Follow, then the light, by a diligent and prayerful study of the Scriptures, and, as you pray for divine teaching, the Spirit of God will visit your heart with his all-powerful influence, and come and chase away the dark gloom of hidden darkness, and bring you to the foot of the cross, where, beholding by faith the Lamb of God, who taketh away the sins of the world, you shall have full pardon, peace, joy, holy tranquillity, and the assurance of an abundant entrance, when you die, into the everlasting kingdom of our Lord Jesus Christ; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.—*Stirling Tracts.*

B I O G R A P H Y.

MEMOIR OF SOPHIA OXENHAM.

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

It is done even as commanded, and the record still remains for our comfort and edification. The voice from heaven still vibrates on our enraptured ears, as it is echoed and re-echoed from the deep and hollow sepulchres of the holy dead.

SOPHIA OXENHAM, the subject of the following memoir, whose maiden name was ATWELL, was born in the parish of Bickleigh, in the year 1815. Her parents occupied a little farm, and with them Sophia lived for upwards of twenty years; but her parents being blinded by the god of this world, were opposed to the religion of Jesus Christ, so that our dear Sister was never taught to bow the knee before God; no Christian parent's influence was brought to bear upon her mind; no mother pleaded at the throne of grace for her salvation. Oh! Mothers and Fathers of children who are unconverted, what will God say to you, in that day when he shall call you to give an account of your stewardship? Sophia, notwithstanding

the lack of religious training, was the subject of serious impressions, or to use her own words, was "convinced even from a child that she was a sinner." One instance in particular she mentioned; when only eleven or twelve years of age, a pious man who was living with her Father as a servant used to talk to her about Christ, and sing to her some interesting hymns, which made an impression on her mind that never wore off; but being naturally light-hearted, and a great spirit, she soon became a faithful worshipper of mammon. In this state she lived for nearly 38 years, and often felt, "an aching void, the world could never fill." Nothing particular had occurred up to this time to effect any spiritual change, till our friends came here about six years ago. Our dear sister was one of the first who was found listening to the heralds of salvation, and became deeply affected under the preaching of the gospel, which came, "not in word only, but in power, in the Holy Ghost, and in much assurance." To that period she would scarcely ever refer, without tears gushing from her eyes, and her heart being overwhelmed with a sense of God's boundless mercy. "For the first two or three times," she says, "I stood outside the window, because I was ashamed to go in. I stood there till my heart became deeply affected, and at last I was constrained to go in." One night, the writer remembers well, she felt so powerfully wrought upon, that she could stay no longer. She made an attempt to go out, but was prevented. That night she became decided to serve the Lord. The next evening she went to Netley Cottage, and there the Lord spoke peace to her soul. She returned home singing the praises of God, having never felt like this before.

For some reason the preaching was obliged to be removed from where it was, and knowing not where to go, she kindly opened her door to us, and said we were welcome to preach at her house. The meetings were continued at her house till the chapel was erected; during which time she showed her attachment to us as a people, and felt it an honour to have the followers of God under her hospitable roof. About this time her husband was converted to God, a society was formed, and the members of that society were Sophia and William Oxenham.

Our dear Sister, who had lived so many years in sin, now began to redeem her time by exerting a salutary influence in her family circle. The temporal and spiritual welfare of her children was a great burden upon her mind; and often she found relief in tears and supplications before God; nor did she pray in vain; two of her eldest daughters were converted to God, and still remain members of our Society. Sometime after she was converted, the Lord saw fit to take to himself two of her youngest children, which was rather a painful affliction; but she soon became willing to submit to an all-wise Providence. She often afterwards spoke of their death and rejoiced at the thought of meeting them again in heaven. As a christian she evinced the genuineness of her religion, by a steady and consistent walk: religion moulded her whole life, and made her a "living epistle known and read of all men." In a word, in her might be seen much of that which is "lovely and of good report." She hated every thing like deception, and often wept over her unfaithfulness, and her want of more love to God. Humility was a grace that much adorned her character. Spiritual pride she utterly detested. She was not easily

moved, not tossed about by every wind of doctrine. Her religion did not resemble the passing meteor, but it was rather like "the shining light," shining brighter and brighter "unto the perfect day." She was "steadfast, unmoveable, always abounding in the work of the Lord."

Being her Class-Leader for nearly five years, I am in some measure prepared to give a correct statement of her christian experience; and I hesitate not to say, that her experience was sound, generally spoken with much feeling, and always listened to with great pleasure. She prized the class-meetings above every other means of grace, and as a proof of this, she was scarcely ever found wanting; never, unless prevented by sickness, or some circumstance over which she had no control. She loved the house of God, and always manifested a spirit of deep devotion. This was a lovely feature in her character; whether engaged in prayer or singing, her whole heart and soul seemed to be in exercise. She seemed to carry out the sentiment of an old poet, who said,—

" 'Tis not the voice, but vow;
Sound heart, not sounding string;
True zeal, not outward show;
That in God's ear doth ring."

The cause of God lay near her heart; nothing seemed so painful to her mind as to hear that some professors had disgraced their profession, and had thereby injured the cause of God. Her prayers, and tears, and actions seemed to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." In the prayer meetings after preaching on Sunday evenings, she might generally be seen wrestling with God. Indeed there was nothing over which she rejoiced so much, as the conversion of souls. Here she was a christian of the right stamp.

As a teacher in the Sabbath School, she was very useful; to her it was always a pleasant task to "teach the young idea how to shoot, and pour instruction o'er the infant mind." The Superintendent, speaking of her death, says, "I fear her loss as a teacher will be greatly felt."

Having a long family of children to provide for, she had trials not a few; but here she acted with great economy. Often have I heard her say that she would rather live on barley bread, than live in debt without a possibility of paying. She was careful and industrious.

As a neighbour, she was remarkably kind and obliging; so much so, that she was beloved by all who knew her.

The closing scene of her life was rather remarkable. She was in a state of pregnancy, and had an impression on her mind that she should die. She often remarked in relating her christian experience, that her time was short. On Wednesday, February 7th, her sister Elizabeth, being in a dying state, was very desirous to see her. Sophia though so disabled made the attempt, and while going through the village in company with another sister who said, "I don't know how we shall sing at Elizabeth's funeral," Sophia replied, "It's good you sing at mine." She had a short interview with her sister, and parted saying, "We shall not be long apart." On the Saturday Sophia was

confined, and appeared in the evening to be doing well. One of the friends said, "You are getting on well, Sophia; you are not going to die this time;" to which she replied, "It is not over yet." The Sunday morning she complained of cold shivers, and in the evening she sent to her sister to say that she was going home to heaven. The Monday morning she was much worse, and it soon became evident that she was dying. About an hour before she died, one of her sisters called to see her, and on enquiring how she was, she replied, "I shall be in heaven in a few minutes." Her sufferings became less as death approached. Her children were all present, but she seemed to take but little notice of them. With her eyes fixed towards heaven she breathed her last prayer, "Come, Lord! Come Jesus, receive me now." Thus died our much respected, and deeply lamented Sister, on Monday, February 12th, 1855, in the fortieth year of her age.

Stay thou triumphant spirit, stay,
And bless me ere thou soar'st away,
Where pain can never come;
In vain my call, the soul is fled,
By Israel's flaming steeds conveyed,
To her eternal home.

With mix'd concern her flight I view,
With joy the ascending pomp pursue,
Yet for our loss, distrest;
Our bosom friend from earth is flown,
A Mother of our Israel gone,
To her eternal rest.

J. DOIDGE.

MEMOIR OF WILLIAM CULLIFORD.

To the Editor of the Bible Christian Magazine.

DEAR BROTHER,

We occasionally hear complaints that some biographers paint the characters of those whose lives they write in too bright colours. This should be carefully avoided; and as far as practicable, the writer should aim at presenting a truthful portraiture of the character and experience of the departed.

It is an unquestionable fact that the faithful records of the pious dead have been made a blessing to thousands; and though the inspired penman hath declared that "the memory of the just is blessed," it is often the case, (from various causes) that their memorials are buried in oblivion; while the names of those who have done some great exploits, or who have achieved some victories in worldly matters, are handed down to posterity on the page of history. Sometimes monuments are erected to perpetuate their memories, while, in too many instances, about the christian who bore the "burden and heat of the day," "waged a good warfare," achieved the victory over all his spiritual enemies, and gained an entrance into the glorious mansions among the blood-washed throng, little or nothing is said.

As Brother Culliford died before I came to this circuit, I had but little personal knowledge of, or acquaintance with him; consequently Brother Barnden, my predecessor, should have prepared this Memoir. Nevertheless, in compliance with his request, and that of Sister Culliford and friends, I have done my best with the materials afforded me, to rescue from oblivion the christian character of the subject of the following Memoir.

That the blessing of the Lord may accompany its perusal, is the prayer of

Dear Brother, yours affectionately,

FRANCIS MARTIN.

WILLIAM CULLIFORD was born in the town of Bridgewater, County of Somerset, July 6th, 1802. His father obtained his livelihood on the sea, and William when a youth was employed, with others, to go out some distance from the town, and haul vessels up the river. This employment he followed on the Sunday, as well as on other days of the week, until a pious female, who felt interested in his spiritual welfare, warned him of his danger; and by her persuasions and acts of kindness towards him, induced him to give up his Sabbath-day labour, and attend the Wesleyan chapel, where he became partially enlightened, and frequently the subject of religious impressions.

At the age of eighteen he was apprenticed to a blacksmith; but his master being a very wicked man he left him in less than two years. The cause of his leaving, and throwing himself upon the wide world, develops his honesty of principle. On the 29th of May, his master ordered him to go into another man's field and cut down a large bough from an oak tree; this, from conscientious honest principles, he refused to do, knowing that his master had no right to it. For this refusal he was abused and ill treated by him, which caused William to leave his master's house, never more to return; and as the agreement was not signed, he was under no compulsion to do so. It appears that a kind providence soon directed his steps to the village of Mere, near Glastonbury, where he obtained a comfortable situation in a blacksmith's shop, and remained at the same place for three years. He was highly respected by his master, as a steady, honest, upright man. There being no Dissenting place of religious worship in the neighbourhood, he regularly attended the Established Church. It was during his residence in this place that sister Kelson and his widow first became acquainted with him, and from them I have received many particulars relative to his subsequent life and christian character.

In the year 1825, he went from Mere to Bristol to work, and the same year was married to her who now survives him, to suffer her bereavement; and she states that as a husband he was affectionate and kind, even to indulgence. Here he attended the Wesleyan chapel, and for several years was a teacher in a Sabbath school, and appeared delighted in the work; but notwithstanding all this, he remained destitute of the enjoyment of a real change of heart, until attending a watch-night, on New Year's eve, either in 1829, or 1830, held by a minister who had seceded from the Primitive Methodists. Whilst this minister was delivering an impressive address on the rapid flight of time, and their near approach to the eternal world—reminding his audience that though the midnight hour was near, yet it was possible they might be in eternity even before that time arrived, and that dying without experiencing the new birth they must be eternally lost, the word came with power to Br. Culliford's heart, so that he became deeply affected, and was led to pray earnestly for the pardon of his sins. Sister Kelson thinks it was while he was on his knees just as the clock struck twelve, that the Lord answered his prayer, shone upon his mind, made him happy in a Saviour's love, and enabled him to rejoice in the God of his salvation. The language of his heart now was;—

"O! how shall I the goodness tell,
 Father, which thou to me hast show'd ;
 That I a child of wrath and hell,
 I should be called a child of God ;
 Should know, should feel my sins forgiven,
 Blest with this antepast of heaven ?"

Shortly afterwards he was called to furnish a convincing proof of the genuineness of his conversion, by his christian fortitude and perseverance in a succession of very trying and painful circumstances for the want of employment, &c., which ultimately led him to leave Bristol and fix his abode at Worle, where he spent the last twenty-two years of his life. "In patience," however, "he possessed his soul;" and though the "chastening" by which he was exercised was "not joyous, but grievous," yet "afterwards it yielded the peaceable fruits of righteousness." From these distressing occurrences, which likely led him with increasing humility to "the throne of grace," it is probable, he acquired a considerable measure of that stability and consistency which distinguished the future part of his life. At Worle he immediately attended the ministry of the Bible Christians, and received a note of Admittance into Society, October 7th, 1832. Now enjoying his class meetings and other means of grace, he soon possessed a blessed frame of mind, and not being satisfied to eat his morsel alone, it was not long before he began to warn his fellow-creatures to "flee from the wrath to come." His language being,

"The mercy I feel to others I show ;
 I set to my seal That Jesus is true ;
 Ye all may find favour who come at his call,
 O! come to my Saviour ; His grace is for all."

Being blessed, and made a blessing in this "work of faith and labour of love," he was in due time received on the circuit plan as an approved Local Preacher, and he honourably sustained this office till death. In this capacity he most zealously laboured in the work of calling sinners to repentance. Unlike some, who carelessly disappoint congregations, to the great injury of God's cause, and possibly in some instances to the eternal loss of immortal souls; he with but few exceptions for a number of years, conscientiously attended to his appointments, and resisting temptations, fearlessly encountered both distance and weather, in the prosecution of that work in which his soul greatly delighted. He felt—

"'Tis worth living for this,
 To administer bliss,
 And salvation in Jesus's name."

Often has he returned late at night from fatiguing journeys, praising God with joyful lips; and after taking a little refreshment, has cheerfully committed his spirit to the God whom he served, while his weary, and at times, weather-beaten body, recruited its exhausted strength by rest and sleep.

Sister Culliford remarks that he delighted much in his class-meetings; consequently he was never absent, unless lawfully detained. He was a class-leader for years, and it is believed that he faithfully and affectionately performed the important duties of his office to the utmost of his ability. It is evident from his experience, that he had

at times some severe conflicts with the grand adversary of souls ; but he girded on the heavenly armour, and " fought the good fight of faith." While speaking of his temptations, he said, " Bless God, it will not be long before I go hence. ' I'm determined to fight until I die, and gain fair Canaan's land : ' yes, ' I'll suffer on till life is past, and then my body with my charge lay down, and cease at once to work and live.' "

In the class-meeting he frequently rejoiced that through Christ he had hitherto been strengthened and kept, and that he believed he should at last come off more than conqueror through him that had loved him."

"There I shall bathe my weary soul,
In seas of endless rest ;
And not a wave of trouble roll
Across my peaceful breast."

It has often been remarked, that in order to ascertain the real disposition and character of a man, it is desirable to live with him, or be much in his company ; hence as the substance of the following testimonies has been supplied by the Brethren S. Day, and C. Webber, they will be read with interest. Br. Samuel Day says, " I have known Br. W. Culliford for the last fourteen years ; nearly five of them I have lived with him as a master. He was kind and indulgent almost to a fault. As a neighbour, he was very obliging, and I believe much respected by all classes. As a christian he endeavoured so to live as to bring no reproach on the cause of God, but to show to all around that he had Christ put on. As a Local Preacher, he was zealous and punctual in attending his appointments. When I first joined society, he manifested towards me the affection and kindness of a father ; he often instrumentally lifted my faint head, and propped and confirmed my feeble knees ; and when I was put on the plan, he gently led me as it were by the hand, and afforded me comfort when I had all but fallen. Of his love to the cause of God, I scarcely need say a word. God's cause was his cause ; the Lord's people, his people. He wept with them that wept, and rejoiced with them that rejoiced ; and although from the nature of his last affliction we are deprived of any testimony from his dying lips, (for the last two days), as touching his happiness and eternal safety ; yet we have what is quite satisfactory to all christians acquainted with him, i. e. a life of useful devotion to God's service and cause, which assures us, that, being absent from the body, he is present with the Lord, and that his happy spirit is now before the throne of God and the Lamb, singing, ' Unto him who hath loved us, and washed us from our sins in his own blood, to him be glory, dominion, and power, for ever and ever.' "

Thus it appears in his house, his shop, the church, and the world, he was a " living epistle known and read of all men." Endeavouring so to conduct himself as,

"By actions, words, and tempers show,
He did his heavenly Master know,
And serve with heart sincere."

Br. Charles Webber says,—" I lived with Br. Culliford ten years, and as far as I am capable of judging, his character and conduct were

those of an honest, upright man; and a sincere, humble christian. He delighted much in the means of grace; hence I have known him (when very busy) drop the work, attend the meeting, and return immediately to the shop, and work until a late hour. Regarding religion as the one thing needful, he made the world bend to it. He not only attended the means of grace himself, but was anxious that his household should enjoy the same privilege; hence he scarcely ever went to a meeting, but I was invited to go with him. He appeared deeply anxious about my spiritual and eternal welfare; often reproved me for trifling; and entreated me to give it up. I think it was not many weeks before his death, that one day while working together he talked to me very seriously about my soul's salvation, and faithfully and lovingly exhorted me to give my soul to God at once, and unite in church-fellowship with his people. I occasionally used to accompany him to his appointments, and on our way home he often shouted and praised God: and begged me to seek his favour which is better than life. He felt at all times a deep interest in the welfare of the Church of Christ, and was always ready and willing to contribute towards the support of God's cause. For many years the ark of God has found a resting place under his humble roof; he having devoted a room to religious worship. His house likewise was opened to receive the messengers of peace; the preachers, when visiting, were sure to meet with a hearty welcome; and at his friendly and hospitable table they have for many years been hospitably entertained.

"His last illness being Erysipelas with inflammation (which baffled all medical skill,) continued only about ten days. On Saturday, April 8th, 1854, he went to Bristol, and on Sunday afternoon, heard Dr. Beaumont preach a delightful, important, sermon, by which he was pleased and profited, and Sr. Culliford thinks he heard Br. Blackmore preach in the evening. These were the last sermons he heard. He returned home on Monday and said he had enjoyed his Sabbath, and with pleasurable emotions related especially the substance of Dr. B.'s sermon; giving unmistakeable proofs, that he had been an attentive, prayerful hearer. On Tuesday he complained of headache. On Wednesday afternoon he felt worse, and went to bed early—was a little better on Thursday; but on Friday became much worse, took to his bed and never got up again. It being on Good Friday, a meeting was held in his room, the same evening, and as he lay on his bed and heard them singing God's praises, he said he thought he never heard anything so sweet and heavenly in his life. On being visited by Br. Dening, he said, 'I fully experience at the present time, that the gospel I have preached to others, is calculated to support me in my present affliction: and that the Saviour I have recommended to my fellow-men, consoles me under all my exercises, saves me from the sting of death, and I believe will save me to everlasting enjoyment.' His last words to me were, 'Brother, all is well! Glory be to God!'"

Br. John Gabriel says; "Br. Culliford has treated me with the kindness of a father, ever since I came to Worle; hence he won my high esteem and christian affection. I saw him on the Wednesday before he died, and found him calmly resting his hopes on Christ, the 'sure foundation' for eternal salvation. He said (among other things) that 'the gospel which he had preached to others, was not

a cunningly devised fable;’ but a blessed reality; that he ‘felt its divine support in his affliction, and believed it would sustain him in the last conflict.’ On the same evening a Missionary meeting was held in his house, and he requested Sr. Culliford to open the doors that he might hear the speakers; he could understand little of what was said. After this, he spoke but little, as during the last two days and nights he was insensible, and then, without a lingering sigh or groan, he fell asleep in Jesus, on the 22nd of April, 1854, in the fifty-second year of his age. “Mark the perfect man and behold the upright; for the end of that man is peace.”

His death was improved by Br. J. Barnden to a large congregation in the Wesleyan Association chapel, kindly lent for the purpose.

At the subsequent Preachers’ meeting for the Circuit, the substance of the following minute was recorded: “We have to record the death of our dear Brother William Culliford, who departed this life on the 22nd of April, after a short illness, leaving, however, a testimony that he is gone to be ‘forever with the Lord.’ He was among the oldest of our Local Preachers in this Circuit, having filled the important office for many years with a degree of credit to himself, and not without seeing some good results of his labours. He was a laborious Local Preacher, and we trust he now ‘rests from his labours’ in the haven of eternal repose.”

O! happy spirit now in the embraces of thy God and angels,—having winged thy flight, thou ransomed of the Lord, to joys that never die; bask in the regions of eternal day, beneath the full glories of the Lamb. Swell! swell! the loud hallelujahs around the throne of glory. Join with hymning seraphs in praising that mercy that has saved thee! O! happy spirit fled forever from this wilderness of pain and sorrow, and now dwelling in that happy land, where there is no more curse, and night will never follow day.

William, now thy race is ended,
Culliford the prize hath won;
Far above the world ascended,
Seated on yon dazzling throne.

Pain wilt thou no more experience:
Restless days and nights are o’er;
In thy Saviour’s blissful presence,
Thou wilt bask for evermore.

Let thy widow left behind thee
Grieve and weep for thee no more;
Since by death thou art transplanted
To the blissful, heavenly shore.

Waiting there to bid us welcome,
If to grace we faithful prove;
On the glorious throne of heaven,
Filled with rapturous joy and love.

MEMOIR OF EM CORY.

To the Editor.

DEAR BROTHER,

Having a few years ago prepared a memoir of our much esteemed, venerable friend, Andrew Cory, sen., I have complied with the request of some of the

surviving relatives to write a little to perpetuate the memory of his daughter Em, which I forward for insertion in your interesting Magazine; and as you were the honoured instrument in the hands of God, in awakening her to a sight and sense of her state and danger as a sinner, more or less acquainted with her ever since, perhaps you will add a little to what I have written, and thus make it more complete, interesting, and useful.

Yours truly,

FRANCIS MARTIN.

Not to eulogize our departed friend and sister CORY, but to advantage her survivors, is the design of this memorial. The example of an intelligent and respectable female, at the age of fourteen years, resolving to renounce the maxims of the world, and consecrate herself to God, turning her back on every worldly vanity and amusement, and uniting her hand in Christian fellowship to a people whom it has been thought fashionable to despise and persecute; and to see her for more than thirty years, "Steadfast, unmoveable, always abounding in the work of the Lord," and exemplify in a protracted affliction and on the bed of death, the consolations, succour, and triumphs of that religion which she had made choice of, reads a lesson interesting to all; but more especially to the young, who like herself (at the time of her conversion) are just rising up into all the bodily and mental vigour of life's best estate, and says—

"'Twill save us from a thousand snares
To mind religion young."

"'Tis religion that will give,
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

The youth of the present day, in common with our late sister, find themselves surrounded with a variety of objects which are calculated to excite their desires, and engage their affections, and which by binding them down to earth, render them indifferent to more glorious pursuits. Ministers may point out the vanity of such objects, and faithfully warn those of their danger who seek in them their chief good; but the judgment of youth is easily imposed on by the flattering appearances of life; their affections are easily captivated by the representations of their lively companions; it requires no little resolution to act against the general practice, and to break off connexions which, setting aside the concerns of the soul, are pleasing, and even endearing. In short, the world is present, it is seen, and it is felt; but eternity is distant, and is known only by report; the world is an object of sense, eternity only an object of faith. Such are the considerations which tend in no inconsiderable degree to maintain that total or partial disregard of heavenly things, which every faithful minister of Christ has to deplore in his hearers; but which, not his most zealous efforts can fully overcome. But, O! the power of our holy religion, as seen in the example we are now recording; it demonstrates the existence of an influence upon the mind, more efficient than that of every worldly attraction combined; an influence which successfully counteracted the ardour of youthful passions, and the solicitations of worldly associates; an influence which enabled its subject forever to break allegiance with sin and Satan, and to take refuge from the snares of evil, and the wrath of heaven, in that sanctuary of holiness and peace which is opened to us in the gospel.

May this example be made a blessing to her surviving acquaintances, and to other readers of this memoir.

EM CORY, the subject of the following memoir, the daughter of ANDREW and MARY CORY, was born at Holoborough, in the parish of Morwenstow, Cornwall, on the 6th of September, 1806. Her brother ANDREW was one of our first Itinerant Preachers, who, after efficiently and usefully filling almost every important office in our infant connexion, was, by a mysterious providence, drowned on the 25th September, 1833, on his passage from Devonport to St. Germans, to attend a Quarterly meeting as Superintendent of the District. His interesting memoir was written by Br. James Thorne, and published in our Magazine for 1834. Her sainted father was, for a number of years, a pattern of meek simplicity and humble piety; and a very acceptable local preacher; and on the 28th December, 1848, he entered into the joy of his Lord. Subsequently her mother, after being a member of society many years, has fallen asleep in Jesus; and gone to her rest in a good old age.

I have been informed that Em, at a very early age, discovered a gentle and affectionate disposition, ever endeavouring to please, and fearful of offending. As she advanced in years, her conscience was very tender; she was dutiful to her parents and affectionate to her brothers and sisters; and from the time of her conversion to God, so far was she from enjoying the usual pastimes of youth with any of her former companions, that she manifested a total aversion to them. As she delighted not in worldly associates, her company was soon sought by those who relished the truest wisdom; her conversation tending to affect the heart, and elevate the affections from earth to heaven. She kept no regular diary, but has left the following account of her conversion to God, and brief sketch of her subsequent experience. It is dated September 29th, 1850.

"Since the death of my dear father, I have seen more fully the need of people writing something of their christian experience, to afford instruction and comfort to surviving friends. When about the age of fourteen years, I was powerfully awakened under an impressive sermon preached by BR. JAMES THORNE; the text was from the account our LORD gives of the man not having on the wedding garment.' I shall not soon forget the time, as it was then I began in earnest to seek the 'pearl of great price,' and thank God, I did not seek in vain. Just at that time I went to Marhamchurch to learn the business of dressmaking, where I also had the privilege of attending the means of grace among our own people; and not long after, on a Sunday morning, in a class-meeting I was enabled to believe that the Lord had pardoned all my sins. O! that was a blessed, happy morn! Not many months after, I began to exhort the people to come to the Saviour, which, in consequence of my youth, caused a considerable excitement. This was in the year 1821, and soon after, my name was put upon the Plan; where, notwithstanding my unworthiness, it has remained through mercy, until now. And I do feel thankful to Almighty God, that amidst all my unfaithfulness and littleness of love, I have been kept with my face Zionward, and that I still have a name and place among God's people. I have often prayed that the Lord would take me at once to heaven, rather than allow me to leave his people, or bring any

disgrace on his cause; and, thank God, he has hitherto mercifully preserved me from this. I reflect, however, with shame, that I did not seek the blessing of holiness, so soon as it was my duty and privilege; and when I began to be concerned about it, I was, like many others, wanting to feel before I believed; consequently, I was for a long time the subject of doubts and fears; sometimes believing, at others doubting. The Lord not only bore with my weakness and failings, but showed me that the blessing was only attainable and retainable by simple faith alone, in the virtue of that precious blood which cleanseth from all sin; and for many years past, my faith hath centred on Christ the one sacrifice, and Saviour from all sin; and bless his hallowed name, he saves me now, and I do believe he will save me to the end. For some months past I have been obliged to give up speaking in public, through weakness of body, yet I still feel that Christ is my refuge, and his precious blood the foundation of my hope and trust."

This is the whole account which she has left in her own handwriting relative to her christian experience; but it appears that from the beginning of her christian career, she steadily kept one end in view, which was to follow the Saviour, to tread in his steps;—neither had she but one business here, that was to do the will of God. This appears to be the grand science in religion, and no doubt the reason why so many make no better hand of it is, they neglect to do God's will, and are too often seeking to shine among men, and desiring to walk in the paths of their own inventions; they are unsteady in their pursuits, "carried about" with almost "every wind." Is not this the cause of that shocking conformity to this world, which we see so prevalent among many professors, both in principle and practice? From this enormous evil, our sister Cory happily escaped, and retained her primitive simplicity through the whole of her Christian course; and all her deportment showed the power of that religion of which she was made the happy partaker. Her mind being sweetened by the grace of God, and having received its stamp from the divine mould, she was enabled to carry her religion into all the common walks of life. Being truly exemplary, and having made the Lord her portion, he became the guide of her youth, and the choice of her riper years.

She was well established in the doctrines of the christian religion, as taught by the Bible Christians; and, though no bigot, she preferred that branch of the church, and was a member of our society, and an acceptable Local Preacher, more than thirty years. She was likewise the Leader of a large respectable class for many years, and always demeaned herself with piety, zeal, and uniformity; and I think I am justified in holding up her character for imitation as a christian, a faithful labourer in the Lord's vineyard, a child, a sister, a friend. I had the pleasure of her acquaintance for many years, and considered her one of the excellent of the earth. Sincerity and uprightness were distinguishing traits in her character, as was her joy in the prosperity of religion among all denominations of christians. She was deeply interested in God's cause, especially in the operations of our Missionary Society; and her benevolence and liberality appeared to have been, at times, limited only by her means.

Being the Leader of the Society, she had happily diffused that spirit of liberality among the members and friends which has been so honourably manifested in the liberal collections at Eastcott chapel and East Youlston Village for many years. But had she no faults? This question is in some measure answered by herself, when she tells us that a sense of being a lost sinner led her by repentance and faith to lay hold upon Jesus as her "wisdom, righteousness, sanctification, and redemption;" and her confessions of unfaithfulness and littleness of love, discover the humbling views she had of herself. But I have not discovered that she indulged herself in any known sin, or neglected any known duty; so fully was her soul under the influence of divine grace, in a faithful and conscientious use of every gospel ordinance, and a steady and uniform discharge of every duty.

Her health was declining for nearly four years before she died, during which time she was mercifully preserved from much racking pain, for which she was very thankful. My last interview with her was in March, 1854, about six weeks prior to her decease. She was then reduced to a state of very great weakness, and had been confined to her bed nearly two months; but she was cheerful and happy in possession of a confidence that nothing could shake, perfectly resigned to the will of God, whether to live or die. She had learned some good lessons at her Master's feet, and could say with Him, "Father, not as I will, but as thou wilt." She never expressed a murmur; the language of her resigned heart was, "The cup which my Father has given me shall I not drink it?" All her powers seemed to be swallowed up in the mind and will of God. I shall not soon forget our last interview, and the precious season I enjoyed while in conversation and prayer with this handmaid of the Lord. In that chamber the gracious Redeemer was pleased to impart to our souls such a blessing, that we felt something of the sentiment of Jacob, "How dreadful is this place! This is none other than the house of God, and the very gate of heaven." In that room, confined in a weak, emaciated body, there was a child of God and heir of glory, a future tenant of Abraham's bosom, whose hope was full, "O glorious hope! of immortality," whose language was, "For me to live is Christ, and to die is gain." She was occasionally visited by the Brethren Hancock and Trewin, (Circuit Preachers,) and other christian friends, to whom she gave the most satisfactory evidence that all was well, and that as her body was gradually ripening for the grave, her soul was meetening for a better world. Thus she continued in a peaceable, heavenly frame of mind, calmly waiting for her change, until with a smile beaming upon her pallid, dying countenance, she sweetly fell asleep in Christ, in sure and certain hope of a resurrection to eternal life, May 4th, 1854, in the 48th year of her age.

Br. J. Hancock preached a sermon on her death, in Eastcott chapel, to a large, attentive congregation, and while he was describing her character, and the glorious hope which she possessed, tears flowed from many faces, and a blessed melting influence pervaded the assembly.

"Em's race is run, the battle's fought,
Cory the prize hath gain'd;
The world's o'ercome, the victory's got,
She has the crown obtained.

Heart can't conceive, nor tongue declare,
 What she now enjoys above ;
 With parents dear, and brothers there,
 Singing Redeeming love.

Reader, learn from this memoir the value of religion ; and if you wish like her to be happy and useful in this world, and to be prepared for death, live a life of faith and holiness. Never be satisfied with your attainments, except you can say that God is your portion. Repent, believe, and pray—make Jesus your only refuge ; and then in the closing scene of life, with our departed sister Cory, you shall be able with calm resignation and humble confidence to say, "Into thy hands I commit my spirit, thou hast redeemed me, O Lord God of truth."

MISCELLANEOUS.

THE LOCAL MINISTRY.

MR. EDITOR.

Last year I sent you a few remarks on the Local Ministry which you kindly inserted ; I then intended to have sent you a few more thoughts, but illness prevented. If you consider the following worthy of insertion it is at your disposal.

I will briefly refer to a few points calculated to promote the efficiency of the local agency among us as a denomination.

THE SYMPATHY OF THE CHURCH.
 In sympathy there is a moral power, to produce in the mind upon which it acts an earnest desire to benefit the sympathizer ; it calls forth the latent powers of the soul to feel and act for those in whose welfare we are interested ; and the human mind is so constituted, that sympathy hath a power to elevate and sustain it, and to propel and stimulate it (by the assistance of God's grace) to the performance of great and noble deeds. Sympathy signifies a oneness of mind, or a mutual feeling, or feeling because another feels. It is not an icy, cold, criticising, or a fault-finding spirit, which is restless to sink a brother's reputation in the estimation of others ; sympathy, like a breeze of heavenly love, is calm and soothing in its nature, and being the very essence of charity, it seeks to cover rather than expose a brother's infirmities. This is the spirit that would pro-

mote the efficiency of the Local Agency, and inspire its members with a sacred courage and fortitude to lay themselves out for God.

Mutual love animates the soul with the best feelings ; and as love is "the bond of perfection," only let the church cast this bond closely and strongly around the local brethren, and try earnestly to benefit their spiritual and intellectual state, and abandon forever that God-dishonouring spirit of whispering and back-biting, then shall she realize that God is more blessedly with her, to crown the labours of the weakest of his servants with success. I humbly ask, Who has a greater claim on the sympathy of the church, than the Local Preacher ? View his position in connection with the Bible Christian Church, and his labour may at once be seen to be entirely disinterested. He is not actuated by worldly motives ; no selfish feeling induces him to labour ; and if there be a class of men in existence that ought to excite the deep feelings of the church in their behalf, is it not those that are constrained by "the love of Christ" to "beseech men in Christ's stead to be reconciled to God" ? Men like our itinerant and local preachers, whose motives will bear the closest investigation, are worthy of esteem. Such men are the voice

of God crying to a guilty world to flee from endless wrath; and it will not be well for those in the awful day of accounts who despise the most simple among them,—better for such that they had never been born.

Our own people, and the public at large, I think, need information in reference to the position of the Local Preacher. I have myself, when a Local Preacher, been asked by members of Society, How much I had for preaching? One very modestly addressed me, preceding a Quarterly Meeting, "Well, I suppose to-morrow is your pay day!" and when I told the party that what I did, I did gratuitously; it produced a look of surprise. Be it known, then, to all, that the Local Preacher is not paid, but mostly earns his bread by the sweat of his brow. Viewing his position thus, we behold disinterested labour, regardless of all consequences. Some of our Local Preachers, as well as Itinerants, sacrifice their health, and disable themselves for life, by preaching. True, their object is a glorious one, and God will be their helper; but as far as human aid is concerned, there is no connexional fund from which the Local Preacher can seek relief—no Superannuation for the disabled. He may be under the painful necessity of going to the parish for support; and yet these are the men that some think it a condescension on their part to hear preach! Is there not among us a strong inclination to think too much of man, and forget the power of God? The finest sermon that was ever preached is nothing without the agency of the Holy Ghost. I would not give a straw for the religion of those persons who long for a fine preacher more than they do for the fulness of God and the salvation of souls; whose presence is only recognised in a place of worship when there is some extra preacher there. Let such look deep into their own hearts. Self-deception is an awful thing! While there is a love of novelty amongst us, that is far from indicating deep piety, which can only be satisfied

with a new preacher, there is likewise an unpreparedness to appreciate the labours of those who have most claim on our sympathy. If ever this dark world be brought to the light of the "glorious Gospel of the blessed God," it must be by the native agency of the church; and if the Church would realize her responsibility to God for the promotion of this agency, then would she "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!" Then good sense and deep piety would manifest themselves by sympathy and love to the least of God's servants. If jealousy, fault-finding, and evil-speaking, were driven out of the church, and personal responsibility deeply realized, then there would be a hearty co-operation with every effort to promote God's glory; but in too many instances, the church losing sight of this, sinks from her glorious position, and by her coldness cramps the efficiency of her local agency.

It is only when we keep in view our high calling, that we are prepared to work for God. As soon as we begin to find fault and question the motives of others, we have lost sight of the grandest objects in the universe,—The glory of God, and The Salvation of sinners. If ever there was a danger of these objects being lost sight of, it is now, when wave upon wave of political excitement is used by the devil to divert the attention of the multitude. Secularism, and a number of other soul-destroying isms, are leading thousands to a dark and dreadful future. Brethren, as a part of God's church, and as Bible Christians, let us love one another with "pure hearts fervently;" "bearing each other's burdens, and so fulfilling the royal law of Christ." Let us heartily unite with every thing that God will bless, and he will help us.

At some future time, I shall be thankful for the insertion of a few more remarks on the Local Ministry.

Yours truly,
ELI GAUNTLETT.

"STREAMS FROM LEBANON."

"A fountain of gardens, a well of living waters, and streams from Lebanon." (Cant. iv. 15).

TO ONE WHO HAS LATELY TASTED
THAT THE LORD IS GRACIOUS.

MY DEAR FRIEND.—I hope you make the word of Christ your constant study and delight, and thereby increase greatly in acquaintance with the glorious One. If you are to be filled with all the fulness of God," you must have much "soul-to soul" communion with Jesus over the sacred pages of His holy Word, and at "the throne of grace." If you would have the beauty and fruitfulness of "a tree planted by the rivers of waters," the Bible must be your "chief joy," and you must meditate therein both "day and night." Use other books as helps to understand the Book of God: but after reading them, be sure always to pitch your tent by the Fountain, and you will assuredly be evermore refreshed with "that living water which the Son of Man shall give you."

I have just been reading a precious little book full of fresh spiritual thoughts, "the Characteristic differences of the Four Gospels," where I found the following striking sentences, which I will copy "for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ." "I bear a cupful of water, a taste of what is at hand, for all who seek and wait to draw it; not that, like Ishmael, any should be content to go forth with but a bottle: for, in the dry and thirsty land, if our water is only in bottles it will soon be consumed. Gen. xxi. 14, 16, but rather to lead men, like Isaac, to dwell by the well (Gen. xxv. 11), knowing that never is the water so sweet to us as when we draw it ourselves fresh from the living fountain. Those who, like Ishmael, trust to 'bottles,' are not only oftentimes faint, but have no eye to the well, which, though they see it not, springs close to them, even in the dreary land (Gen. xx. 19)."

Dear friend, there is much solid

instruction to be gathered from this little extract, which will tend to edify your soul if gleaned by the hand of a living faith. "The Word of Christ" is the ever-springing fountain. You must live beside this well, and the Lord must open your eyes as he did Hagar's, to see how full it is; and the Spirit dwelling in you must incline your heart to draw from thence your daily supplies of "grace and truth" for your spiritual refreshment. You must not place that confidence in "bottles" which many do, if you would be "like a watered garden," and have "your soul satisfied in drought." And even the precious Word of God must be used only as "a well of living waters," fed by "streams from Lebanon;" and you must say of the Lord Jesus Himself—"All my springs are in Thee!" (Ps. lxxxvii. 7.) Jesus the once crucified, but now exalted Saviour, must keep your vineyard, and "water it every moment," or else all other keeping and watering will be in vain. There are many precious religious books that oft refresh us; there are many holy Christians whose converse invigorates our souls as the freshness of the summer breezes revives the physical frame; and there are many godly ministers whose instructive sermons, filled with "good news from a far country," prove "as cold waters to the thirsty soul:" but after all they are only useful for a season: receiving from such sources is only a draught from a "bottle;" and to obtain such refreshment as will make us continue to "flourish in the courts of our God," we must be daily coming to "the fountain of living waters," and be possessed of such privileges, and obtain such nearness to God, as will make us feel as did "the beloved disciple," when he said, "Truly our fellowship is with the Father, and with His Son Jesus Christ." Otherwise, if your "water"—the spiritual draught which is to refresh your "longing soul," as you pass through the desert, be only in holy books, in heavenly Christians, and

in faithful ministers, "it will soon be consumed," being only in "bottles," not in the "fountain," and you will "thirst again;" and far worse, have no spiritual discernment of "the well," even though you may be at its very edge. I greatly long after your spiritual welfare when I dissuade you from placing undue confidence in the very choicest spiritual assistance, and enjoin you to trust in the Lord alone, and live in continual fellowship with Him. I would give in to none in my esteem for the faithful ambassadors of Jesus, holy disciples of the Lamb, and their writings; but I sincerely wish that they should not be put in a place which they never ought to occupy, and a place which Christians can never give them but at the heavy drawback of spiritually "suffering loss."

A great deal of the Christianity of the present day has been obtained at second hand, and is obviously an inferior article. Many are arrayed in the religious old clothes of others, which they procure for so much at the shops or house of prayer, just as they procure provisions for the body. The religion of thousands is nothing more than the imitation of others, leavened with the Christian experience they have heard of from the pulpit, or gleaned from the pages of religious authors. O my friend, how much I desire that all to whom I write may be "all-glorious within," and be first-rate Christians. Such Christians are "filled with the Spirit" by the gift of Jesus, and He is in them as "a well of water springing up into everlasting life."

I hope that the Lord has been teaching you, by the chequered circumstances of your earthly lot, deep and precious lessons respecting Himself, and enforcing upon you the absolute necessity of living near "the waters of Shiloah that go softly," and that all your past experience but inspires you with fresh confidence in Jesus, and makes you say, "with joyful lips," "The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures; He lead-

eth me beside the still waters." Ever hold by Jesus! The less of man there is in your religion the better, and the nearer does it resemble that of those "within the veil," who never cease ascribing all their salvation to Jesus, and acknowledging their eternal obligations to Him. "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood." In the heavenly state they have nothing to say of any man, save of "the Man Christ Jesus," who as "the one Mediator between God and man," "gave Himself a ransom for all." And those who on earth see "no man save Jesus only" in their redemption, adoption, sanctification, and spiritual experience, are they who "with joy draw waters out of the wells of salvation," who exert the greatest spiritual influence both upon the church and the world, and who shall at last obtain the highest seats and brightest crowns when "the Day dawns and the shadows flee away." Doubtless you will meet with many trials in "the wilderness," for "it is through much tribulation that we must enter into the kingdom of God;"—but if you are ever leaning on the arm of your Beloved—if you are ever in conscious union with Jesus, He will make all things work together for your good, so that you will be a fresh, meek, holy, happy disciple—able to say of the heaviest trial, it is "a light affliction," and to "rejoice in hope of the glory of God."

Be ever "looking unto Jesus." Never be in such a condition that you will feel as if there were a break-up, or a gulf between you and Him. Watch and pray, and keep your heart with all diligence, for out of it are the issues of life. You are weak, but He is able to keep you from falling, and to present you faultless before the presence of His glory. In the Lord you have righteousness and strength. Since Jesus loves you, died for you, lives and intercedes for you, surely you will not fail to love him with all your heart, to live to his glory, and plead with Him for perishing sinners, that they would yield

submission to the sceptre of His grace.

May the Divine Spirit enable you to show forth the praises of Him who hath called you out of darkness into His marvellous light, by a life of spiritual fellowship, devoted obedience, and unspotted holiness! "To him be glory both now and ever. Amen."—*Christian New.*

TEETOTALISM.

WHAT IS ALE?

What is ale? A quart contains an ounce and a half of *spirit*, two spoonfuls of the worst part of the *barley*, a few particles of *hop*, and three gills and a half of pure *water*.

2. How much nutriment is there in ale? Just in proportion to the quantity of barley it contains, which is not more than a farthing's worth in a quart.

Does not the *spirit* add to its value? Nothing; on the contrary it produces thirst, stimulation, intoxication, with all the immense train of evils which constantly spring from ale drinking.

4. What is the influence of the hop? To make people heavy, sleepy, dull, and stupid.

5. Does ale quench thirst? No; it increases thirst; and the more a man drinks, the more thirsty he is.

6. Does it not increase strength? No; the very little food it contains is counteracted by the effects of the spirit.

7. Does it not stimulate and excite? Yes; but to men in health this is a decided injury.

8. What part of the ale is it which induces people to like it?

The *spirit*; take this out by distillation, and nothing remains which could induce any person to taste it.

9. What a quantity of water it contains! Yes, ale is simply coloured and fired water, and hence ale bibbers drink much more water than tee-totalers.

10. But must not that liquor be good which is made from good malt? There is no good malt; it cannot be good; it is simply barley brought into the same vegetated state as wheat when it sprouts and spoils in unseasonable weather.

11. Why then do they malt the barley? That the ale may be more intoxicating. Sugar is the basis of all spirits; by malting more sugar is developed; in mashing this sugar is dissolved; and in fermentation it is converted into spirit.

12. How much grain is annually destroyed in this country to make ale and other intoxicating liquors? Above 5 millions of quarters.

13. What is the safest test by which to judge of the properties of this and other liquors? The *effects* which they produce. You will find upon a close examination that ale has produced a hundred times more evil than ever it did good.

14. We must have been greatly deceived! Never did any people labour under a greater delusion than we have as to the properties of our favourite national beverage.

15. Do you therefore advise us all to abstain? Most decidedly, for your own sake, for the sake of your families, and to set a good example to others. I have not tasted a glass of ale for 20 years, and I shall not taste again.—*Live-sey.*

BRIEF NOTICES OF BOOKS, CHIEFLY RELIGIOUS.

[The insertion of any article in these Brief Notices should not be understood as intimating our approval of the work, unless that approval be expressed in an accompanying notice; nor should our disapproval be inferred from the absence of such notice. It may be gratifying to some friends to see that a book is published, before we have had time to examine its contents, so as to give our opinion.]

MISSIONARY MEMORIAL; *Biographical Sketches of distinguished American Missionaries.* By the Rev. Drs. Worcester, Cheever,

Dickenson, and other clergymen. Edited by H. W. Pierson, M. A. GLASGOW, COLLINS, pp. 344.

Inscrutable and mysterious are the

ways by which Divine Providence carries on its government of the moral and spiritual agencies it employs for the accomplishment of its vast arrangements and magnificent designs. To subserve the interests of the great I AM, myriads of pure intelligences, and numerous lofty principles, are employed; and in their attempt to hinder the onward march of glorious truth, both evil attributes, and malicious spirits, have their influence counteracted, or turned to the advancement of the very plans against which, with strange infatuation, their darts have been directed. Thus friends and foes unite to carry out the schemes of Heavenly goodness. So it was at the period when there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria," Acts viii, 1, and carrying along with them, as they did, the knowledge of Christ crucified, they were more potent for good, when thus torn, divided, and scattered, than in their harmonious community at Jerusalem. As health is sometimes obtained by the use of poison, so God can bring good out of evil, and turn the curse into a blessing.

Analogous to this occurrence in the primitive church,—and tending to confirm and establish the opinion that the wicked and godless prince of the powers of darkness, though possessed of extensive intelligence and great power, is, nevertheless, destitute of prescience and foresight—is the persecution of the faithful, in the sixteenth and seventeenth centuries. Known unto him are not all his ways, or he surely would have been more wary of helping on the cause of Christ, and of liberty. How little did he conceive that the fierceness of the storm then raised, would scatter seeds of truth, and strengthen the roots of Zion. As water rises to its level, so principle, however much it may be obstructed, and dammed up in its course, will eventually sweep away all hindrances, and carry before it all opposition. What glorious and blessed results

have taken place, since the Mayflower and the Speedwell landed their precious cargo on the Great Western Continent. December 21st, 1620, will always be a remarkable day in the civil and ecclesiastical history of the New World, as the day on which the one hundred and twenty pilgrims landed on Plymouth Rock. Driven from their homes and acquaintances for conscience' sake, it was not likely that the strict adherence to God's word which led them to abandon their country, would forsake them in framing the laws and institutions of a new country. Though conscientious integrity led them into danger, it supported them in all their fears. The difficulties they encountered were neither few nor trivial. They had not only individual and personal, family and domestic cares to attend to, but the particular, social, and national, were included in one great responsibility. The lowing of domestic animals was answered by the roar of the wild beast, and the rustling of the leaves would make the mother press her infant closer to her breast. But they braved the storm, they weathered the tempest; they have passed to their reward, and have left behind them one of the greatest, most enlightened, most powerful, freest, and most evangelical nations on God's earth, or under His heavens. What a nation! Her territories spread over a large section of the map of the world. Her commerce, rich and various, is almost as extensive as the world. (Would it were not associated with traffick in the flesh and blood, and souls of men.) Her laws, excepting the one sad blot, sound and enlightened, present an almost perfect reflection of the fair image of liberty. Her literature will bear comparison, remembering its youth, with any nation, European or Oriental. In her cultivation of art and science, she is making rapid progress. Her Educational establishments are worthy of admiration, whether considered in their comprehensiveness, number, variety, adaptation, or easiness of access. Her religious instruction

of the people, diffusion of truth, and teaching of God's word, a fact that rejoices the christian, a scene over which angels sing. Her foreign Missionary societies, which draw towards them the sympathies of the virtuous and intelligent-universe, seem to fill up a vacuum in her completeness, as a church and as a nation.

The origination and commencement of missions to the heathen, from America, as shown in this volume, was from the working of christian love—love as a constraining influence in the heart, inducing love to the objects of the Saviour's death—love as fire in the bones, in answer to the prayers of many devout christians, who were praying that labourers might be thrust out into this part of the Lord's vineyard. It seems, the more pious and enlightened part of the Presbyterian church had felt and prayed much on the subject of sending Missionaries to the heathen, until in 1797 and 1798 much consultation took place on the subject, and on May 28th, 1799, "The Massachusetts Missionary Society" was established.

In his sermon before the General Assembly, in Philadelphia, May, 1805, Dr. Griffin remarked, "The christian world after long contenting itself with *prayers* for the heathen, and with saying, *Be ye warmed and filled*, is awaking with more charitable views. . . . On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people in America to embark together to convey the gospel to him." In May, 1809, Dr. Worcester said, preaching on a similar occasion, "The light will break forth in all directions, and the whole earth will be filled with the knowledge of the glory of God. Ere long the Lord will give the word, and great will be the company of the publishers." In less than twelve months from the time that this sentiment was uttered,

about twenty young men felt impressed in reference to the work. The published intelligence of The London Missionary Society seems to have produced a very happy effect on the minds of many individuals, especially in that of Samuel J. Mills, in whom the missionary spirit was fostered by his pious mother, and who entered Williams College, Massachusetts, 1816. Having deliberated on the question of giving himself to the work of preaching the gospel to the heathen, he disclosed his mind to two or three of his fellow-students who possessed his confidence. He led them out into a meadow, at a distance from the College, not much exposed to observation, where they fasted and prayed that day beside a large hay stack; he made known his thoughts to them, when, much to his surprise and gratification, he found they had been the subjects of similar thoughts and impressions. The spot afterwards became an endeared retreat to those pious young men. This appears to have led to the formation of a secret society of missionaries in the college. Modesty, and the fear their plans might miscarry, influenced them to keep the matter secret, and to write the rules of their society in cipher. The rules bound every one to secrecy, to be ready to go on a mission when and where duty might call him, to make no engagement that would hinder him in the work &c. &c. Very wisely, however, after a time they communicated with such men as Drs. Worcester, Griffin, Spring, Morse, and Dana, and thus added to their youthful zeal, was the wisdom of experience.

By the advice of those distinguished ministers the case of these young men was brought before the General Association at Bradford, June, 1810. The necessary arrangements of securing the concurrence of the leading ministers, raising funds, and fixing on the sphere of their future labours, were in due time effected, and on Feb. 6th, 1812, five young men were set apart to their high and holy work, by ordination in Salem, Massachu-

setts, as missionaries to Asia. "Though the weather was intensely cold, not Salem alone, but all the surrounding region, was largely represented in the gathering crowd. From the Theological Seminary at Andover, some sixteen miles, students walked to the place, and returning when the service was over, deemed themselves well repaid by the new and elevating impressions and impulses of the occasion." Dr. Griffin, Dr. Woods, Dr. Morse, Dr. Spring, and Dr. Worcester, took part in the ordination service, which is thus described.—"We behold the interior of that old sanctuary, so endeared to the lover of missions by the hallowed memories which must ever cluster around it. The crowd are there filling pew and aisle below, and gazing eagerly from the gallery. They have reverently risen according to the old Puritan custom; and what a mingled multitude do we see, the man of grey hairs, and the little child, the grave matron with the air of wealth and social elevation, and the mother of humbler condition, who, that she may not lose so rare and precious a privilege, has brought, through the winter's cold, her babe from the cradle. The five clerical members of the council stand before us, the Rev. Dr. Morse on the left; then the Rev. Drs. Griffin, Spring, Woods, and Worcester, in the order in which we have named them. Before them, in devotional posture, are the five young men whom they are solemnly setting apart to the missionary work. It is always a touching sight to see a youthful candidate for the ministry kneel amid the Presbytery for 'the laying on of hands!' What a work is that he assumes! What mingled hopes and fears cluster in his heart! What momentous consequences, both to himself and others, are connected inevitably with the step he is taking! Well may he say, "Who is sufficient for these things!" But what superadded pathos is there in the sight of those five kneeling missionaries! Not to a quiet New England parish are they to go, but to those dark places of the earth where Satan's seat is! . . . It is

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no wonder that one well qualified to testify speaks of the solemn grandeur of the occasion, of 'the irrepressible sighing and weeping aloud of many,' and of the 'tears which could not be wept.' The Rev. Dr. Woods says, "The events of that day stirred up the feelings of our religious community from the depths of the heart." Messrs. Newell and Judson arrived at Calcutta on the 17th of June; Messrs. Hall, Nott, and Rice on the 18th of August, 1812.

After giving an account of the origin of American Foreign Missions, and the ordination of the first American Foreign Missionaries, the Volume furnishes us with sketches of twenty-seven Missionaries; namely, Gordon Hall, James Richards, Harriet Newell, Adoniram Judson, D. D., Ann Hasseltine Judson, Sarah Boardman Judson, Grover S. Comstock, Sarah D. Comstock, Harriet L. Winslow, James M'Ewen, Catherine H. Scudder, Pliny Flisk, Levi Parsons, Sarah L. Smith, Daniel Temple, Azariah Smith, M.D., David Abeel, D.D., Frederick B. Tompson, Samuel Munson, Henry Lymen, Walter M. Lowrie, Jane Isabel White, Melville B. Cox, Launcelot B. Minor, William B. Williams, G. W. Simpson, and Eliza P. Simpson, written by different individuals, as the title-page indicates. The privations and sufferings of the missionaries were sometimes distressing. Some were murdered, the physical constitution of others gave way, and some were imprisoned. Had we space, touching incidents might be presented; but we forbear.

It is interesting to trace the working of the voluntary principle, and see its strength tested; and to those who have entertained fears as to the influence on America of infidelity from France, it must be refreshing to see the breathing of piety, both in the lives here given, and the spirit of those who have written them. It augurs well for the future of America.

The volume is really an interesting one. Of course there is a degree of monotony in giving the

MISSIONARY CHRONICLE.

August, 1855.

CANADA WEST.—(*Concluded from page 377.*)

New Year's Day, A. D. 1855. This morning I arose with a fresh determination to be the Lord's, and covenanted afresh with Him to live and die, and I would pray,

"To me the covenant blood apply,
That takes all sin away;
And register my name on high,
And keep me to that day."

In drawing this communication to a close, I am happy to inform you that about 60 persons have professed to have obtained the pardoning love of God shed abroad in their hearts, and I have every reason to believe that they are not only professors, but possessors also. Some of the young men, at present, bid fair to be useful members of the church. O may the Lord raise up, qualify, and thrust out into the harvest field, men of clean hands, and upright hearts, who shall go forth "proclaiming liberty to the captives, and the opening of the prison to them that are bound,"—who shall "Cry aloud, spare not, lift up their voices like trumpets, show the house of Israel their transgression, and the house of David their sins."—

Good ministers of Jesus Christ.

The friends have heartily co-operated with me in carrying on the meetings, and greater love and unanimity I never witnessed. O how good and how pleasant a thing it is, for brethren to dwell together in unity! Some of them laid aside their usual avocations, and visited the people with me, while at other times, they would go alone, and endeavour to get the people to meeting; while others, who could not take such an active part, doubtless, were "praying for the peace of Jerusalem, and prosperity within her palaces." There is still a deep awakening throughout the settlement, and we expect that good will still be done. Several appear still in trouble, and I hope in my next communication to be able to tell you what more has been done.

Dear Brother, I hope you will remember us at a throne of grace, and praying that the divine blessing may rest upon the entire connexion, I remain, Yours in bonds of love,

R. WILSON.

AUSTRALIA.—BR. ROBERTS'S JOURNAL.

As many of our readers are deeply interested in this important mission, we give the following extracts from the journal of Brother Roberts.

Wednesday, October 11th, 1854. After a long delay and much anxiety, the time came for me to take leave of my kind and affectionate friends at Penzance, among whom we had laboured three years. Such a parting scene I never before witnessed. The friends hung about us weeping; it was with difficulty that we tore ourselves from them. While memory retains her seat, I shall never forget the kindness of the dear friends in the Penzance circuit. O! may God abundantly bless and reward them a hundred fold.

After a long and tedious journey we arrived at Falmouth, and lodged at a temperance hotel. Thank God for the mercies of the day.

12th. This morning we left Falmouth by the "Drake" steamer for Plymouth, where we arrived about one o'clock, and were kindly received by Br. Prior and wife. We obtained lodgings for a week, with our kind friends,

Mr. and Mrs. Stone. The friends at Plymouth were very kind.

Sunday 15th. Preached at Plymouth in the morning. In the afternoon heard Br. Keen preach from 2 Cor. v. 1. In the evening I preached at Devonport, the anniversary of their chapel. Had a dull season.

17th. Attended an interesting meeting at Plymouth. About six o'clock in the evening, about 150 persons sat down to tea in the vestry belonging to the chapel. After tea a valedictory service was held. Br. Prior opened the meeting with prayer; Br. J. Horswell was called to the chair; Br. Keen first addressed the meeting; after which I briefly stated my conversion to God—call to the ministry—and my views in taking the important step of leaving my native land for the distant shores of Australia. Br. Prior then moved, and Br. Bourne seconded, a resolution, "praying that we might have a safe

and speedy passage, and be made a blessing to that far distant land;" after which, my wife addressed the meeting. Br. Horswell, in closing, took our hands in his, and bade us farewell in the presence of the congregation, which had a very telling effect. This interesting meeting closed about 10 o'clock. We took our leave of the friends amidst many tears and prayers.

19th. Early this morning we heard that the "Fortitude," the vessel by which we are to sail, was arrived. Br. Keen and myself went on board, saw my cabin, with my name written over the door, and were pleased with it. We went ashore, settled with the agent, and immediately took my luggage on board, and took possession of my cabin.

20th. Took my family on board; Br. Prior and wife, and several other friends, came on board with us. We were now told that we must leave our cabin, and go further forward in a much inferior one, and one much too small for my family. I refused to do so, which caused some unpleasantness. I again went ashore, saw the agent, he came on board, and after a long altercation, we consented to take a man and his wife into our cabin with us, though it was but just large enough for my family. We found it very disagreeable; two families in such a small place. What a pity we had not a poop cabin. I believe there is not a subscriber to our missionary cause but would wish our missionaries to be made comfortable when taking such a long voyage. For the same money we might have had a poop cabin. I would also say to those friends who intend to emigrate; never engage a vessel without first seeing it, and the parties concerned. Engage your cabin, (being careful to take the number), and have a written agreement with the parties. We found many as well as ourselves were deceived. It is a money-making concern; after your money is paid, very little attention is paid to your comfort. We do not attach any blame to Br. Prior, we believe he paid every attention to our comfort.

21st. All bustle and confusion on board. I am appointed captain of the mess; we are seven in one mess. I have to receive all the provisions and water, and divide it to each person.

Sunday 22nd. Soon after daylight in the morning, the bustle commenced. The steward was engaged in weighing out the provisions for the passengers; and some engaged in cooking; O what

a difference to the Sabbath at home! About 10 o'clock I went on deck, spoke to the mate respecting holding some religious service; he said we were quite at liberty to preach or pray whenever circumstances would admit of it; at the same time saying he expected when at sea, that the captain or the surgeon would hold a service once during each Sabbath—at present it was not decided. Finding it a little more quiet between decks, I proposed that we should hold a prayer meeting. Br. Keen and myself engaged in prayer; several attended and appeared serious, while others stood and mocked. I find it good to draw near to God. Thus far my mind has been kept in peace, believing, I am moving in the order of divine providence.

This afternoon Br. Keen preached on deck, from Isaiah lv. 1. Very good attention was paid: the doctor and captain attended, and joined heartily in the singing. We thank God for the liberty we have enjoyed this day.

23rd. This morning we heard the word given to weigh anchor. Though the weather was rather boisterous, our expectations were now raised, as we are anxious to proceed to our future scene of labour; not that we want to leave our native land; for in leaving our parents and friends we are leaving much that is dear to us; but we want to be doing more in the vineyard of the Lord. We had only gone a few miles, when it was found too stormy to proceed, and orders were given to put back, and before 12 o'clock we were again anchored in Plymouth Sound. O for grace to be resigned to the will of God in all things.

24th. Weather very boisterous; wind ahead; captain gone ashore; news has reached us that he is taken ill; when we shall go to sea I cannot tell.

25th. Weather a little moderated. I went ashore and saw Br. Prior and several of the friends. They were all surprised, as they heard we were gone to sea. Captain still ashore ill; wind against us; my complaining heart would say "All these things are against me;" but on closely examining myself, I find I can trust in Him who hath said, that "All things work together for good to them that love God."

26th. Still in harbour. O how I long to sail for Australia; not that I wish to leave the connexion at home; I believe I never loved it better than I do at present; but I long to be in my

station, preaching Christ to my fellow men. Preached this evening between decks, from Acts iii. 35. Had a good season in preaching, some wept, and others mocked. O how I long for the conversion of the crew and passengers.

27th. This morning my wife went ashore, and soon after it began to blow tremendously, so that she could not come aboard for the night. I am glad we are in harbour; it is blowing a gale. "All things shall work together for good."

28th. Still waiting a change of wind. Several vessels came into harbour to day, which had been to sea for some weeks; but were driven back, much damaged with the storm. It is all right that we are here. We have escaped a tremendous storm. Our Father will take care of his own.

Sunday 29th. This morning the captain came on board, bringing with him a quantity of soft bread and fresh beef. We now expected to go to sea, but the wind is ahead. The Steward now dealt out the beef and bread to the passengers. I had to attend with the rest of the mess to receive the portion for my party; seven pounds of beef and seven pounds of bread was my portion. It was now all bustle to cook the meat; but we laid ours aside and gave them to understand we should not cook on the Sabbath. It being a wet day we found it impracticable to preach on deck. In the afternoon I preached below: in the evening we intended to have held a prayer meeting, but finding a great number attended, Br. Keen preached; after which we gave away about fifty religious tracts, most of them were received with gratitude. This evening our captain went ashore; wind still ahead; we are kept here for some purpose. O my God keep my heart from complaining! Thank God, I feel all is right, my God cannot err.

30th. Several vessels came into harbour again to-day, much damaged, having encountered very severe weather. This afternoon our captain came on board, and again all was bustle, weighing anchor and unfurling the sails. We now expected to sail, but after some consultation between the captain and the pilot, orders were given to remain until next morning.

31st. Still in harbour. O for grace to be resigned to the will of God. The weather is more moderate; the pilot is on board; and we hope to sail to day. In the evening the captain gave orders

to remain the night. This evening we held a prayer meeting between decks; while we were engaged, some of the "baser sort" were on deck playing a fiddle and dancing, notwithstanding which a great number attended. We had an excellent meeting, I think the best since we have been on board. Our services are gaining greater attention: many look on us with a watchful eye, especially on our wives, as they engage in the public services.

Wednesday Nov. 1st. This morning a little before six it was all bustle on deck; once more preparing for sea we all turned out of our beds to get on deck to bid farewell to our native land, but we were again doomed to disappointment: the wind is quite ahead. About 10 o'clock the captain went ashore, and sent us another supply of beef and bread; one pound for each adult passenger. Thus far our provisions have been very good.

If we had a little more room in our cabin, or had we the cabin to ourselves, we should be tolerably comfortable. This afternoon at 2½ the wind became fair, we weighed anchor, and with a good breeze we left Plymouth Sound, and went down the channel most gallantly. As the evening shades came on, we sat on the deck and strained our eyes to take the last glimpse of our native land. Tears ran profusely down our cheeks, as we said "Farewell to the land of our birth, and our dear friends we are leaving behind, perhaps to see them no more." I thought much of my dear aged parents, whose hearts were bound up in me; and it was one of the greatest trials I ever met with to give them up at their advanced age, as I could not reasonably expect to see them again in this life. I owe much to my dear mother; it was through her instrumentality that I was converted to God when only twelve years of age. O may God be the strength of her heart in her declining moments.

2nd. Light wind, but weather fine. We are going on in the right direction, but not so fast as we could wish. Most of the passengers and both of my little boys have been sick; but my wife and myself have been mercifully preserved.

3rd. I am a wonder to myself; the vessel has rolled and pitched a great deal to-night; most of the passengers are very ill; but I have not felt the least sickness since I left Plymouth, and have a good appetite to eat; quite the reverse of what I expected, as I have generally been very sick at sea. My

dear Ann has been able to wait on those that are ill. We are glad that we can render them some assistance. This morning the pilot left us; he intended to have left us when off the Lizard, but not meeting with a boat to take him ashore, he was obliged to go on. This morning we met with a vessel bound for London, in which he returned.

4th. Wind still fair but light; we are sailing about four or five miles an hour.

Sunday 5th. Thank God for the light of another Sabbath. This morning I spoke to the Captain respecting our services: he said he wished us to conduct the public services, provided we had no objections to read the prayers of the Church of England, as it was required on board an emigrant ship that those prayers should be read once a-day, and after prayer we were at liberty to preach as we pleased. This I had no objection to, but found myself in a dilemma; for I scarcely knew what prayers to read suitable for the day, as I had no thought of being called upon to perform this service so suddenly. But finding a young gentleman on board, Mr. Bramwell, who had been trained to the church, and is going out to Hobart Town as an assistant teacher in a college, I requested him to read the prayers, and he readily assented. After prayers I preached from 1 Timothy, iv 8. I felt much liberty in describing the advantages of godliness. After service we spent about an hour in hearing some of the children read: we also devoted a part of the afternoon to teaching the children, as their parents were anxious we should have a Sunday school. In the evening Br. Keen preached between decks; attendance very good. Thank God I have had a good Sabbath; I find Christ as precious on the deep as on the land. I feel an increasing confidence in God that I shall see the shores of Australia, and preach Christ in that far-distant land. We have been sailing to-day about six miles an hour.

6th. Strong breeze but fair. We are going ten miles an hour. We saw a great many porpoises this morning. It is quite diverting to witness the leaps they take out of the water.

7th. Thank God we have had a strong breeze all night, quite in our favour. The Captain said that we had gone two hundred and forty miles since yesterday morning. To-day the breeze is not so strong, but quite favourable.

This evening we held a prayer meeting between decks; a person occupying a cabin opposite to us, said he should oppose our holding any more prayer meetings below, pleading as an excuse that it prevented the free circulation of air in the cabins; but I find that great numbers can sit for hours together and play cards, yet nothing is said about that. O! when will men love prayer?

8th. We have been one week on the deep. O! what mercies have we proved! We have sailed eleven hundred miles over these mighty waters in eight days. Several of the sailors have said they never knew such a fine run across the Bay of Biscay in their lives, though they have passed it several times. We have had fair wind ever since we left Plymouth. "Praise the Lord O! my soul, and all that is within me praise his Holy Name."

9th. Weather still fine; wind favourable; going about eight miles an hour. To-day a large vessel passed us, the Earl of Shafton, from Liverpool to Melbourne; she came so near to us that the passengers in each vessel exchanged words with each other. I thought how delightful to see and hear the voices of strangers on this wide world of waters.

11th. We are going eight and a half miles an hour; weather very fine. If it continue like this, we are likely to have a short passage—the shorter the better. We hope to make our passage in twelve weeks. Yesterday we passed the Island of Madeira, but not near enough to see it. The Captain said we were about sixty miles from it. Praise the Lord for all his mercies. To-day I have found it very good to draw near to the Lord in prayer. Amidst all the bustle without, I can say with the Poet,

"Calm on tumult's wheels I sit,
Midst busy multitudes, alone."

Monday 13th. Yesterday we held two services on deck; Bro. Keen preached in the morning after prayers had been read by Mr. Bramwell. We had a good meeting, although the vessel rolled and pitched a great deal; it was with difficulty that we could keep our seats. In the afternoon the weather moderated. We had a good attendance while I endeavoured to speak from John iii 19; but we find the want of our Sabbath evening services, as it is too warm to hold a meeting between decks. The weather is much warmer than when we left Plymouth. Br. and

Sister Keen, with my wife and myself, spent most of the evening on the poop deck, singing hymns and talking of our friends at home and former days; but this is a subject that we do not dwell on. This morning we are going on with a fair wind. O! how good is our heavenly Father! We often say, "This is in answer to prayer; our friends are praying for us." I have an hour alone this morning. O how sweet to be alone! We increasingly feel the discomfort of being two families in one cabin. I have but little time for reading or private retirement. I never would have consented to have left Plymouth by this ship, had I known what I should have to put up with, and the privations we have to endure. I have nothing to say against the officers of the ship; but against the brokers or their agents, who, after stating to the public that they were only going to take 120 passengers, took 280 souls on board! Here are six in our small cabin: by night we are almost suffocated for want of air. We often say what a pity, after so much money was paid to secure a comfortable passage for us, and we believe it was the desire of the Conference, and especially the Missionary Committee, that our passage should be one of comfort to ourselves and credit to the Connexion; but through the unprincipled and deceptive manner of those so-called gentlemen in London with whom our Committee have treated, we have every thing but comfort or accommodation. Such men should be exposed for the sake of others who may come after us. We are sailing after the rate of six knots an hour.

15th. Praise God for his continued mercy; we have still a fair wind, sailing 8½ miles an hour. To day we saw a number of flying fish, some say they do not fly, only jump, but we distinctly saw them rise out of the water, fly a considerable distance, and then turn themselves like a bird. We also saw a great number of Mother Cary's chickens, or what is generally called Cape pigeons. We are approaching the Cape Verd Islands.

16th. This has been a day of bustle; taking up the boxes from the hold, marked "wanted on the voyage." The weather is getting much warmer; we want our light summer clothing. This afternoon we had a faint view of Cape Verd Islands. We should like to have been so near as to have had a good sight of them, but the weather was not clear

at the time, and we were about 25 miles distant.

17th. Every Friday we have our week's provision dealt out to us. I find it takes a great deal of my time, as I must attend with the rest of the mess-men to receive my portion, and distribute to each his share. Wind still fair. We are sailing 8 miles an hour. Praise God for all his mercies.

Sunday, 19th. Praise God for the light of another Sabbath day. It was my turn to preach this morning; the passengers call it attending church, I suppose from our having the church prayers read. The bell commences tolling ten minutes before ten; at ten we commenced our service; I had a good season in preaching from Peter v. 10. In the afternoon Br. Keen preached a good sermon from Luke viii. 35. We find it good to wait on God, though many around us are careless and unconcerned. Wind light—sailing very slow.

20th. When we came on deck this morning we found the vessel standing still—quite a dead calm—the sea looked beautiful. We saw a great number of fish, and among the rest a shark. One of the passengers put out a hook and line, and soon caught the monster. Its head and mouth were very large. Dolphin and other fish were taken by some of the passengers. About three o'clock in the afternoon came a heavy shower of rain. We hailed it with delight, as we caught several gallons of water. It was really diverting to see how eager the people were to catch the drops as they fell. It was the greatest treat we have had since leaving England. Here, under a tropical sun, in a dead calm, O! with what pleasure did we receive the cooling drops. With the rain a breeze sprung up—we have been going this evening about 2 miles an hour.

21st. Wind light, and not favourable. We are making but little headway. O! how I long to reach my future scene of labour.

22nd. Six weeks ago this morning we left our dear friends at Penzance. Never shall I forget our affectionate parting. Three weeks ago to day we left Plymouth. O what mercies have we proved! Wind favourable; we are sailing about six miles an hour. I have enjoyed this day a sweet intercourse with heaven. Praise God for the hope of not only seeing the land of Australia, but of seeing the better land, which is a heavenly one.

(To be continued.)

BIBLE CHRISTIAN MAGAZINE.

SEPTEMBER, 1855.

D I V I N I T Y .

JESUS CHRIST OUR EVERLASTING PRIEST.

A SERMON BY J. ASHTON.

"Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," Heb. viii, 12.

WHETHER objects have the greater attraction when viewed separately or collectively we cannot tell, but that they may be properly seen, they must be looked at in both ways, and both views will afford great pleasure and profit. God's works especially demand our attention in this double way, though they are so compounded and numerous that we shall never thus fully behold them all. Their multiplicity of parts and numbers, however, should not deter us from approaching them, but rather quicken us in our application and inquiry, "O Lord, how manifold are thy works! in wisdom hast thou made them all." As these works exceed, both in number and magnitude, the time and ability that we can command, our wisdom is to select those, whether in "the sciences," or in "the arts," or in "nature or grace," that most concern us, for these are the nearest to us, and in their contemplation we shall be most successful and benefitted. Of the things of earth that lie within our sphere, besides our daily secular vocations, there are the many diversities of the mineral, and the many classes and orders of the vegetable kingdoms, where we may see wholes as wholes, and find parts as parts, to our unutterable admiration and undying delight. In the animal kingdom, and in the firmament over our heads, we may also meet at like centres and diverge in like circles, to equal if not to even greater interest and felicity. But hallowed and hallowing as these things are when unpolluted by man, there are things more important, because they are more durable, and therefore much more especially demand our consideration; for if they are neglected we shall perish for ever. God's word is their repository. Let us then look into the Bible. It

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is our directory to eternity. As a whole, it is one whole. As containing parts, they are all essential to that whole. Whether viewed collectively or separately, the claim—the condemnation—the blessing—the glory is the same. Of all the subjects of the Scriptures, the Son of God is the central and the all-absorbing. He is God—he is man—he lives—he loves—he blesses—he suffers—he dies—he lives again—and loves—and blesses—he dies no more. He is our surety—our pattern—our Redeemer and our Priest. Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

I. *Christ is our High Priest.* “A great high priest that is passed into the heavens.” Heb. iv. 14.

1. He is not of Aaron’s family, nor of Levi’s tribe, but of the order of Melchisedec. A whole tribe, the twelfth part of a nation, devoted to sacred labour is no common thing. The whole descendants of one man employed in the higher offices of this labour is not less remarkable. Such is the divinely instituted order with the Israelites,—an order dignified in aspect, great in character, and honourable in connexion. Had the high priest of the gospel been of this tribe, his distinction as the head of the consecrated host would have been glorious; but much more so as it now is. He is in his office preceded by no venerable and venerated priest. He traces not his descent through an extended line of priestly ancestors. He is the first of his tribe that is so employed. He has been typified by a kingly priest, without any natural or official predecessor or successor; recorded a “king of righteousness and peace,—a priest of the most High God.” Christ is such a priest, having had no predecessor, and shall have no successor, for he ever liveth. “He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing, concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest.—But this man, because he continueth ever, hath an unchangeable priesthood.” Heb. vii. 13—15, 24.

2. *Not of human, but of divine consecration.* The priests under the law were set apart to their offices appropriately—ceremonially and solemnly. They were washed, they were anointed, they offered sacrifices. Moses consecrated Aaron. “And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it upon him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head: also upon his forefront, did he put the golden plate, the holy crown;

as the Lord commanded Moses." Lev. viii, 6. Imposing as this is, it is all human, excepting the authority by which it is done, and the end contemplated by it. The former was from God, the latter is the subject before us; the consecration of our Lord Jesus Christ, as an universal and eternal priest. He needs no washings, no anointings, save that of the Spirit, whose semblance is the dove. Matt. iii, 16; Acts x, 38. He "is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. vii, 16. He needs no costly garments to adorn and typify, for he is every way perfect in himself, and is the antitype. "The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Heb. vii, 28.

3. Not to offer animal sacrifices, but to offer himself, prefigured thereby. They were faint and fading emblems. He is the full and eternal reality. This is he who was to "finish the transgression, and to make an end of sin, and to make reconciliation for iniquity." Dan. ix. 24. This is he who when the "fulness of time was come," came "to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 45.

II. *Christ is at the right hand of God.* "He was received up into heaven, and sat on the right hand of God." Mark xvi. 19.

1. "The throne of the Majesty in the heavens." That God exists necessarily and independently, we doubt not. That he exists and exists perfectly, his works, his ways, and his word demonstrate. That he has natural, as well as moral attributes, is certain and absolute. And that they are universal, or extend and operate everywhere seems necessary. But our nature and position make it impossible for us to determine definitely in very many matters relative to the "King eternal, immortal, invisible, the only wise God." That he displays himself differently as to the degrees of manifestation on different occasions, we have many proofs. The progressive development of the plan of human redemption, and the gradual acceptance thereof, from the beginning until now, abounds with them. And that some one place in the universe is a centre, where, symbolically or otherwise, he unveils his glory, discloses his perfections, and manifests his power in some extraordinary way, is perhaps far more probable than unlikely. And it is quite rational to conclude that this centre is where the glorified body of Christ is. Christ ascended, that is, went off beyond the region of this globe, and that body and soul which constituted his humanity, that so gloriously ascended, is now somewhere, and wherever this place may be, we presume that is the locality of heaven, the abode of saints and angels, and that this is the region of "the throne of the majesty

in the heavens." "The Lord's throne is in heaven." Psalm xi. 4. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." John iii.

2. Christ is at the "right hand of the throne of the majesty in the heavens." He still lives, and not in abjection or seclusion, but in glory and power. He is now "glorified with the glory which he had before the world was." The human nature of the adorable Jesus is still joined to the Divinity, and participates in the glory consequent thereon, which is the glory of the Triune God, and the power and the glory of the "captain of our salvation" now is otherwise, and humanly speaking vastly greater than it was ere he engaged to be the "restorer of the breach," the "Saviour of the world," and that too *because he so humbled himself*. All creation—every atom of every material thing—and all atomless immaterial beings, are ascribed to him. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him." Col. i. 16. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. i. 10. The preservation of all things is also attributed to him, from the mightiest globe that wheels in its orbit, to the tiniest insect that lives. "And by him all things consist." Col. i. 17. And this power and glory is yet further inexpressibly augmented by his appearing in heaven the advocate of sinful and sinning man, of which we have now to speak.

III. *Christ is a minister of the heavenly Sanctuary.* "I go to prepare a place for you." John xiv. 2. His work is presentatory, intercessory, benedictory, and judicial.

1. He presents himself a sacrifice for man. He is the "woman's seed," whose "heel is bruised," and who has "bruised Satan's head." Christ also hath "once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter, iii. 18. "Lo, I come to do thy will, O God! By the which will, we are sanctified through the offering of the body of Jesus Christ, once for all. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. x. 9—12. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. Not that we suppose Christ is now verily with a wounded body, where he is, but with the body that was wounded; not now wounded, because not now vulnerable, not being any longer corporeal, for "flesh and blood cannot inherit heaven." "The mortal has put on immortality." But he is the same man,

and the same Saviour, having the same object before him that he had on the cross, having simply changed his position from earth to heaven, and consequently his nature. He is now the "Lamb slain from the foundation of the world." Rev. xiii. 9. The "Smitten Shepherd," but the "Father's fellow," and his "beloved Son in whom he is well pleased," personally and officially. His merits are the incense too, that ascends with the prayers of the Saints, through which they are heard and answered, as well as that through which all their labour is blessed and their love and praise accepted. He presents himself for us, and we through himself.

2. He is our advocate,—“If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John, ii. 1. As it is not necessary for him to appear with a wounded body to present himself our sacrifice, so neither is it necessary for him to enunciate words that he may intercede for us: His intercessions are generally for all, as he “tasted death for every man,” and gives grace to all that they may turn and live; and specially and particularly for all who have “believed on him with the heart,”—all who are adopted by the Father, as his children, whether they be the holiest or the least holy of the heirs of glory. “Christ’s Intercession is his gracious will, fervently and immoveably desiring, that for the perpetual virtue of his sacrifice, all his members might both for their persons and their duties be accepted of the Father. When he was on earth the substance of his requests for his saints ran thus, ‘Father, I will, that they also whom thou hast given me be with me where I am;’ and much more so, now he is in heaven, is this the form of his intercession, ‘Father, I will this.’ The foundation of Christ’s intercession is his death; and hence we make two parts of Christ’s oblation,—the one expiatory, when he suffered upon the cross; the other presentatory, now he appears in heaven before God for us. The first was performed once for all, this last is done continually; the first was done for the obtaining of redemption, and the latter for the application of redemption. This intercession is made in one sense for the world; so Christ upon the Cross prayed for the wicked Jews, saying, ‘Father forgive them, for they know not what they do;’ but in a particular manner, for all and every faithful man.”* The same in kind for all, but more in degree for the believer. Christ is fully acquainted with all the variations, and all the possible variations in health, condition, perception, feeling, or otherwise, of which his followers are or may be the subjects, from any and every cause, poverty, sickness, persecution, insult, bereavement, temptation, and all he is minutely acquainted with. He has “himself suffered being tempted,” and “he is able to succour them that are tempted.” Heb. ii. 18. He ever *wills*

* Ambrose’s “Looking unto Jesus.”

that his followers should "walk in the Spirit," ever "grow in grace." If they halt through fear, or doubt, or darkness, he still *wills* that they should "hope and not be afraid," that they should "go forward." If they err or sin, (even when it is deliberately, willingly, or wilfully, in which case they would dismember themselves from the family of believers, and fall back again into that of sinners generally) he pleads for them, because he has redeemed them, and because they are "habitations of God through the Spirit," which Spirit prays with them, and they through the Spirit pray substantially the same that Christ pleads for them. The grace is from the Father, with whom the Son is one; the merit is in the Son, who has redeemed us to the Father; and the ability "to will and to do," is by the Spirit, who is sent by the Father and the Son. God is necessarily and absolutely holy, and just, and right, and cannot consistently with his perfections look on sin with allowance. Still he is "merciful and gracious, and of great kindness." Hence the relation in which man stands to him through Christ, in whom his nature and God's are joined, for Christ was both God and man, and by whom the world and God are reconciled. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. That is on God's part, and also on man's, as far as it has been accepted by "repentance toward God and faith in our Lord Jesus Christ." Christ in taking the nature of man, did so to live under the same law, the law of perfect obedience that man was under in Eden, to magnify and honour it, it being the proper law of man's nature and situation, which he did without the least infringement, personally for himself, as our Redeemer, and representatively for man, and so gave eternal satisfaction to the insulted holiness and justice of the Deity, supplied man with a perfect pattern of holiness, and then endured the penalty of the same law, which was death to every transgressor thereof, it being graciously and equitably transferred from the first transgressor, and from all whom he represented, to him the divinely appointed and accepted substitute. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 18, 19. His death, therefore, which includes all that he did and suffered in bearing away the sins of the world, which was equivalent to the demerit of sin, *which is eternal banishment from God*, is a proper, true, and full satisfaction to the Divine Lawgiver, the author of man's being. Thus man is not now "under the law" (of works) "but under grace." Rom. vi. 14. Not that man's position is changed otherwise than as he accepts

of that which Christ has done for him, and lives in obedience to the law of faith," which is "love to God and all mankind," through faith in Christ's merits and intercession, without which indeed it cannot be done. Apart from Christ there is no grace to dispose the mind to love, which through sin is all hatred and evil. Thus "faith is counted for righteousness." Rom. iv. 5. Thus the believing sinner is forgiven—freed from guilt and condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. It is "not by the merit of faith, but by faith instrumentally as the condition; for its connection with the benefit arises from the merits of Christ, and the promise of God."* But whilst the "law of love" is thus fulfilled, through faith, it is because Christ by his passion and death has made atonement for us, and because by his intercession and the consequent bestowment of the Spirit, grace is supplied to enable us to "cleave to God," and because "Christ's blood cleanseth from all sin;" it is "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is much grace given, and the Spirit is almighty, therefore we may live "unblameably," and be "filled with all the fullness of God." But we are mortal, feeble, and may err—may sin,—are likely to, many often do! How sin should be feared! how the world should be renounced! how the flesh should be crucified! how Satan should be resisted! "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." 1 James i. 12. How sweet the news of the glorious gospel of the blessed God! How its author should be loved and obeyed! How Christ should be relied on, trusted to, and exulted in! And how the Spirit should be sought and followed in prayer—in praise—in watching—in meditating—in reading—in conversation—in every thing!—Sought and followed to enlighten—to comfort—to keep—to guide—to sanctify—to satisfy. "My grace is sufficient for thee." 2. Cor. xii. 9.

And it should ever be remembered that this gracious economy lowers not, but rather heightens or makes more manifest the perfections of the Deity. He is still "glorious in holiness," and a "just God." Though sin has so lowered, narrowed, and corrupted our powers and faculties that we cannot stand by the "law of works," its claims are still naturally due, for to suppose otherwise is to regard it as being unduly rigorous; the penalty is graciously remitted:—its obligation is dissolved. "Grace reigns through righteousness."* We stand alone in Christ; if we transgress the "law of works," and all do, our help is in him, our sacrifice and advocate, by the "law of faith." "He is the head of the body, the church." "All are yours, and ye

* Watson's Biblical Dictionary.

are Christ's, and Christ is God's." "All he did and all he suffered in his mediatorial character, may be said to have contributed to this great purpose. For what he did, in obedience to the precepts of the law, and what he suffered in satisfaction of its penalty, taken together, constitute that mediatorial righteousness, for the sake of which the Father is ever well pleased in him. Now, in this mediatorial righteousness, all who are justified have a saving interest. It is not meant that it is personally imputed to them in its formal nature, or distinct acts; for against any such imputation there are insuperable objections both from reason and Scripture. But the collective merit and moral effects of all which the Mediator did and suffered are so reckoned to our account when we are justified, that for the sake of, and in consideration alone, of his obedience unto death, we are released from guilt, and accepted of God."* Christ is the only propitiation that expiates guilt—the only intercessor who appears in the "presence of God for us." He will carry forward to completion "the work his Father hath given him to do." He is the Sacrifice and Priest of all, and of all ages, from Adam to the end of the world. Of the perfection of this mighty scheme we need not be in doubt. It is the outflowing of eternal wisdom and benevolence. It is sustained by omnipotent power and infinite love. The guarantees for its full accomplishment are the immutable promises of JEHOVAH himself. "That by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold of the hope set before us."

3. *Christ is also the dispenser of blessings.* He is ever with his followers. He is in the midst of all who meet in his name. The Father hath given all things into his hands. It is proper to pray to him. The blessings of creation, providence and grace are from him. The general view of the Scripture is, that all blessings flow from the Father, through him; which also is truth.

4. *Christ is likewise the appointed Judge.* "For the Father judgeth no man, but hath committed all judgment unto the Son." John v, 22. Now every act of such individual is recognized, characterized, and recorded. The final day shall disclose the demerit of all, even that of every "secret thought." They that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v, 29. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. And when all things shall be subdued unto him, then shall the son also, himself be subject unto him that put all things under him, that God may be all in all." 1 Cor., xv, 24, 28. When all opposers shall be subjugated, and the government of the

• * Watson's Biblical Dictionary.

universe merged again in the whole Godhead, then the glorified humanity of the blessed Lord shall exist in union with the divine nature, and shall exist forever, as the head of the church, then completed, all "kings and priests," and be the *medium*, if not the *mediator*, everlastingly of their bliss immortal. Then will "the Son be subject to the Father," or as some interpret "appear to have been subject," that God, the Father, Son, and Spirit, be all in all. "Thanks be unto God for his unspeakable gift." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen!"

How great, how glorious, and how perfect is the redemption of man! Let not any profess to be partakers of its blessedness, who know they are not. Let not any attempt to save themselves by personal merits. Let every sinner bow before the mercy-seat of the Lord God, and accept of pardon, and peace, and glory, through Jesus Christ alone. O! that every sinner would so bow, so believe, and so be blessed now. "He that believeth not, shall not see life; but the wrath of God abideth on him." "Why will ye die?" O, sinners, come to Jesus now! HE WILLS IT NOW! Let not the penitent despair. Jesus says, "Blessed are they that mourn: for they shall be comforted.—Come unto me all ye that labour and are heavy laden, and I will give you rest." Now, now then believe on him! And let all who are "accepted in the beloved," go on to the gates of glory, to the "throne of the majesty in the heavens," trusting in and "looking unto Jesus," who now lives and acts for them, and ever shall. What a father is God: all love. What a saviour is Christ: all sufficient. What a hope is the Christian's; all glorious. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of his grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 14—16.

THE HOLY SPIRIT IN ACTS X. XI.

THE personality of the Holy Ghost is remarkably prominent in this book. He speaks, anoints, baptizes, sends forth, claims service. In ch. x. 19, Peter is on the housetop, praying. Was there any intention in the Holy Ghost to remind us of the *heavens opened* at Jordan while Jesus *was praying*, in the fact that when Peter was praying the vision of the sheet from the "opened heavens" (v. 11) was given, and then the visit of the

Spirit in that special manner mentioned; "*the spirit said to me?*" Let us pray at morning, evening, and at noon; let us, like Peter, snatch moments for prayer such as "while they made ready" his food (v. 10); may be that at these very moments the Holy Spirit may speak to us. But besides, in thus speaking to *Peter*, the Spirit showed a peculiar interest in *Cornelius*; for it was for the sake of the latter that the former had that vision. Ministers of Christ be humble! You get messages, you get help, you are wonderfully strengthened, *for the sake of some of God's hidden ones*. Children of God, pray on; you are answered by the seasonable words and visits of God's ministering servants. Yes, the *Holy Ghost* notices your state of mind; the Godhead cares for you. If *Jesus* send his angel to *Cornelius*, it is because *Cornelius* is remembered of the Father; and if *Jesus* send an angel from the Father's presence to this praying man, the *Holy Ghost* is not less full of love and care, visiting *Peter* for his sake.

It was the Spirit who *anointed Jesus of Nazareth* (v. 33) sent by the *Father*; the Trinity may be seen at Nazareth, as well as at Jordan. And that anointing! How rich in every grace! how gloriously rich! O for this anointing to us all from *Jesus* our Head, in whom the Spirit dwells now for us. Coming from our Head, he might give gifts, such as verse 44 implies, if He chose—gifts as well as grace. Every gift to believers is pregnant with grace, but He withholds *gifts* from his Church now in great measure; it may be because in the intellectual cast of mind so characteristic of these Last Days, *gifts* would be everything with many, and the plain, simple, glorious gospel be despised. But at any rate, it is from no unwillingness to bless us gentiles as richly as the Jews; for three times in these few verses (verses 44, 45, 47), his descent on that little company of gentiles is prominently brought forward. He "*fell*" on them like a shower; he was "*poured*" on them, like a heavy rain; he was received by them just in the manner the Apostles got him at Pentecost.

O Spirit of God, who lovest the Gentiles, wilt thou not revive us again? Are there not some in our camp who pray as *Cornelius*? Are there not some in our ships who cry to thee? Are there not a few on our housetops—in the obscure rooms of our obscure closes? Are there not a few *Peters*? might there not be more raised up? O Spirit of Christ, who didst love *Cornelius*, think on our soldiers! Think, too, on all our little meetings for hearing the word and listening to the things commanded us of God, whether held by soldiers, as is the case before us, or by those in the town, who follow the sure Captain of Salvation.

These acts of the Holy Spirit were faithfully related at Jerusalem soon after. See ch. xi. 12, 15, 16. Peter at full length

tells the whole event to the saints at Jerusalem, and ends with the question,—“Who was I that I could withstand God?” (ver. 17.) The Holy Spirit is God, the same with the Father and the Son in wisdom, power, glory, love, grace, and every perfection. Soon after this, the Spirit, who had begun to show such love to the gentiles, put forth his hand yet more in their conversion, specially in Cyprus, and at Antioch; and then sent from Jerusalem to Antioch one of his prophets, Agabus, to foretell a famine coming on, and to tell of it specially to these in Cyprus, and at Antioch. Why was this! In order to provoke them to love toward those who had sent them the knowledge of salvation, by leading them to contribute to their substance for the help of the poor saints at Jerusalem. The Spirit thus appears very gracious again: providing for the every day comfort of the poor! binding together in love, Jew and Gentile saints! causing a stream of healthful influence to flow from Jerusalem by means of the words of Agabus, and then from Antioch back to Jerusalem, by means of the deeds of those whom Agabus addressed. And yet more, the Holy Spirit here brought before the Church some of the uses of prophecy. It was not meant to cherish speculation and feed curiosity; neither was it to lie by unnoticed till the fulfilment had proved its truth,—no, it was to be of use the moment it was heard, to all who heard. It ought, as it did in this case, to stir up all who hear its solemn warnings (which are the words of Him, whose all-seeing eye is fixed on what He describes in the distance), to prepare for what is coming. If the words of Agabus had this effect on the activities of brotherly love, the varied prophecies since delivered may all have their proper and special effect of a practical kind in some department. Let us gird our loins. It is foretold that the “Lord cometh as a thief.” Let every man, then, determine to be found ready. Let us remember, “the prudent man foreseeth the evil and hideth himself.” The Spirit of prophecy does speak in love, in intense love to our souls. He is to us the angel that hastens Lot out of Sodom into Zoar.—*British Messenger*.

THE LAW OF THE SABBATH, AS DECLARED BY MOSES, A RE-PUBLICATION OF THE ORIGINAL LAW, WITH ADDITIONAL ARGUMENTS AND SANCTIONS.

OF “the law,” in general, which “was given by Moses,” the best general interpretation is to be found in the facts and doctrines of the New Testament. But many of the circumstances connected with its promulgation, and even some of its constituent parts, require, in order to a proper understanding of their import, a consideration of the character and condition of the people to whom it was delivered, not only at, but for some

years before, the time when its authority was so solemnly proclaimed.

With reference to such consideration, we seek in vain for any record, after the death of the patriarch Joseph, at all calculated to assist us in the determination of the questions, in what degree, and for how long a period, the Hebrews, as a people, continued to hold fast the doctrinal faith and formal worship in which their fathers had instructed them, until within a few years previous to their departure out of Egypt. We then read of certain "Hebrew midwives," that they "feared God." (Exod. i. 17.) And, concerning the Hebrews of this period, generally, we are informed, that when "the Egyptians evil entreated them, and afflicted them, and laid upon them hard bondage," they "cried unto the Lord God of their fathers." (Deut. xxvi. 6, 7.) These statements may be taken for evidence, that the religion of the patriarchs was not even then utterly extinct among them. At the same time it is perfectly clear, from various allusions in writings co-eval with, and subsequent to, the time of Moses, that at some period after the death of Joseph, if not before, they declined from the service of Jehovah, not only to the worship of "the gods whom their fathers served on the other side of the flood." (the Euphrates,) but also to the still grosser worship of "the gods of Egypt." (Josh. xxiv. 14; Lev. xvii. 7; Ezk. xx. 7.) And the facility with which the great body of the people rushed into idolatry in the immediate vicinity of Sinai itself, is a convincing proof that this was a sin with which they had become familiar. The very circumstance of their having an abode, upon the condition of mere sufferance, amongst a nation given to idolatry, must needs be supposed to have exercised, at all times, no small constraint on their worship of the God whose very character condemns idolatry in all its forms. Nor was it possible for them to offer sacrifices after the manner of their fathers, without offence to the people among whom they dwelt; the victims often used in patriarchal sacrifices being by the Egyptians revered as deities. (Exod viii. 26.) To the seducing influence of the surrounding superstition on one hand was added, in the course of time, the scorching rage of oppression and persecution on the other; which, if it did not utterly destroy all remnant of the true religion, was only prevented from completing that catastrophe—as the Divine record symbolically teaches—by a mirage analogous to that which was exhibited in the mount of Horeb, when the bush burned with fire, and yet was not consumed. The probability is, that they were far gone in their apostacy, before the yoke of "bondage" was imposed upon them; and that, when awakened by affliction to the true character and wretched consequences of the spiritual wantonness into which they had been drawn, they were precluded by external circumstances as well as by inherent spiritual weak-

ness, from regaining, except by a power superior to their own, the privileged and holy pre-eminence they had abandoned. "A high hand and a stretched-out arm, and many signs and wonders," were required, to disenthral them from the spiritual as well as from the temporal prison-house in which they were held captive.

Moreover, in considering the character and circumstances of the Hebrews at the time in question, we must have regard, not only to the temptations to which they had been subjected, and the habits which they had acquired in Egypt, but also to the temptations that awaited them, both in "the wilderness" and in the country to which they were proceeding, as their destined inheritance and dwelling place. As everything behind them, so everything before them, being saturated with idolatry, breathed a polluting and pestilential taint, by which they were the more liable to be caught and overcome, as, unquestionably, remnants of the Egyptian infection still adhered to them with a most ominous tenacity, ever ready to combine with any new corruption which might at any time present itself.

We should also be careful to remember the special objects which their separation and safeguard, as "a peculiar people," were, in the counsels of Divine grace, intended to accomplish. To them, in that character, were to be committed the oracles of God. They were to be made the depositaries of religious truth; and under the remarkable designation of "a kingdom of Priests," (Exod. xix. 6,) they were to be charged with the commission of maintaining that system of sacrifice and ceremony which God in His wisdom and goodness saw it proper to appoint as a symbolical promise and premonitory "shadow of good things to come." In the same character, they were to be a type of that church which was afterwards to be established on a new covenant, and with better promises. And, for the fulfilment of these important uses, it was required, not only that they should themselves be fenced about with a peculiar protection, but also that the whole system with which they were entrusted should, by peculiar sanctions, be placed under an extraordinary guard against the innumerable and ever-pressing hazards of assimilation to the lying vanities around them.

These considerations being borne in mind, we see a reason, which does not otherwise very plainly appear, for that *general and formal promulgation of the great duties of religion and morality*, which was given to the Hebrews from Mount Sinai. We perceive, at the same time, a reason for the *new and extraordinary sanctions* by which some of them were now, for the first time, enforced. It was not that any of the duties which the Decalogue sets forth had been before utterly unknown to those on whom they were now so formally enjoined. But the im-

pression of their comprehensive and binding obligation had been so far effaced by actual desuetude, and by the idolatrous pollutions and debasing immoralities with which the people had been conversant; and that impression required to be renewed, with the addition of such solemnities and sanctions as might, at all events, increase the difficulty, although it might not wholly obviate the possibility, of its being a second time obliterated.

All this is readily admitted, with respect to *nine* out of the *ten* commandments. The commandment which requires the sanctification of the Sabbath-day is alone excepted—by many persons—as being supposed to be merely a ceremonial and temporary ordinance, and as having, therefore, no affinity with the remaining nine, either in antiquity of origin or perpetuity of obligation. The existence of an *anomaly* in the Decalogue, like that which is implied in such a supposition, is surely far too much to be conceded to anything short of the clearest positive demonstration. Until such demonstration to the contrary shall appear, we hold that it is but reasonable to conclude, from the construction of the Decalogue itself, (independently of other arguments,) that the anomaly which is virtually alleged does not exist; and that, consequently, the ten commandments are all equally ancient in their origin, and perpetual in their obligation.

That there was something, in each of these commandments, of higher character and more enduring authority than were intended to pertain to the other statutes and judgments which were given to the people, is most convincingly set forth by the fact, that *all* these commandments, and these alone, were twice engraven by the Divine Lawgiver Himself on tables of stone. "These words," says Moses, in his recapitulation of the Decalogue, "the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He *added no more*. And He wrote them in two tables of stone, (even) the ten commandments." (Dent. v. 22, compared with Exod. xxxiv. 28.) It is, further, worthy of remark, that, as the original institution of the Sabbath-day was connected with an express reference to the character, and consequently to the claims, of God as the Creator of the world; and thus implied an obligation on the part of him for whom the Sabbath was made, to render to him, under that character, a reverential and exclusive adoration; so, in the Decalogue, the commandments which are intended to define and enforce those claims are immediately followed by the commandment for the sanctification of the day on which such adoration was to be especially presented. The same connexion is observable in numerous other instances. The Divine directions given to Moses for the construction of the tabernacle, the consecration of the Priests, and the regular daily and yearly sacrifices, were

concluded by an emphatic repetition of the precept for the observance of the Sabbath. And his announcement of these directions to the people was prefaced in like manner. And, again and again, the precept—"Ye shall keep My Sabbaths" stands as an introduction to the precept, "Ye shall reverence My sanctuary."

In token of the emphatic connexion of the Sabbath with the service of the sanctuary, that day was distinguished from all other days of the week by the presentation of *four* lambs, instead of *two*, (the number required for the usual daily sacrifices) with their accompanying offerings. (Num. xxviii. 9, 10.) And in the vision of Ezekiel the number was increased to *six*. (Ezekiel xlvi. 4.)

It is intimated at the head of this paper, that, on the occasion of its re-publication from Mount Sinai, the law of the Sabbath was connected with "new arguments and sanctions." Such was the case. Not that the *original* reason for God's hallowing the seventh day as the Sabbath—namely, that on that day "He had rested from all His work which God created and made"—was then superseded or ignored, as though, by lapse of time and change of circumstances, it had grown obsolete. On the contrary, *that* reason was expressly rehearsed; and it was the *primary* reason inserted in the body of the Decalogue, and written upon stone. But though, on the part of God, the one reason for the appointment of the Sabbath was retained as the principal reason for its continuance, yet there might be new reasons for its enforcement, in addition to the old; and, on the part of the Israelites, new considerations in favour of its observance, incidentally arising out of their peculiar circumstances, and auxiliary to those primary and higher considerations which ought, indeed, to have been sufficient, but which, as it would seem, required all the aid which other motives might render in support of them.

Amongst these auxiliary considerations one was, that the Sabbath was to be "*a sign*" between God and the children of Israel, "that they might know that he was the Lord their God that did sanctify them." (Exod. xxxi. 12—17, compared with Ezk. xx. 12, 20.) That is to say, the sanctification of the Sabbath amongst the days of the week, in addition to its other and general uses, was to be a standing emblem and *memento* of their sanctification as a people amongst the nations of the earth, a people "holy to the Lord." And their observance of it "throughout their generations" was to be for a "*perpetual covenant*," (Exod. xxxi. 16,)—one form, amongst others, of devout and grateful acknowledgment for the peculiar distinction thus conferred upon them. From the connexion of the terms "*sign*" and "*covenant*"—of the latter term in particular—with the Mosaic record (Exod. xx.) of the law for the

observance of the Sabbath, in its reference to the Jews, it has sometimes been inferred that this law was for the *Jews only*. But the term "covenant" is not applied, exclusively, to the sanctification of the Sabbath. *All* the ten commandments were, in like manner, spoken of as the Lord's covenant; (Exo. xxxiv. 28; Deut. iv. 13; 1 Kings viii. 9. compared with verse 21;) and hence the two tables of stone, on which those commandments were written, were called "the tables of the *covenant*." No argument, therefore, can be drawn from that expression, to prove the *fourth* commandment to have been limited and temporary in its application, which might not be made to bear with equal force against the universal and permanent authority of the remaining nine commandments. All the commandments in question were, alike, in their delivery by the hand of Moses, a covenant to the Israelites, characteristic of their distinctness from, and their pre-eminence above, surrounding nations. And they are still for a covenant to the whole spiritual Israel of God;—with this difference only, that, whereas in the former case they were written upon tables of stone, they are now written on fleshy tables of the heart. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." (Heb. viii. 10.)

The law of the Sabbath, besides being rendered impressive by its incorporation with the covenant so awfully announced from Sinai, was further urged, in some instances of its recapitulation, on the ground of the relief which its observance would afford to those who on other days were occupied in menial or laborious employments. In these cases there is a significant allusion to their own recent occupation as bondsmen in the land of Egypt. And for the cessation of all labour on the Sabbath, the following supplementary reason is assigned:—"That thy man-servant and thy maid-servant may rest *as well as thou*; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm. Therefore the Lord thy God commanded thee to keep the Sabbath-day." (Deut. v. 14, 15.) For a considerable period, as has been already noticed, the privilege of resting on that day had been denied to all classes of the Israelitish people; and now that God had given them the Sabbaths which their Egyptian oppressors had denied, He required them to be enjoyed, not only on the original ground of their appointment, but also as affording equitable opportunities of rest to those who might otherwise have been the subjects of an incessant and injurious toil.

The more effectually to keep up the due remembrance and observance of the Sabbath-day, the Hebrews were further di-

rected to compute weeks of *years*. Every seventh year was to be a Sabbath year, a Sabbath for the land; and at the close of every seven sabbatical years—that is, every fiftieth year—there was to be a year of jubilee. Still, there is an obvious distinction between a Sabbath-year, and a Sabbath-day. And there is also a distinction, not quite so obvious at first sight, but still observable to a careful reader, between the proper Sabbath-day, and all other days of rest, whether for solemn sacrifice, or for festivity. This distinction we find very emphatically marked in the Mosaic ritual, the annual festivals being therein called “the *feasts* of the Lord,” in contradistinction from His *Sabbaths*, although in the course of those festivals certain days were to be observed as “sabbaths of rest,”—that is as days on which no servile work was to be done. For, at the close of an enumeration and description of those festivals,—namely, the feast of the passover, the feast of weeks, and the feast of tabernacles,—Moses says, “These are the *feasts* of the Lord, which ye shall proclaim to be holy convocations, *beside* the Sabbaths of the Lord.” (Lev. xxiii. 37, 38.) No conclusion, therefore, can be gathered from the temporary character of these festivals, or of the sabbatical year, against the antiquity and permanence of the Sabbath-day. The distinction so clearly implied, as above stated, not only cuts off the argument, from *analogy*, against the permanence of the Sabbath, but furnishes a strong argument in favour of it.

The collateral aids thus furnished to the inherent authority of the *fourth* commandment, would have a powerful effect in strengthening the practice enjoined. But, still farther to confirm its solemn obligation, the breach of it was now declared to be a crime involving the penalty of *death*. No mention of such a penalty is made before the re-publication of the law from Sinai. On the contrary, the only instance of the violation of the Sabbath which is mentioned as having previously occurred,—namely, the case in which certain of the people went out to gather manna on the Sabbath, (Exod. xvi. 27—29),—meets with severe rebuke, indeed, but with no infliction or even threatening of death. The penalty of death is *then* only attached to this commandment, as to others, when the folly of the people in the matter of the golden calf was showing that *new sanctions* must be added to *extraordinary solemnities*, to bind the people to obedience. The law of extraordinary *penalties*, as well as that of extraordinary *ceremonies*, “was added because of transgressions, until the promised Seed should come.” —*Methodist Mag.*

B I O G R A P H Y.

MEMOIR OF MRS. LUCY SHAPTON.

LUCY, the WIFE of JAMES SHAPTON, was born January 17th, 1801
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in the parish of Pyworthy, County of Devon, England. Her parents, JOHN and JANE COBY, knew nothing savingly of the spirituality of christianity, until Lucy was grown up to womanhood, consequently they could not teach their children aright the fear of the Lord. How can a person teach another what he himself never knew? *Impossible*. Lucy in her youthful days, was like many others, thoughtless and neglectful about her soul, yet more than once fearful apprehensions of death and judgment pervaded her mind, which greatly embittered the cup of worldly pleasure; but she resisted the Holy Ghost, and continued in unbelief and sin until several years after she had been a wife and a mother.

In the year 1826, she gave her hand in marriage to JAMES SHAPTON, but refused to give her heart to the Lord, although convinced in some degree, of the necessity of doing so. Soon after their marriage, Mr. and Mrs. Shapton entered into the destructive business of Tavern keeping, in which they continued for thirteen years. This was time misspent.

Mrs. Shapton often felt the blighting influence of the unrighteous traffic; but the love of money predominated. O! how many through this principle have pierced themselves through with many sorrows, and some, it is to be feared, with sorrow unmixed with joy for ever. When she gave birth to her fifth child, she was reduced to a low state of health, and verily thought her end was near, then a deep concern about her soul stirred within her, and, like Peter sinking in the waves, she cried, "Save Lord, or I perish." She now tried to give her heart to the Lord, but did not obtain a knowledge of the divine favour, through not persevering in prayer, and not giving up the old traffic, and very soon her concern abated, and her cry ceased. They continued in the business of Tavern keeping about eighteen months after the birth of the child referred to, and then gave it up, came to America, and settled in the Huron Tract, in the Township of Stephen. Here Br. Philip James, who is now in the mansions of light, found them in the year 1847, and preached unto them and many others the word of the Lord. They heard him gladly; and from that time Brother and Sister Shapton's house was ever open as a place of rest for the Bible Christian ministers—proving the truth of that text, "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me." Their house was also open for the ministry of the word, from the time that Br. P. James first came and preached to them, until the year 1852, when the preaching was removed to a chapel built on the corner of Br. Shapton's Farm.

From the time Br. James opened preaching in Br. Shapton's house, Sister Shapton was drawn out to seek the Lord with greater earnestness than she had ever done before; and while Br. Doble, who was travelling with Br. James, was holding a Protracted meeting in Br. Shapton's house, (which I think was in the beginning of the year 1848,) she began to cry once more, "Save, Lord, or I perish!" And the same arm that saved Peter from sinking in the deep, raised her soul out of "the horrible pit, out of the miry clay,"—and put "a new song in her mouth," even praise and thanksgiving to God. From that time to the hour of her dissolution, her husband states, "she held fast her confidence in God, and could often rejoice in hope of future glory."

From the time I became acquainted with Sister Shapton, till I saw her for the last time, I believed her to be a God-fearing woman, and that she loved his cause and people, and strove to support christianity in her neighbourhood and elsewhere.

The complaint of which our Sister died was inflammation. She was siezed very suddenly and very powerfully, on Sunday, July 31st, 1853, in the prayer meeting, at which she prayed in the House of the Lord for the last time. She suffered much pain till the following Friday, when nature sunk beneath her load, and the soul left her house of clay in the triumph of faith, for a better house above.

I did not see her during her illness, but Br. Ebbott saw her two or three times, and he says she gave the most satisfactory evidence of being "in the Lord," and in the Lord she died.

MEMOIR OF MR. WILLIAM BAWDEN.

WILLIAM, the eldest son of ANDREW and AGNES BAWDEN, was born at Rose, in the parish of Perrau-Zebuloe, county of Cornwall, February 16th, 1792. His parents were for many years, pious members of the Methodist Society; and as their house was open for the reception of the ministers of the gospel when in that neighbourhood, William was highly favoured with their pious instructions, as well as that of his parents also at an early age.

In his youthful days, forming a favourable opinion of the servants of the living God, and being fond of singing also, he frequently accompanied them to their appointments, and assisted them in that very delightful part of religious worship. These favourable opportunities had a powerful tendency to impress his youthful mind with religious truths; and doubtless at times, he was the subject of serious thoughts about the salvation of his soul. But, like many others, there was no real decision made in William's mind, no decided stand taken against the world; hence no visible change seems to have taken place. Time rolled on, and years passed away, without any particular alteration in his religious condition. He grew to manhood; left home; and lived in service for some years. About this time, his mother fell sick; for whom he manifested great attachment, and filial care. She being a widow, he returned home, and paid her every possible attention, until life with her was extinct. Her end was peace.

About the year 1822, he entered the marriage state with ANN OSBOURNE, of St. Stephens, who proved to be a very suitable partner through life, and especially a friend to him in sickness and death. The result of their nuptial bond is, four sons and three daughters, who, by hard toiling and care, are brought to mature years; and by Jehovah's blessing, are capable of getting through life; and four of them are in church-fellowship with us.

The Bible Christians in executing the great command, "Go ye out into all the world, and preach the gospel to every creature," had by this time found their way to Goonhavern, in Perrau-Zebuloe, where they lifted up the blood-stained banner of the cross; and invited perishing fellow-creatures to come and enlist under it; and, "glory be to God, it has not been labour lost; numbers have been converted to the truth through their instrumentality; and many are gone home to glory as trophies of Emmanuel's cross, and we have a blooming hope that Br. Bawden is gone up to make one among the number.

The circumstances which led to his conversion are the following. His eldest son William, then a lad, was invited by his little companion to attend the chapel then occupied by us; he complied, and this ultimately led to his parents becoming regular attendants at the same place. Faith soon came by hearing, Sister Bawden became converted to God, during the time that Br. J. Chapple was in the Truro Circuit. Shortly after this, Br. Bawden became an altered man; gave his heart to God; was cleansed by "the washing of regeneration"; was saved by grace divine; and started for the kingdom. With the children of God he at once united, exclaiming, "this people shall be my people, and their God my God." He continued to walk in the fear of the Lord to his life's end."

During his pilgrimage, he had many conflicts in common with others, who pursue the same christian course of self-denial. Tempted often by Satan, and frequently persecuted by the world, he endured the whole through faith in Christ, contending earnestly for the prize that was set before him in the gospel, often exclaiming, "shall I get home to heaven at last!" One thing which considerably grieved him was, the seeming conformity of the church to the world; and when an opportunity offered itself, he warmly rebuked parties therein concerned; and not having the most excellent way of administering reproof, I believe he was often spoken against, and thought hardly of, on that account. But however sharply the reproof was given, it is generally considered that his motive was pure, and that what had been said, was spoken with great sincerity; and lest he should have grieved any to whom he had thus spoken, by the sharpness of his manner, he has been known to retire to some secret spot, and there to think the matter over, and weep and pray about it.

The old chapel now became too strait, and for the better accommodation of the people it now became needful to have a new one; in the erection of which, our brother took a very lively interest, performing much of the horse-labour gratuitously. As a proof of his zeal in the good work, on one occasion being asked by his wife "if it was not likely that he would involve himself in this chapel building affair too much for his own interest?" He replied, "if it be absolutely necessary to its completion, I will sell my own premises for that purpose."

Br. Uglow, his class-leader, speaking of him states, "that his attendance at that social means of grace the class-meeting, was amongst the most regular; and that in relating his christian experience, "it was generally expressed in concise, clear, simple, and pointed words;" spoken with much firmness; accompanied with a resolution by grace to strive for the crown." He also spoke feelingly of those who could content themselves with merely an occasional visit to such places, asking them how they could expect to get along in the divine life, without using the appointed means. That important christian duty, visiting the sick, was looked upon by him both as a duty, and a privilege; hence his visits to the sick in the neighbourhood in company with his class-leader, were both frequent, and uniform, and which visits have often proved a blessing to himself and others.

At times his desires for the conversion of the people, were intense. I well remember at our special services held there some time since, not being able scarcely to contain himself, he arose from his seat, and

begin in a most pathetic manner to persuade his fellow-creatures to abandon their ways of wickedness, and turn instantly to the Lord; assuring them, that Christ was now waiting to save. He was equally earnest in beseeching those of his own household to "flee from the wrath to come;" inasmuch that he might have said with the apostle, "For God is my record, how greatly I long after you all in the bowels of Jesus Christ."

A few months before his death, an unpleasant circumstance occurred in the society, respecting which, it was thought by some that Br. Bawden expressed himself rather warmly on one side of the question; at which expressions some were a little annoyed, and hence unpleasant feelings were produced. I believe most gave him credit for sincerity with all the warmth he displayed; and it is the opinion of all who visited him during his illness, that none could be long in his company without being fully convinced of the lamb-like spirit of forgiveness and love which he possessed towards all.

About Christmas he caught a severe cold which settled in the wind pipe; this speedily reduced him to extreme weakness and ultimately to death.

I visited him in February, and found him exultingly happy in the Lord; for, although very weak in body, he was "strong in faith, giving glory to God." He said as well as I can remember, "O! my dear brother, how glad I am to see you. Praise the Lord, my soul is happy; my soul is happy; praise the Lord." We prayed together, and realized much of the Divine presence; it was good to be there. He wept, talked about the goodness of Jehovah, and shouted aloud his praises. After which he spoke at length of his unwavering attachment to God, his cause, and people. I then left him in a blessed state of mind; and felt much encouraged by my visit, my spiritual strength was much renewed in consequence. He was visited by my colleague, and other friends, all of whom seemed quite satisfied respecting his state.

The last time I saw him alive, was on Friday, March 9th. We thought him a little better, as he was then down stairs, and seemed more lively, but in the same happy state of mind as when I saw him before. He looked towards the chapel, standing in view of the window, and expressed the great delight he should feel in going up again to the house of the Lord, and joining in its delightful services: mingling his prayers and praises with those of his dear classmates once more. But this was denied him, for he was shortly called to join the myriads above, to praise his Lord and Saviour in nobler strains. We had a blessed season in prayer together. I then left him again exulting in the joy of his Lord: blessing and praising Him that ever He had called him to seek his face.

He was soon taken worse, gradually weakened in body; and in the course of the week he took his bed; waxing worse in the flesh, but happier still in Jesus. For many years he has suffered from cancer under his right eye, which is supposed to have hastened his end; having extended itself internally after his confinement to his room. Towards the evening of Monday, April 9th, his speech failed him, and it was evident that his dissolution drew near. He was requested to make a sign whether Christ was precious. He signified, "All is well." On Wednesday, having recovered his speech, and appearing

a little revived (though it was but a delusive prospect, for doubtless this was nature's last effort); on being informed of the great difficulty his dear wife had in giving him up; he mildly spoke of his resignation to the Divine will; assuring her that they must part, and that however difficult, it was all right in the unerring order of Divine providence.

He was sorely buffeted at intervals by the enemy of his soul, but ultimately he was led to exclaim, "Yes! bless the Lord, I shall get safe into the harbour of sweet repose! The snare of the devil is broken." As night drew on he grew worse, and about two o'clock on Thursday morning, April 12th, his happy spirit took its flight for another and a better world, in the sixty-fourth year of his age.

"In vain my fancy strives to paint
The moment after death;
The glories which surround the saint
When yielding up his breath."

Having an utter aversion to the Sunday-funeral system, he had given directions not to be interred on that day; hence his remains were consigned to the tomb on the following Saturday.

On the following Sunday evening, it being the writer's appointment at the chapel, he was requested to improve the death of the deceased, which was attempted to a full and attentive congregation. We had a solemn season; one cried aloud for mercy and ultimately found peace with God.

O! may we all, relatives, neighbours and friends, so live and die that we may meet him again in glory, and reign with Christ in endless day.

C. DENING.

RELIGIOUS INTELLIGENCE.

BIBLE CHRISTIAN CONFERENCE.

The Thirty-sixth Annual Conference commenced its sittings on Wednesday, the 25th day of July, 1855, in Zion Street Chapel, Plymouth, pursuant to appointment.

This being a fifth year, the number of Ministers and Representatives appointed by the District Meetings was exactly equal; being forty-nine of each. A few of the Representatives did not attend, which was deeply regretted; but those who were present took a deep and lively interest in the proceedings, and very materially aided in forwarding the business.

As may naturally be expected, the influx of a number of members who had rarely or never attended a Conference before, occasioned some little delay, while putting pertinent questions to elicit necessary information; but the enlightenment of influential persons who appear bent on furthering the good cause, more than compensates for these comparative protracted proceedings; and by pushing on business when a question was understood, the session was brought to a close at the usual period.

The public services held during the Session were distinguished by a large measure of the Divine influence; and the evening when six young brethren were received into "Full Connexion," was a very gracious season.

The Anniversary of the Missionary Society was distinguished by fervent piety and enlarged liberality. R. PERK ESQ., of Hazelwood, one of the county magistrates, took the chair at the afternoon meeting, and in a very appropriate speech, bore his testimony to the usefulness of the missionaries in the South of Devon. JAMES THORNTON occupied the chair in

the evening, and responded to the Treasurer's appeal to the meeting to make an effort to discharge the debt which has been increased by preparing for the outfit and passage of two more missionaries to Australia, by laying a sovereign on the table. The Treasurer, W. COURTICE, followed the example, and in a few minutes about £23 was presented as an extra effort, making the sum produced at the Anniversary about £55. BR. R. KINSMAN improved on this special effort, by presenting an additional sovereign towards the general Account debt, which the adoption of the new Financial scheme renders it necessary at once to discharge. If the whole Connexion take these subjects up as this meeting did, both debts will soon be discharged.

It was truly encouraging to learn that our friends in many places are bestirring themselves to get their Christian sanctuaries free from debt. We can well remember the time when we had to plead hard on this subject; but now it is most gratifying to see so many of the Brethren and Friends making vigorous efforts for the accomplishment of this important object. We hope the Annual Collection in behalf of the General Chapel Fund will be greatly augmented this year, as one means of rendering help to the more trying cases.

The proceedings, generally, were characterised by an unfettered, straightforward expression of opinion, coupled with a kind, fraternal, conciliating manner, which we indulge a hope will increasingly prevail among us as a denomination, so that we may ever be found "endeavouring to keep the unity of the Spirit in the bond of peace."

We could willingly enlarge, did space permit; but we must content ourselves by giving the following Addresses.

ADDRESS TO THE SOCIETIES.

DEARLY BELOVED BRETHREN.—
 "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness," was the command of Jehovah to his ancient people; and these words are suitable in addressing you. Nearly forty years ago the Bible Christian Society was first formed, when a little "band of men whose hearts the Lord had touched" united together to promote scriptural christianity, in its simplicity and power, "contending earnestly for the faith once delivered to the saints," seeking the beauty of holiness, and the conversion of sinners to God. What hath God wrought during this period of time! What gracious outpourings of his Holy Spirit have been realized! What a number of precious souls have been saved; many of whom, having washed their robes in the blood of the Lamb are now before the throne, and serve him day and night in his temple. And it is a cause for devout thankfulness, that so many have been called to labour in his vineyard, who are now engaged in preaching the glorious gospel, either as Itinerant or Local preachers, in England, or in the British Colonies, and that such a number

of agents are engaged in the Sabbath Schools, in behalf of the missionary society, in tract distribution, in conducting prayer and class meetings, promoting the conversion of sinners to God, and in labouring to extend the Redeemer's kingdom generally.

The increasing liberality displayed by many towards God's cause, in its various departments, is also cause for gratitude; and the stability and advanced piety of many among us is evidenced by their patiently enduring trials, temptations, and afflictions, without murmuring and discontent.

Divine providence appears to be opening up a prospect of enlarged and successful operations in various places; there is still much land to possess. The importance of unity in heart, in life, in action, should be kept in view; to be aggressive is our calling, not merely to defend ourselves within the precincts of our possessions, but to make advances on the world; to employ special means for promoting revivals of religion, and under the influence of hallowed, deep, stirring feeling of sympathy, and bowels of compassion, "as dying men to dying men," to "save some, pullin

them out of the fire." For this purpose, we urge you, dear brethren, to seek to be baptized with the Holy Ghost and with fire, to obtain the spirit of prayer and entire sanctification, and to be "sealed with the Spirit unto the day of redemption,"—"not to be conformed to this world, but to be transformed by the renewing of your mind,"—"that ye may be filled with all the fulness of God."

The importance of exercising good discipline, must not be overlooked. We believe our rules and regulations only require to be properly administered, to promote health and prosperity in all our churches. We request all who preach the gospel, punctually to attend their appointments; to employ all the means within their power, that, through the divine blessing on their labours, sinners may be converted, believers may be edified, and the number of hearers may be increased.

We request our class leaders, deeply, and seriously to consider the responsibility and importance of their office; and to improve their opportunities of doing good, by actively and effectively attending to all the duties belonging to their office; such as visiting the sick and absent members; inviting serious minded persons to unite with the society, by personal conversation, or by letter; and by attempting to make the class meetings as spiritual, as interesting, and as edifying as possible.

We request the members of society, if at all practicable, to attend all the means of grace; the class meetings, love-feasts, sacramental services, and prayer meetings, as well as the preaching of God's holy word; and to have regular family prayer established, if they are heads of families, and if not, to use their influence as far as they can to have family devotions where they reside.

We would also affectionately remind our friends of the duty of self-denial. "Love not the world," is the command of our Lord and Master. Would not the cause of God be more liberally supported? Would

not there be more deep-toned piety, and more holiness of heart and life, if self-denial were practised more?

During the sittings of Conference, various subjects have been discussed in connexion with our rules, regulations, and usages; and our brethren who were sent as Representatives from the various district meetings, have heartily engaged in seeking to adopt such measures as we believe to be for the welfare of the connexion; especially for the carrying out of the new financial scheme; which gives you through your Quarterly Meetings, full power to manage the local affairs of your different circuits and missions, without being subject to any revision, or alteration by the power entrusted by the Conference to Committees; and we hope throughout the connexion, to witness an increase of means for liberally supporting the ministry among us, and for carrying on the work of God more efficiently.

The want of greater success in winning souls to Christ, called forth a heart-searching inquiry as to the state of the churches in our various Circuits and missions; and after a lengthened discussion, with strong feelings, and deep anxiety of mind, we resolved unitedly to consecrate ourselves afresh to God—to be humbled under his mighty hand that he may raise us up in due time—to seek fresh baptisms of the Holy Spirit—to employ every means that we know of, energetically, and perseveringly to promote the glory of God in the conversion of sinners and the sanctification of believers—to seek for the "unity of the spirit in the bonds of peace." And we request you, dear brethren, to co-operate with us; to unite in sympathy towards perishing souls; to unite in holding special and protracted meetings; to unite with the Itinerant preachers in their pastoral visiting, by rendering all the assistance you can fraternally, and to show to the world that we are one family; trusting in God for his blessings on our joint endeavours to solace the afflicted among us; to be kind one towards another.

er, and in honour preferring one another; to love as brethren; to be pitiful, courteous, and kind, following in the footsteps of our adorable Master.

And now, dear brethren, we must remind you, that "time is short;" life is uncertain; and all our worldly possessions unstable. How important to be always ready, waiting for the coming of the Lord! Knowing that whilst we are "at home in the body," we are "absent from the Lord," let us "fight the good fight," "lay hold on eternal life;" for "our light affliction, which is but for a moment, worketh for us, a far more, exceeding, and eternal weight of glory." "Let us live in the Spirit; walk in the Spirit; hold fast whereunto we have attained, that no man take our crown. Let us keep heaven in view, counting every thing as dung and dross that we may "win Christ." The grace of our Lord and Saviour Jesus Christ, be with you all, Amen.

In behalf of the Conference.

WILLIAM REED, PRESIDENT.

MATTHEW ROBINS, SECRETARY.

An Address from the Bible Christian Conference to the members of society on their various Foreign Missions.

DEAR BRETHREN,

Christianity as it blesses, forms the character, and regulates the conduct of its subjects, presents many lovely aspects; among these, the tender attachment—the living sympathy—the oneness of soul—the "unity of the spirit" which it produces in them one towards another is by no means the least; it led the Psalmist to exclaim, "Behold! how good, and how pleasant a thing it is, for brethren to dwell together in unity!" This is not only the ornament, but, under God, in a great degree the strength and comfort of the church. To keep and strengthen this unity of the Spirit, is, therefore, an imperative duty, and to promote this object is our chief inducement in thus addressing you. And while we desire to love all those, with real christian affection, who "love our Lord Jesus Christ in sincerity,"

still we have no desire to conceal the fact, that towards those of our own communion, as a part of the flock more especially committed to our care, we have an especial attachment, and an especial care for your temporal and spiritual welfare. Your prosperity and adversity, your joys and sorrows, we feel more especially to be our own; and beg to assure you, that such is this attachment, that in whatever distant part of the earth a portion of the connexion may be found, that country has at once new claims on us—that we feel new interests therein, and that the mention of its name excites new emotions in our minds.

We call to mind, with feelings of joy and gratitude to God, the christian intercourse and fellowship we have heretofore enjoyed with many of you, when bonds of affection were formed which we trust will be "lasting as eternity," and look forward with joy to a renewal of that intercourse in a world where parting will be unknown.

It has been highly gratifying to us to be able to respond to your requests to have Pastors from your own denomination to feed and watch over your souls, and to act as missionaries among the destitute population, by whom you have been surrounded in your newly adopted homes; and it must be a source of great consolation to you, who, from a variety of causes, have had to suffer the pang of separation from christian and family connexions and various attachments, to have become as the leaven in the meal, by being made the means of introducing to your several localities, those means of grace which have proved "the power of God" to the salvation of so many; and that while you have cultivated the natural desert, you have seen the moral "wilderness," "blossom as the rose"—instead of the thorn has "come up the fir tree, and instead of the briar the myrtle tree," which shall be "unto the Lord for a name, and an everlasting sign that shall not be cut off." While we thus congratulate you, and thank God on your behalf, it is no little consolation to us to have have been uni-

ted with you in this glorious work. It has cost us some sacrifice of toil, money, and the labours of many highly esteemed and useful brethren from the work at home, with whose talents and experience we could but badly part; still when we reflect that thereby "the wilderness and the solitary places have been made glad;" and at times, when we have almost fancied we have heard the sound of praise and thanksgiving pealing across the mighty deep that rolls between us, our souls are fired, we could gladly send the echo back, and swell the glorious chorus of, "Glory to God in the highest; and on earth peace; good will towards men."

On such delightful subjects we should still delight to dwell; but, "time is short," and we hasten to say that, as we trust that it is grace that has made us one, we hope nothing will ever be permitted to sever the union. To this end let us urge on you the importance of adhering steadfastly to those glorious doctrinal truths, which, through the Spirit's influence, have led us to the cross, supported us in past trials, and have been the support of so many dear departed friends, in life and death. This is an age of scepticism and of speculation. Great attempts are being made to divest the gospel of its grand peculiarities, and to adapt it to the pride of human intellect; but let us ever thankfully accept it in its simplicity; "determined to know nothing among men, but Jesus Christ and him crucified." Let us refuse to glory in any thing but the cross. If others be content with a sacramental salvation, a loose latitudinarianism, or a chilling rationalism, let us contend for, as the only hope of glory, an heart-felt indwelling Christ, filling the soul of the believer with all "peace and joy in believing," and producing in the heart and life, "holiness to the Lord."

We further trust that the discipline of the connexion will be fully maintained by you; that in this respect also we may be one! Hitherto it has, to a happy extent, preserved unity in the body; and we

believe it to be calculated to perpetuate that union, and to admit of that expansion of our labours which it is our privilege and desire to witness. And here allow us to call your attention to a matter of vital importance in the maintenance of our fellowship; namely, the difficulty of your understanding the reasons on which various measures adopted by us are founded,—and which may lay you open to misconception and dissatisfaction. The same difficulty applies to ourselves, with regard to many of your propositions. We would therefore urge on you, and seriously consider ourselves, the necessity of patience and forbearance, that by mutual explanations, we may understand each other, lest Satan gain an advantage over us.

We also entreat you, as you have hitherto done, to labour to extend the kingdom of Christ; in which it will be our delight to aid you according to our ability. Let not the prospects of wealth divert your attention from this great object, for which the gracious Saviour laid down his life; nor the lulling influence of wealth, cause you to relax in your aggressive movements on Satan's kingdom. Your zeal and liberality generally have hitherto greatly cheered and encouraged us; seeing that while God has greatly blessed your labours in your various callings, many of you have cheerfully contributed to the support of his cause; and may you have grace to abound therein more and more. If the increased efforts of the common foe call for corresponding efforts on the part of the church, surely this is the time for the most determined exertions. Political excitement, worldliness, indifference, scepticism, error, and superstition, all seem just now to be pressed into the service of the enemy to defy the "armies of the living God:"—and it is a fact, that the church, whether looked on in its individual sections, or in its united capacity, is at present, making but little visible progress in the overthrow of the kingdom of darkness! Not that we regard this as a cause for des-

pondency. No! "the gates of hell shall not prevail"!! but still we think it requires the watch-words of the church to be something like the following,—“Courage! courage! Onward! onward!”—Let the weak say “I am strong,” and “let him that is feeble, be as David.”

And now, dear Brethren, we must “commend you to God, and to the word of his grace;” earnestly praying that you may walk worthy of your high vocation: “that the name of the Lord Jesus Christ may be glorified in you, and ye in him;” and that at his coming, an abun-

dant entrance may be ministered to you into his everlasting kingdom. We would also say, “Brethren, pray for us:” and may we all remain one in faith; one in hope; one in love; one in patience, waiting for the coming of our Lord; and, finally, may we meet,—

“Toshout by turns, the bursting joy,
And all eternity employ,
In songs around the throne.”

Amen and amen.

In behalf of the Conference.

WILLIAM REED, *President.*

MATTHEW ROBINS, *Secretary.*

MISSIONARY CHRONICLE.

September, 1855.

JAMES ROBERTS' JOURNAL.

(Concluded from page 324.)

27th. Since I wrote last we have had a head wind, making but little progress. It is now growing very hot; we are getting near the equator; but, thank God, we are favoured with a good breeze, which is very acceptable under a tropical sun. Yesterday we held two services; Br. Keen preached in the morning from Luke viii. 38, 39. We were a little interrupted by the passing of several vessels. I preached in the afternoon; had a dull season. O how different are the Sabbaths here, to those I used to spend when in my circuits at home; but the hope of reaching Australia, and again being engaged in the work of the Lord, cheers my drooping heart.

28th. Last evening we had an intimation that Neptune would shortly appear on board, when we expected all the fooleries so generally practised when crossing the line, would again take place. We were, however, informed that the Captain had given orders that no passenger should be interrupted. We ventured to remain on deck. About 10 o'clock a tar-barrel was set on fire and sent to sea. It was rumoured soon through the ship that Neptune was gone aboard some other vessel, and as a consequence, could not pay us a visit. We were exceedingly glad that it passed off so quietly. This evening we are south of the Equator. We have a good breeze in our favour.

Friday, Dec., 1st. Thank God we see the beginning of another month;

we have been one month at sea, and among other mercies we have enjoyed good health. As regards myself, I believe I was never better in my life. My wife also has been very well: we have in general good appetites; we can get on tolerably well with the ship's provisions, with the exception of the salt meat. O how I long for a change in this respect; but I am willing to bear this privation with all others, with the hope of preaching Christ in a distant land.

Sunday, 3rd. Praise God for the light of an other Sabbath. Favourable wind, and fine weather; we are going nine miles an hour in the right direction. We have travelled two hundred and twenty miles over the mighty deep in the last twenty four hours. To-day we held our two services on deck; the church prayers were read as usual by Mr. Bramwell, after which I preached from 1 John ii. 17. In the afternoon Br. Keen preached from Isaiah lv. 6. We spent the evening in singing hymns and in conversation on the good things of God; on the whole this has been a good Sabbath to my soul.

Sunday 10th. This is our sixth sabbath at sea, and O how glad should I be was this our last; but we must wait: we are going on favourably: hope cheers us that in another six weeks we shall tread the shores of Australia. We held our two services on deck to-day; Br. Keen preached in the morning, it was

my turn to preach in the afternoon. The captain and officers generally attend, and pay very great respect; several of the passengers attend also, while a great number spend the sabbath in cooking, eating, and drinking. It may be truly said, "their god is their belly." O when will men be wise! Sabbaths here are not like those we formerly spent at home: we often talk of our dear friends at home, and the privileges they enjoy, and especially our dear friends at Penzance. O how we should like to spend a sabbath with them, but, praise God, we have the prospect we shall spend an eternal sabbath with them in praising the God of love.

12th. Light wind. We are making but little progress, it is very hot: we never saw it like this in December before: we expect in England it is very cold and wintry, with us it is like the month of May or June.

14th. Wind stronger to-day: we are making more progress; 7 to 8 miles an hour. I have been thinking much to-day about my dear parents and relatives, and the dear friends in England. O it is not an easy thing to leave all for a distant land! Nothing but a sense of duty would have compelled me to have left my native land for the shores of Australia, not knowing what may befall me there. Still, I believe I am moving in the order of providence.

15th. Strong wind from the S. W., going 10 miles an hour, praise God for all his mercies. A large whale was seen near our vessel to-day.

Sunday 17th. The sea is very rough and wind high, in consequence of which the ship rolls very much indeed, so we could not hold any service on deck for the day. In the evening at six I preached between decks; had a good season in speaking from 2 Pet. iii. 14., several attended. O may the word prove effectual! In the afternoon we went on deck for a short time; the sea looked awfully grand, the billows were rising like mountains. We admired the handy work of our God.

18th. It is very cold to-day, with a strong wind from the S. W. We are obliged to put on our over-coats to go on the deck. The ship rolled and pitched awfully last night, but we rested without fear. It was quite amusing this morning to see the cups, plates, and dishes falling about the cabin. Many of our friends in England would be quite diverted to see the contrivances we are obliged to have recourse to in making our food; while we eat with one

hand, we are obliged to hold our table with the other, and after all we sometimes get our tea thrown over us, or our plates turned right over in our laps; but hope cheers us. We often say to each other, "cheer up, there is a better day coming."

20th. Wind very light, making but little progress, nothing but a consciousness of being in the path of duty could reconcile me to my lot.

22nd. Last evening Br. Keen preached between decks. As the weather is become colder, we have again commenced our week evening service. We were obliged to discontinue them for a season, on account of the heat. We found it good to wait on God. Several attended, and heard with attention, but I am sorry to add that by far the greatest number of the passengers are careless and inattentive.

Sunday 24th. Strong breeze, sailing 10 knots an hour, the vessel rolls and pitches to that degree that it is with difficulty we could stand on the deck. No service on deck to-day; in the evening Br. Keen preached below from Ps. cxix. 162. We are grieved at the very heart to see how the sabbath is desecrated. In front of our cabin this morning stood the steward selling cheese, wine, and porter, to the passengers, while some of them were using the most obscene language, and manifesting the most foolish and dissipated conduct. Persons who have always been accustomed to the quietude of home, can form no idea of a life at sea. How much we need that wisdom which cometh from above.

25th. This morning the wind was quite ahead, and very light, almost a calm. The sun shone beautifully, the sky is clear and serene. We never saw such weather on the 25th of December before. Being Christmas Day we had service on deck. Mr. Bramwell read the prayers, after which I preached from St. John xii. 21, a dull season. During last night we passed around the Cape of Good Hope. I spent last Christmas Day with my dear and respected friends at St. Ives, in the Penzance circuit, in preparing for our Tea Meeting which was held on the following day. Little did I think then that I should spend this on the wide ocean, near the Cape of Good Hope, on a journey as a missionary to Australia. How mysterious are the ways of Divine Providence! To-day we have seen a great number of Cape pigeons, albatrosses, and other birds. We are about

130 miles from the coast of Africa.

26th. Thank God for a fresh breeze. We are going from 7 to 8 knots-an hour in the right direction. Every day increases our desire to get to our journey's end. O how I long to leave the *Fortitude*. To describe fully the scenes of last night, I should fail in the attempt. Most of the crew were drunk, and a great many of the passengers, swearing, singing songs, parties falling out and abusing each other, was kept up until between 1 and 2 o'clock in the morning. We went to bed soon after 10 o'clock; but could get no sleep until the morning. This is the first Christmas Day, and I hope the last I shall ever spend at sea among such ungodly persons. Amid all this confusion without, I am thankful I feel peace within, and a bright prospect of spending an eternity in a better home, and with better company.

29th. This morning, the wind is very light, and quite ahead; in the afternoon it sprang up in our favour. We are cheered with the hope that every day we are getting nearer the shores of Australia.

30th. Thank God for health of body and peace of mind. Though I am surrounded with the greatest confusion, I feel the Lord is my portion. We have favourable wind, weather very fine, sailing about 6 miles an hour.

Sunday 31st. This morning the wind was light, about 10 o'clock it began to freshen, and by 12 o'clock it was blowing very strong. We managed to hold our morning service, though it was with great difficulty. It being too rough to preach on deck in the afternoon, Br. Keen preached below at six in the evening. It being the last day of the year, I have been led to think much on the events of the last 12 months. It looks like a dream, I little thought when I commenced the year, that I should close it on the mighty deep, 12,000 miles from my native land. We have been led in a way that we knew not of. O how mysterious are the ways of God! I feel much the importance of the work in which I am engaged, and feel I need a greater baptism of the Holy Spirit to fit me for the discharge of the work of the ministry, and especially the important work of a missionary.

Monday, Jan. 1st, 1855. Thank God that I am permitted to see the commencement of another year. What shall I render unto the Lord for all his mercies! I feel deeply humbled at my unfaithfulness during the past year, and am resolved that the coming year shall

be more fully devoted to God. To-day the wind is very high, sea rough; sailing 8 to 9 miles an hour.

2nd. Weather very squally, wind high, sailing 9 miles an hour in the right direction. We are buoyed up with the hope that we shall soon leave the *Fortitude*. I was never so tired of a place in all my life as I am of this. Last night we were wet in our beds; the water came into our berths so that we could wring the water out of our bedding: we were obliged to get out about two this morning, and get a light and dry bedding. To-day I have felt very poorly. I suppose from the uncomfortable night I spent, wet and cold in bed, and having but little sleep. My wife has been saying to-day, "O how I shall value a quiet little home of my own, if the Lord will permit me to have one once more." But we are willing to suffer this, and more also, if we can be the means of bringing sinners to God.

3rd. We have had a very rough night. My wife felt very nervous and somewhat alarmed. Thank God I was kept free from fear. We have had but little sleep for the night; to-day the sea runs mountains high, and looks grand. The vessel rolls and pitches a great deal; as the evening came on, the wind increased, and we are expecting a stormy night; but we will not fear, we are in the hands of Him

"Who rides upon the stormy skies,
And calms the roaring seas."

4th. Thank God for the light of another day. We have had a stormy night; we have seen nothing like it before, since we left England. I have had no sleep until towards the morning: the rolling of the ship, the falling about of the kettles, saucepans, plates, &c., quite alarmed some of the passengers; while others were most of the night trying to keep the water out of their cabins, so that it was confusion nearly all night. To-day the weather is a little moderated; sailing eight miles an hour; but a little out of our right course. Both of my little boys are laid up very unwell with a swelling in the glands of the neck and throat: most of the children on board have been laid up with the same complaint. This evening I preached between decks, and had a good attendance.

6th. We have variable winds; the wind remains but a few hours in the same course, so we have a great deal of tossing about. Last evening we had a

birth on board; the mother and babe are doing well.

Sunday 7th. Wind light and rather against us. We are sailing slowly. This morning Br. Keen preached a good sermon from *Psa. cxix. 140*. I intended preaching below in the evening, but the weather being fine, the doctor requested me to preach on deck, which I did. It is the first time we have had preaching on deck of an evening since we have been on board. The number of truly pious persons on board is very small indeed, though there are persons of different professions. We have also persons from different countries—Germans, French, Scotch, Irish, Welsh, Indians, and English. We are a mixed multitude, each contending for his own views on religious subjects. I am sorry to add, we have some who profess to be infidels, but who are not prepared with any thing like argument to carry out their principles.

9th. This morning a fine albatross was caught with a hook and line. It measured 9 feet 11 inches on the wing. Last evening a beautiful little black and white bird was taken; it was about the size of a common pigeon; they called it a "wide awake." It sat on the yard arm, and allowed one of the passengers to take it. It was not very wide awake at that time however. This morning it was sent to sea with a piece of ribbon around its neck, on which was written the name of the vessel, the latitude we were in, and the day of the month. To-day the wind is foul; we are making but little progress.

14th. This is our thirteenth Sabbath on board, eleven of which we have spent at sea. O what a treat will a Sabbath on land be! Thank God we have a tolerable breeze and in our favour. I felt assisted this morning in preaching from *Col. i. 28*; after which I was called upon to baptize the babe that was born last Friday week. The child is the son of a Mrs. Harris, who is going out to Adelaide with her ten children, having lost her husband in London about six months since. As I was surrounded by a great number of persons who profess to be members of the Church of England, I felt impressed to make some remarks on our mode of baptizing infants, and on the impropriety of calling sponsors as sureties for the child, when they could not perform what they promised in the child's name. I also remarked on the fallacy of baptismal regeneration. My remarks, and baptizing the child on board, caused some

little excitement among the passengers. In the afternoon Br. Keen preached from *Matt. xi. 28*. At the request of the Doctor Mr. Bramwell again read the Church prayers. It is such a repetition, that we find it a dry morsel, but a dry morsel is better than none.

18th. Praise God for favourable wind; since last Monday evening we have been going from six to seven miles an hour. This evening I preached between decks from *Psa. cxvi. 8, 9*. We find our meetings below to be our best meetings; we found it very good to wait on God this evening.

Sunday 21st. Thank God for the light of another Sabbath. We have a strong breeze, sailing eleven miles an hour. Br. Keen preached this morning from *Matt. xi. 30*. It was a good meeting, though the vessel rolled very much. The weather being rough we had no service in the afternoon. In the evening my wife preached between decks, from *Jeremiah xxxviii. 20*. It being the first time she has preached since we have been on board, we had a very large attendance. We were pleased to find that the service gave general satisfaction; several expressed a desire that she might preach again. We trust our humble endeavours to do good among the crew and passengers will be blessed of God.

24th. For the last few days we have had a strong wind; last night the vessel rolled and pitched very much indeed; several of the passengers were very much alarmed; thank God I was kept from all fear, believing we shall reach the shores of Australia in safety. The wind is in our favour; we are going from eight to ten miles an hour, and sometimes above that. We are now buoyed up with the hope that in another week we shall tread the long looked for shores of Australia.

25th fine weather, and a good breeze which is bearing us on eight or nine miles an hour. The crew are busily engaged in rigging the boats, and making other preparations for going ashore, which is a strong indication that we are approaching land. This afternoon an albatross measuring 10 feet 4½ inches on the wing, flew against one of the ropes of the rigging, broke its wing, and fell on the deck. Rather than send it to sea with a broken wing, the Captain ordered it to be hung. We were surprised to find what a quantity of feathers and down it had on its body. The Captain made us a present of some feathers and down. This evening we

held our usual service. Br. Keen preached from Heb. iv 16. We had a good attendance.

26th. Last night I saw what I never saw before—a lunar rainbow—about an hour after dark. About eight o'clock it began to rain; between nine and ten as I was walking the deck, a gentleman called to me to look at the rainbow. To-day the wind is very light, but, praise God, it is in our favour: we are making some progress.

Sunday 28th. Thank God for a good breeze and fair wind; sailing nine knots an hour. This morning Br. Keen preached on deck from Numbers x. 29. We were a little interrupted by the water coming over the ship's side, and the sailors attending to their duty, as the wind was increasing very fast. In the evening I preached between decks; felt much liberty in speaking from 2 Tim. iv. 6—8. We are hoping this is our last Sabbath on board the *Fortitude*; for if the wind continue as it is now, we expect to see land early in the week.

February 1st. Early this morning we had another birth on board; a Mrs. Kenner gave birth to a fine boy; the mother and child are doing well. It was expected we should see land to-day. Many of the passengers were up early; some ascended the rigging to catch the first glimpse of land; and about eleven o'clock it was announced that "*land is in sight.*" The sound cheered our hearts; and by the evening we had a full view of the island of Kangaroo. Praise the Lord for all mercies.

2nd. We rose early this morning and found we had left the Island of Kangaroo behind us. We have now a full view of the shores of Australia. About 12 o'clock we cast anchor near the light ship, about 14 miles from the port of Adelaide. This afternoon our captain went ashore; and in the evening he returned and informed us that he had engaged a steam-tug to take us ashore to-morrow morning.

3rd. Early this morning we commenced packing our things, and making preparations for going ashore, and by 10 o'clock we were looking out for the steam tug, when to our great disappointment a boat came off, and we were informed that the tug would not be with us until Monday. The captain and several of the passengers went ashore to know the reason; in the evening the captain returned and said we must hold ourselves in readiness by 7 o'clock on Monday morning. We had now to unpack our

things, and prepare to remain on board another sabbath; but we hope in a few days to read the shores of Australia.

Sunday Feb. 4th. This is our sixteenth sabbath on board; 14 since we left Plymouth, and 2 we were on board before we sailed. Br. Keen has taken cold, and completely lost his voice, so that the duties of the day have fallen on me. I preached this morning on the poop cabin, the captain ordered the awning to be spread, which screened us from the scorching sun. In the afternoon we were a little interrupted by several boats coming off to our vessel; however, I succeeded in getting a few together, and gave them a short address, the last I expected to deliver on board the *Fortitude*. I baptized Mr. Kenner's child, it is called, "*Fortitude, Harrison, Matthews, Richard*, after the name of the ship, the captain, the doctor, and an uncle. This has been an anxious day; a great deal of talk about going ashore to-morrow. Thank God my mind has been kept in peace. I find the same God with me here, who has been my helper all my life.

5th. By 8 o'clock this morning the steam-tug came alongside; it was all bustle to get our luggage on board; about 10 o'clock we bade farewell to the *Fortitude*, and in about 2 hours we anchored at the port of Adelaide. While waiting to be landed, a kind friend came on board and made known a Mrs. Venning, one of our members from Bowden. We found her a friend indeed. Her kindness we shall not soon forget; as she instructed us how to proceed with our luggage, and took us to our lodging. We found it had been arranged for us to stop for a few days with our dear and intimate friends, Br. and Sr. Woolcock, who had lately come to this colony from Penzance, Cornwall. They received us with the greatest kindness. Soon after we arrived, Br. and Sr. Way came; we wept and praised God together, that we were permitted to meet in this far distant land. O how good is the Lord in thus directing our steps! We can plainly see the hand of the Lord in bringing us to this part of the world. Praise the Lord, O my soul! We very soon learned that the District Meeting for the South Australia District was just past. We regretted that we were not in time to attend it. My appointment is at Willunga, 30 miles from the city of Adelaide. Br. Wm. Hocken, who has been labouring here, is appointed to Melbourne, to open a mission, where a good opening presents

itself, and several missionaries are wanted.

7th. To-day Br. Way took us to the city of Adelaide, which is about two miles from where we are stopping. The city appears to be a bustling place; a great deal of business carried on. Our stay was short, so we can say but little about it as yet. The scenery around the city is most beautiful; the towering hills, and the lofty trees look grand. The city is laid out on a large scale, it is really astonishing to see the amount of labour and improvement that has been done in this colony during the last eighteen years.

Sunday, Feb. 11th. Thank God for a Sabbath on shore. We found it had been published for missionary sermons to be preached at Bowden chapel. Mrs. Roberts was appointed to preach in the morning; Br. T. E. Keen in the afternoon, and myself in the evening. The collections for the day amounted to about £10. In the morning I preached at Adelaide, and Br. T. E. Keen in the evening. Praise God this has been a good Sabbath.

12th. Attended the Tea and missionary meetings at Bowden chapel; the trays were all given. The meeting in the evening was addressed by the Brethren, Way (who presided), Culver, Ridcliff, S. Keen, T. E. Keen, and myself. Here I met with several of my old acquaintances; some from the Norman Isles, and others from Cornwall. O how sweet to meet with old friends on these distant shores! I begin to feel quite at home. I sometimes forget that I am sixteen thousand miles from the shores of Old England.

13th. To-day we took leave of our dear friends at Bowden, and proceeded towards Willunga, the scene of our future labours. Br. Way took us on nine miles to a place called Darlington, where we stopped and held a missionary meeting, which was addressed by the Brethren, Way, T. E. Keen, Mrs. Roberts, and myself. Here we found some interested friends who kindly entertained us.

14th. We left Darlington for Willunga, 21 miles in Br. Way's spring cart, where we arrived at two o'clock, and were kindly entertained by Br. and Sr. Hocken. Willunga is an agricultural district; many of the settlers are doing well, and making great improvements. We have a chapel in the course of erection, 38 feet by 21, and 20 feet high, and will cost 700 pounds. By what I can find, religion is at a low ebb. We hope to do better when the new chapel is opened. Our friends have laboured hard in this colony, and labour me must if we will establish the cause.

I shall for the present bring my remarks to a close; desiring a continued interest in the prayers of all who love the Lord Jesus Christ; promising if the Lord permit, that you shall hear from me at some future period. Thus far I feel quite satisfied with the steps I have taken; believing I am moving in the order of a divine providence. My wife joins me in love to you and all the dear friends, and for the present I would say *farewell*.—O that word *FAREWELL*! JAMES ROBERTS.

*Willunga, South Australia, }
February 15th, 1855.*

The following we extract from the Journal of Br. T. E. KEEN.

Bowden, Feb. 22nd, 1855.

My Dear Brother THORNE,

To fulfil my promise to you, I have kept a Journal and sent it to you; although I have several times thought it a large amount of labour to but little purpose, as Brother Roberts has kept one also, and it is likely the two will be too much for insertion in your magazine; but I have doubtless noticed more than he has, having had more time for writing than he. Notwithstanding its length I am satisfied you will insert as much as will be profitable, and I earnestly pray that the perusal thereof may be made a blessing to its readers, who I hope will continue the offering of faithful prayer in our behalf. I say "continue the offering," for I am convinced that the wind and waves were controlled in answer to the many faithful petitions put up for us while we were on the deep. I am very much pleased with the colony thus far, and I have seen a little of it, though I have been here no longer. Yesterday I returned from a lengthy tour in the Kapunda Mission, and I have been quite delighted with the surpassingly grand appearance of the landscapes while traversing the bush. The country is at present

very barren, through lack of rain. Last Sunday the thermometer was 121 degrees.

I can assure you I feel quite at home here, and am still convinced that I moved in the order of Providence in coming to this colony. I intend communicating with you frequently, and hope my communications will be satisfactory. Craving an interest in the prayers of my very dear brethren in England, I pray God that I may be kept faithful to the grace given unto me, and ever show myself approved unto God and the Bible Christian Missionary Committee. I am truly thankful for the confidence they have placed in me, and hope to show myself in every respect worthy of it.

My dear Sarah desires to be kindly remembered to Mr. Thorne.

In kindest love to the whole of the dear brethren in the ministry. I remain, in deep affection, yours sincerely,

T. E. KEEN.

P.S. The mail for England left the evening of the day of our arriving off Port Adelaide. All the dear brethren here are well.

Oct. 20th. After many trials and difficulties I and my dear wife are safe on board the ship *Fortitude*, now lying in Plymouth Sound, preparing to sail to Adelaide, South Australia, as are also Mr. and Mrs. Roberts, our fellow missionaries to that colony, together with their family. Never shall I forget the pain of parting with our numerous friends who have shown us such unmeasured kindness, and especially with our dear parents, brothers, and sisters. At Plymouth, Br. J. H. Prior got up a Valedictory meeting on our account; about 200 took tea, after which a very large assembly attended the public meeting, when addresses were delivered. His kindness to myself and wife, while we were in Plymouth, has made a deep impression on my mind. May the Lord bless him wherever he goes. Several affectionate friends came on board and took their leave of us to-day, one of whom was Br. Prior; after some difficulty he saw us in comfortable cabins, but soon after his departure I had to leave mine for one much nearer the bow of the ship, next door to a water closet which emits a very offensive odour, and amid (I should think) a company of the lowest order of society; and Mr. Roberts, in order to keep his, had to take another man and his wife in along with him. I am sorry for Br. Prior, who I believe will grieve when he receives this account, knowing that he is extremely solicitous for our welfare, and has done all in his power to secure it. I am also sorry for ourselves, but do not murmur, or in the slightest degree reflect on the Missionary Committee because of our position; but for the sake of future missionaries who may come out after us I write this, and hope that their berths will be seen before engaged for, and that the numbers, and if possible the keys also, will be taken and secured for them ere they embark. We are not the only party on board this ship who have been deceived with regard to their accommodation. A small amount of money more than has been paid, would have secured us a berth in the poop cabin, where we should have been comfortable and respected; but as I have a place, however unpleasant the situation, where I and my wife can be alone, I feel very thankful.

21st. Not much sleep during the past night, yet I feel well, and my soul is at peace and rejoicing in God. Mr. Childs, a clergyman from Devonport, came on board at 4 P. M., and delivered an affectionate and pointed address to

the passengers, and distributed several books and tracts among them.

22nd. The wind blew rather hard last night, and the *Fortitude* rolled very uneasily. Having obtained permission of the officers of the ship, Br. Roberts and I held a prayer meeting below at 10 A. M.; and at 2½ P. M., I took my stand by the capstan, in front of the poop cabin, and preached from Is. lv. 1. Previous to my doing so, the doctor came to me and offered me the use of some sermons. I, thinking he meant for me to read one of them at our meeting, made an apology, saying, if he would allow me, I would rather preach extempore. To this he readily consented, and kindly brought me two volumes of Cooper's sermons for my own perusal. My audience was large, and the attention good, considering the nature of the circumstances, it being on board a large ship, containing from two to three hundred souls of different creeds, and among them several professed infidels. I spent the evening in conversing on spiritual things with different groups of passengers. May the Almighty bless the seed sown, and may it redound to his honour and glory.

23rd. We are waiting for a fair wind and anxious to be gone. Not that we wish to leave our native shores because we do not love them; no, for much, very much that we hold dear to us will be left behind when we take our departure. Our country possesses many endearing charms, and to the sentiments expressed in the following lines we fully subscribe,—

"Yes our native land, we love it,
All its scenes we love them well,
Nor for aught do we reprove it,
Though we say to it, FAREWELL:
Though we leave it,
Far in distant lands to dwell."

At 7½ A. M., anchor was weighed, and the *Fortitude* proceeded outside the breakwater from Plymouth sound, but on account of the wind being so far ahead, we had gone no farther than the Eddystone lighthouse, when the signal was hoisted for a pilot, the ship put about, and at noon we found ourselves once more safely anchored in our former position. Both I and Sarah were a little sea sick, as were also most of the other passengers.

24th. Held a prayer meeting at 7 P. M.; good attendance. A fair wind, but our captain is ashore ill, so we cannot go to sea.

25th. Still no prospect of going to

sea, as the captain continues unwell.

"Courage my soul, be not cast down,
Though things at present on thee frown."

I feel I am in the place God would have me be; and my mind is perfectly at rest with regard to my intentions, purposes, and the object I have in view. All is well, and all will be well. My path seems to have been mysteriously marked out, but I cannot doubt the will of the Lord concerning me. Difficulties and trials I shall doubtless have while travelling to the far distant land to which I am bound; I expect them, and shall be pleasingly disappointed if I have not to encounter them; but upon them I look without shrinking, or feeling for a moment desirous to alter my position. When I look back on all the way through which the Lord has brought me, I am "lost in wonder, love and praise." Hallelujah. Hard as it is to leave dear friends with but a faint hope of ever seeing them more in time, my object in so doing is lawful, cheering, and exalted. The reward promised me is far, far above the sordid enjoyment of earthly kings and monarchs; more permanent and lasting than the glory of their fading crowns; more sweet than the most delicious nectar ever quaffed on earth, or the highest honour ever conferred by man on his fellow mortal. "Be thou faithful unto death, and I will give thee a crown of life." Life! Life! a crown of life! Oh! could I but conceive the glory promised in these words. But no, in wisdom it is declared, "We know not what we shall be," but we know enough to urge us to duty, and to call forth our most strenuous exertions to secure that crown. O! that I may prove faithful to my trust; scorn the assaults of earth and hell, and ever leaning upon the arm of my gracious God, may I go onward, onward, onward, from victory, to victory, from conquering to a more decided conquest, till I—

"March up through the golden street,
And groud my arms at Jesus' feet."

26th. No news of a returning captain. At 6½ Mr. Roberts preached from Acts viii. 35; after a very appropriate introduction he showed, 1. The preaching specified in the text, namely, Jesus. That this preaching was above all other sorts, the most interesting. That Jesus was preached as an able, willing, accessible, suitable Saviour. 2. The characteristics of the apostle's audience. It was small, only one person. He was im-

proving his time (reading) and embraced Christ immediately. 3. The effect produced, "He went on his way rejoicing." A good meeting.

29th. Our second Sabbath on board. O! may my soul be kept this day from the pernicious influences of the worldly company by which I am surrounded. At 8½ A. M. our captain came on board, but the wind is right ahead. The Sabbath is but little regarded on board our ship; the general cry is, "What shall I eat? what shall I eat?" At 3 P. M. Br. Roberts preached from Isa xii. 13; and I at 6 P. M. from Job xxi. 15, "What profit should we have if we pray unto him?"

30th. A fair wind, but the captain is again ashore. "Why art thou cast down, O my soul! hope thou in God."

31st. A foggy morning, and a head wind. We held a prayer meeting below at 7 P. M., but ere we commenced, the sound of a violin, and some dancers were heard overhead. Br. Roberts suggested that to think of holding a prayer meeting under such circumstances would be vain; but we soon decided on proceeding and leaving the result with God, which we accordingly did, though the violin and the stamping of the strong feet armed with substantial hob nail boots, rattled away on deck. The hymn commencing

"Let worldly minds the world pursue,"

was given out and sung, while a very solemn feeling pervaded the assembly, and the tear started in many an eye. Presently one called down from an open sky light and repeated a ribald verse of poetry about "Old Tom Paine," and another bawled aloud, "Is it a long metre?" but notwithstanding this, we proceeded until Br. Roberts, myself, and our dear partners had each engaged in prayer, and then, after singing "The Gospel ship," we concluded, and I returned to my cabin and read Br. Way's journal while he was on his way to Australia, and was much comforted thereby.

Nov. 1st. We were aroused from our slumbers at an early hour this morning by the rattle of the cable chain, which indicated a departure from our anchorage for Australia, and by the sailors' song, the chorus of which was, "O fare ye well," we knew the work of setting sail was steadily progressing; but having had our expectations cut off so many times, we feared to hope, and had made up our minds according to the tenor of a saying extant among some of the passengers, "We will not

believe the ship is going, until she is gone." Had we allowed our hopes to rise we should have been once more disappointed, for the weather being in an unsettled state, and the wind rather inclined to get more a-head than it then was, the captain gave orders to avast hoisting, and in a short time we had no better prospect of going to sea than had existed for some days past. I felt very much on account of our delay, but while engaged in prayer just after I had arisen from my bed, the Lord graciously cheered my soul, and when pleading, "Are not the winds, and the waves under thy controul, O Lord? Canst thou not make them subservient to thy will, and speed our departure?" I received the merciful and gracious assurance from above, "I will speed your departure." And this promise I was bound to believe, it having been made by God himself, and though half-past ten came, yet no prospect of going to sea, I fully believed it would be accomplished. At half-past twelve I heard that the *Monarch*, a steam tug-boat, was hired to tow us out to sea, and just before two she came hissing alongside; but while we were at dinner the wind veered round no less than five points in our favour, in consequence of which we could dispense with the aid of steam, having now a favourable wind to answer our purpose. Sail was set with all speed, the anchor lifted from its sandy bed, and a few minutes after 2 P. M., we were moving away from the shores of old England. Unparalleled crisis! While the eye would fain indicate a feeling of joy at the thought of starting for our distant port, the painful emotions of the bosom reigned predominant, and in spite of the severest effort to effect the contrary, the glistening tear, with its volume of words, the sentiments of which could easily be guessed at, plainly appeared on the organ of vision. The countenance that beamed with gladness, and the tongue which gave utterance to expressions of joy, only a few short moments before, now bespoke an almost bursting heart, while a flood of briny tears deluged the one, and the mournful words, "Oh my Father," "Farewell my affectionate Mother," almost stifled with sobs, were uttered by the other. But unconscious and regardless of all, the good ship Fortitude sped her way down the English Channel, before a light, but very fair breeze.

2nd. We were off the Lizard about nine o'clock last night, and now we are

out of sight of land. Farewell, my dear native land; farewell. Should I never visit thy sea-bound border more, may the dear friends residing in thy interior, and especially my affectionate parents and brethren, and I, meet in heaven to part no more for ever.

A fair wind still, 160 miles from Plymouth.

3rd. Our pilot, by whom we sent back letters, left us this morning in the *Corsair's* Bride, a barque homeward bound from Columbus. Neither I nor my dear partner have been sea sick this time.

4th. Last night our ship rolled very much, but the Lord graciously assured me that "not a hair of my head should perish," therefore I feared not. Through the motion of the vessel many tin utensils were sent tumbling about, to the no small amusement of many of the passengers. The wind is still fair, and we go briskly on with our studding sails set, and they are only set when the wind is very fair.

5th. Our first Sabbath at sea. A fair breeze still. We have permission from the officers of the ship to hold religious services on any part of the day, but in the morning the prayers used in the Church of England are to be read, and as neither Mr. Roberts nor I have ever been accustomed to read prayers in our public services, we gladly availed ourselves of the assistance of a young gentleman on board who, at our request, kindly consented to take that part of the service for us; after which the sermon may be preached according to our usual way of doing it. At 10 a.m., after prayers had been read, Mr. Roberts preached from "Godliness is profitable," &c.; and at 6 p.m., I preached from 1 Cor. ix. 24, 25. This service was conducted in our usual way, as will be all our future services, save those on Sabbath mornings.

6th. We are now running seven and a half knots an hour, before the wind. A large number of porpoises passed the ship this morning.

"O for a breeze of heavenly love,
To waft my soul away."

7th. Last night it blew rather hard, and we sailed eleven knots an hour. Ever since we left Plymouth our speed has averaged seven knots hourly, and at three p.m. to-day we were no less than 1,152 miles from that place. O how good the Lord is! One of the crew told me that it was "next to a miracle," that we should have such weather at this time of the year, off the

coast of Portugal, where we now are. Might it not be in answer to prayer? At half past six p.m. we held a prayer-meeting below, though the violin and noisy dancers rattled away overhead. After we had concluded, a man by no means favourable to religion, and near whose cabin we had held our meeting, told us that he should oppose our holding meetings in that part of the ship, as they annoyed his wife; who, he said, was very ill. May she speedily recover, and may the Lord change his heart.

8th. Rather a light, but a fair wind. O waft us on, ye breezes from the east, and speed us on our journey to Adelaide.—

We long to behold fam'd Australia's land,
And by Jesus made bold, there proclaim
his great name;
To declare and make known to poor sinners
around,
What the Saviour has done, that their
peace may abound.

9th. A large ship, the "Earl of Sefton," from Liverpool, bound for Melbourne, passed us to-day. Our holding religious services below has produced some considerable excitement, and that by no means in our favour. Some plead that their children are disturbed from sleeping; others, the injurious tendency of the foul air, caused by the respiration of so many individuals met together in one place; and others, that the noise is very unpleasant to their relatives, who are sea-sick; but they forget the uproarious proceedings constantly taking place on deck. In addition to the objections just named, a party had leagued together openly to oppose us, and to-night their opposition was to commence. Indeed their aversion to our week-night services (for it was only those, save occasionally, that we held below,) was so great, that we entertained ideas of giving them up; though to do so would be to us most painful. As we had published for preaching to take place this evening at 7 o'clock, and Mr. Roberts who had engaged to preach had now declined doing so, I suggested the propriety of his informing the people why it would not take place according to appointment, as I knew some would be anxiously expecting it. He thought it unnecessary; but to save some from thinking us untrue to our word, who might not know the cause of our not fulfilling it, I passed along in their midst, giving the necessary information to that end, and the grief it would cause us to be com-

pelled to give up our meeting, when one said, "I do not see why one, or a few, should govern the whole." Another said, "We will not oppose you: hold your meetings down here (nearer the bow) among us." I then requested if there were a dissenting voice among them that I might hear it, before I proceeded any further; but with one voice they declared there was not. Hearing this, I resolved that we would not cease, let what would be the consequence; and communicated to Mr. Roberts the impropriety (as I judged) of either of us doing so. Accordingly we commenced our service, and I preached from, "This man receiveth sinners." Our persecutors began their opposition, but Mrs. Roberts went among them and courageously bade them desist, or she would acquaint the Captain of their behaviour. They were much disappointed when they found we had altered our position, and proceeded to jump and stamp up over where we had gone; but the first mate who has always interfered in our behalf, if necessary, called out, "Come away, every one of you." So our opponents, somewhat cowed and mortified, ceased to oppose us, but not until one of them replied to something I had said, "It is a lie." Mrs. Roberts then told him he did not know the scriptures, after which he was silent. Ride on, thou conquering Lord God! Ride on, and the glory shall be thine.

11th. Wind still fair, and all things on board seem to go well.

12th. Our second Sabbath at sea. At 10 a.m., I preached from Isaiah xlii. 16, a very dull season. At 3 p.m. Mr. Roberts preached from John iii. 19, to an attentive congregation. A good meeting; the Lord blessed our souls. At 6 o'clock yesterday morning we were abreast the island of Madeira, and from 3 p.m. the same day to 3 p.m. to-day, we have sailed 190 miles.

13th. We are now got into the South-east trade winds, and are likely to have them fair for some time. Hallelujah.

14th. The weather is become exceedingly hot, but the hottest part of the voyage is yet to come. All is well.

15th. Large shoals of flying fish have been seen to-day; and some from among them flew nearly a quarter of a mile. In the afternoon Mrs. Roberts and Mrs. Keen went on the forecabin to wash clothes, and Mr. Roberts or myself, and sometimes both of us, wait-

ed on them, and supplied them with salt water, with which they had to wash, and protected them from the jeers of the sailors and the vulgar part of the passengers, who are generally seen lounging about on that part of the ship. It was truly a novel scene for a landsman. Groups of sailors and passengers, "spinning their yarns," (telling stories); another group leaning over the larboard bow, watching for flying fish, and frequently calling our attention to numbers of them rising close to our vessel's side. Our partners, with their sleeves tucked up to their elbows, were rubbing away with all their might, and now and then saying, "O! how much unlike our washing at home, where we had nice fresh water, and that boiling hot;" and again, "Could our friends at home look on us now, would they not laugh?" And lastly, but not least, a huge white wave comes rolling along, and passing underneath the ship, left us in a valley between it and its successor, calling forth our astonishment and admiration at the wonders of the deep.

16th. Had a distant view of one of the Cape de Verde islands, about 20 miles East of us. The Captain says he never experienced such a good run before. We are now likely to cross the equinoctial line in 19 days, whereas if it be done in 24 days from Plymouth it is considered very good work.

17th. The weather has been so excessively hot this week that we have not been able to hold any meetings below. We are now running nine knots an hour. Hallelujah! the Lord God Omnipotent reigneth. I feel confident that much prayer is being offered up for us by our dear friends at home.

18th. All things go on well, and to-day at noon we are 2,280 miles from Plymouth-sound, and are now within the tropics. O! my soul, look thou to the hills from whence thy help cometh.

19th. Our third Sabbath at sea. We arose from our beds this morning but little refreshed by the past night's repose, the weather being so very hot that the perspiration could be freely wrung from our linen. It was some minutes after I arose ere I remembered it was the Sabbath, and I think, for the first time during my religious experience, I could have wished it otherwise; first, from my bodily indisposition, which rendered any kind of work a burden; and secondly, and chiefly, because of the awful sabbath desecra-

tion which I am here compelled to witness. At 10 a.m., Mr. Roberts preached a good sermon, from 1 Peter v. 10, and at 3 p.m. I preached from Luke viii. 35, a truly good season; but lest I should be "exalted beyond measure," a messenger from satan was permitted to buffet me. Immediately on my concluding the service he came to me much excited, and said, "But you do not mean what you say, do you?" I replied that I did not know of anything I had said that I did not mean, and asked him to state *what* I had said that appeared to him objectionable. "Why," he said, "you say 'Let us all pray,' do you mean that?" I answered "Yes." "What, set a parcel of wicked sinners praying to a God they have never known?" said he, "let them first feel the Spirit of God in their hearts, and then set them praying." I replied I called on the converted to pray, that their graces may be strengthened, and they preserved in the good way; and on sinners, to pray for the pardon of their sins, and for the gift of the Holy Spirit, and asked him if in any part of scripture he could find proofs that the Spirit of God was given unsought and unasked for? and quoted several passages wherein we were commanded to *seek* and find, *knock* and gain admittance, *ask* and have. "O!" he said, "there are many proofs that it is thus promised." I took my bible from Mrs. Keen who was sitting by, to refer to his quotations, and after waiting a few minutes without hearing any, I told him I was waiting for his quotations from scripture, corroborative of the statement he had made. He then said, "I have not any at hand just now." He being a man of respectability, and likely to have some influence over the minds of his fellow passengers, I said, "Perhaps you will look up a few by to-morrow night, that we may discuss the question together." He said he should have no time; "then during the week you may;" "No," he replied, "I do not want to hold an argument with you," and proceeded to talk about the final perseverance of the saints. I told him, if he had no foundation for his argument respecting the necessity of prayer, he should not in such a public manner come and thus unceremoniously attack me; and having given battle he ought to be compelled to stand his ground or acknowledge himself beaten. Some more conversation ensued, and he went away muttering, "You think to convert the

world, but you will never do it in the way you are going on." I afterwards learnt that he was a complete Antinomian, and denied the existence of an eternal place of punishment.

20th. A complete calm, and the sun is nearly broiling us. The sea looks grand indeed, and reminds me of the Apostle John's "sea of glass." Several grampusses appeared in sight about 7 a.m., and looked very pretty as they sported about in a smooth sea. At 11 a.m. I was below writing, when a tremendous splash in the water, accompanied with mingled and unintelligible expressions of wonder and surprise, almost made my blood curdle, and I rushed to the companion ladder to go on deck, thinking a man had fallen overboard. When with difficulty I had arrived there, through the numbers rushing up at the same time, I was informed that a shark had been caught with a hook. I immediately ran to the starboard side where a crowd was collected, and looking over, had a fine view of the monster, as, with extended jaws, it furiously struggled to get free, but in vain. It was soon hauled in on the deck, and its tail chopped off with a hatchet by the carpenter, who stood ready for that purpose. Several small fish accompanied the shark, also two or three pilot fish, which first came to the bait and after having apparently smelled at it, and, I suppose, pronounced it good, left it for the shark, which greedily bit at it, and was taken.

23rd. But little better than a calm for two days past. Now we have a tolerably fresh breeze, yet not quite fair, but any wind is better than a calm even if it be a head one. The barque, 'Queen of Sheba,' homeward bound, passed us to day, in N. Latitude 5° 33', W. Longitude 25'; and engaged to report us at Lloyd's.

24th. A strong breeze, but too Southerly. Mrs. Keen had a slight bilious attack to-day, but I applied to the doctor immediately who gave her some medicine.

25th. A fair wind. Truly God is good.

"O for a trumpet voice,
On all the world to call."

His kindness to me is great indeed, and he deigns to bless my soul abundantly. May I love him more than ever. N. Latitude. 3° 33', W. Longitude 25° 25'.

26th. Our fourth Sabbath at sea. A beautiful morning with a fresh breeze from the South. I went to my work at 10 a. m., with a heavy heart, and preached from Luke viii. 37, 38. While doing so the ship 'Queen,' homeward bound, passed and signalled to us. At 12 (noon) we passed the Brig 'Teresa,' bound for Valparaiso, a sea port in Chili, South America. N. Lat. 2 degrees 32 minutes. Mr. Roberts preached at 3 p. m., from "I know that my Redeemer liveth," &c. A good meeting. Mrs. K. is now quite recovered from her bodily indisposition. Praise the Lord.

28th. Crossed the equinoctial line about 10 o'clock last night.

The silvery moon in silence sped her way,
And numerous bright and twinkling stars made up
The charming scene. We sat upon the poop
Of our gallant ship, and as we gazed upon
The sparkling deep, our thoughts revolved on that
Far distant, but beloved land, that we
Had left behind: and manure every effort
We could make, a plaintive sigh would now
And then escape our softened hearts.

29th. Hallelujah. We are on our journey home. Heaven with all its glories seems in view, and earth with all its sordid joys is buried in the sight. A strong and fair wind. Eight knots an hour. We entertain hopes of having spent one third of our time on board the Fortitude.

December 1st. A lovely morning; breeze strong, carrying us S. E. half E., Latitude 10 degrees 25 minutes.

2nd. Surely the Lord makes us to lie down in green pastures, and feedeth us with the finest of the wheat.

What a large amount (did I possess it) would I give, could I but send a report of our welfare to our dear friends. Doubtless it would save them from many anxious thoughts on our account. For as far as weather is concerned, we are more like a pleasure party enjoying a summer trip, than passengers encountering the usual difficulties of an Australian voyage. I have kept letters written, hoping to have an opportunity of sending home; but not one has presented itself since the 3rd ult., when I sent back by the pilot.

3rd. Our fifth Sabbath at sea. Br. R. preached at 10 a. m. from I John ii. 17; (a good meeting), and I at 3 p.m. from Isaiah lv. 6, 7. The subject was divided into two parts: and one of them (D. V.) is reserved till next Sabbath.

4th. Nearly all on board are in good spirits. O how indulgent our God is toward us! Save that little bilious attack of which my dear wife was the subject, on the 24th ult., neither she, nor I, have had any sickness of note, since we left Plymouth Sound.

5th. It matters but little what sort of clothes are worn on ship board, for the best will doubtless be soon spoiled, yet in our capacity a respectable appearance is necessary. I am very sorry I did not provide myself with some apparel of a grey colour; (as that seems best suited for the occasion,) for black cloth is peculiarly ill adapted for use at sea, it soon gets rusty and shabby, and a much less expensive garment of another colour, will wear and appear much better. The provisions on board are very good; indeed, much better than I anticipated; yet there are some things of but small cost which would add greatly to our comfort had we procured them. We brought some cheese, red herrings, baking-powders, and a few oinons with us, beside black currant and raspberry vinegar, and preserves. The whole of these we find indispensable without considerable inconvenience. But I deplore bringing no potatoes with me, and a much larger stock of onions, which I hope not to overlook should I ever take another sea voyage: and in addition to the utensils generally known to be necessary for individuals going to Australia, a small frying, and saucepan, should I think by no means be forgotten. Of course, bags for dry provision are understood to be needful. We have about a dozen big and small, in weekly requisition. We were recommended to purchase a hair bed, chiefly because of the service it would be to us after the voyage; but for the voyage itself, I should judge a cotton mattress would be far preferable. We have to congratulate ourselves because of the officers of our ship. They are extremely kind, and attentive to our welfare, and from neither the Captain nor first and second mates have I heard an oath since I came on board. This, I think is an exception to a general character found among such men.

A splendid meteor was seen last night which illuminated the heavens.

It described an arc of from 80 to 90 degrees, increasing in magnificence till it reached the zenith, soon after which it gradually diminished until it assumed the appearance of a very small star and disappeared. I happened to be gazing on the part of the heavens where it was first seen, at the time of its appearance, and called the attention of Mrs. K. and Mr. and Mrs. Roberts who were just by me, to behold it, and we all had a splendid view of this striking phenomenon. We have lost sight of that beautiful constellation, the Great Bear, for nearly a fortnight; nor shall we again behold it, till we re-cross the equator, (should that ever be) as it is not seen far south of the line. The constellation Orion appears exquisitely beautiful, more so than ever I have seen it in England. The Southern Cross, a most beautiful constellation indeed, and one on which the eye of an-always-staying-at-home Englishman never rested, has been visible for several mornings past; and sorry as I am to lose my old acquaintance, the Great Bear, my loss is more than made up by the splendid appearance of the southern heavens on a clear night.

7th. Light wind, but fair. Noon S. lat. 24 deg. 36 min. Several times lately our expectations have been raised of sending home letters by a ship bound that way, on seeing a sail heave in sight, but have as often been cut off, and to-day we have experienced a similar disappointment. A ship was seen a-head, and apparently coming towards us. The news soon spread throughout the Fortitude, and pens, ink and paper were rapidly put in requisition, and doubtless some of the most affectionate sentences ever committed to paper were penned by those engaged in that exercise; and while beloved friends rose before the imagination, accompanied by the piercing thought, that the last look on them, a short time since, will probably be the last forever in time; the bosom heaved, and the tear started in many an eye. Just then, the sail was, on closer inspection, pronounced to be standing in the same direction as our own ship. Oh! the bitter disappointment. With a very heavy sigh, pens, ink, and paper were laid aside as slowly and sadly as before they had been taken up briskly and cheerfully.

9th. A light wind still. Our friends (many of them) feared we should have too much winter, but the contrary is the case.

10th. Sixth Sabbath at sea. Our

ship has been just as steady as a house on shore all this day. Nearly a calm. At 10 a.m. I preached from Isaiah iv 6, 7. The remainder of the subject from last Sabbath. Br. Roberts preached at 3 p.m. from Prov. iii. 6. The attention was good, and the mildness of the weather favoured our services.

11th. Light wind. While standing on the poop at half-past seven p.m., I observed a long range of dense black clouds on the horizon. When it had risen about 30°, a very curious formation appeared about the middle of its lower edge, like unto a pulling bag well filled, and sharp at its lower extremity. To this striking appearance I had but just called Mrs. Keen's attention, when suddenly it severed from the main body, and we distinctly saw it play upon the smooth surface of the sea where it had fallen. Just then, the captain who had also been watching it exclaimed, "It is bursted"; I enquired what it was, and was told "a water spout."

12th. My natural birth-day. I have been mercifully preserved through many visible, and doubtless many more invisible dangers, known only to Him who has preserved me for 27 years. When I contemplate the few out of this number, in which I have served God, shame and confusion of face cover me: for not till October 1846, a little more than eight years since, did I know anything savingly of that kind Being through whom I breathe. O may the residue of my days be fully spent to his glory.

13th. A continuation of light winds. I happened to be on deck at 9 a.m., when the cry of "a whale, a whale," arrested my attention. Without waiting for more information I seized hold of some ropes from the main rigging, and with a good spring reached the top of the bulwarks, when, after looking around a minute or two, I saw the water more than usually agitated just alongside, and at the same moment the back of the whale appeared, rising higher and higher still out of the water until I had a good view of its monstrous bulk. The captain judged it to be 40 feet long.

14th. A brisk, and fair wind. Nine knots an hour. Since the warm weather commenced we have held no religious services below on week nights: but as it is now become cold enough to hold them without inconvenience to any party, we decided on beginning to do so again in the evening at 7 o'clock; though we anticipated some opposition,

having had to contend with it more or less from the commencement: nor were we disappointed. I went among the people previous to the time appointed, and informed them of our intention. All seemed willing, and many anxious that such should be the case; but when I had taken my stand I was informed that a woman, whose cabin was close by, objected to our proceeding, on the ground that her children would be disturbed from sleeping. On enquiry I found it was the singing she was afraid of, so to meet her case, I proposed that we dispensed with that part of the service; but this proposition was no sooner made than objected to, by several individuals saying, "All ought not to bend to one, and that they ought to have singing." I told them we were unwilling to cause inconvenience, however small, to any party; but several voices said, "You will always meet with opposition in doing good; take no notice of it, sir." "Go on sir, go on, her children were not disturbed last time, neither will they be so now. Do not be put by sir, but let us have our meeting." I found myself in a difficulty, but could not see it would be "forcing the gospel on them," as was suggested, if I proceeded to preach to about 50 people, all apparently willing, and some anxious to hear it, save one, and she starting a groundless objection as was afterwards proved, for her children slept on, though we proceeded with the service in our usual way. But to avoid the possibility of awaking her children in future, should they not sleep so soundly as they have done to-night, we proposed commencing at half-past six o'clock, so as to have the service over before they went to bed, which was agreed on. Br. Roberts next suggested, that instead of having two meetings during the week as formerly, we have but one, and this was also carried after some hesitation on the part of some of the people who were anxious to have both; but we thought it better for them to lack a little than loathe much. So we dismissed our meeting after I had preached from Psalm xxiii. 1., and these discussions had taken place. May the seed sown be very fruitful.—S. lat. 34°, at noon.

15th. A strong breeze still. From 8 to 10 knots an hour. We have every prospect of a speedy and comfortable voyage. Noon 36°. Waft us on ye gentle breezes. Several Albatrosses were seen to-day.

(To be continued.)

BIBLE CHRISTIAN MAGAZINE.

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D I V I N I T Y.

SCRIPTURAL VIEWS OF REDEMPTION.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter, i, 18, 19.

When God created man in his own image, he was perfectly holy and perfectly happy. There was no darkness in his understanding, no obstinacy or perverseness in his will, no disorder or irregularity in his affections, no deceit or guilt in his conscience. In a word, man was consecrated to God, and enjoyed delightful communion with him; but, alas! alas; how are the mighty fallen! how is man, made "a little lower than the angels," and "crowned with glory and honour," become earthly, sensual, and devilish. He is ignorant, wicked, helpless, and miserable; hence arises his need of a Redeemer, and such a one God has raised up and sent, even his only begotten Son, that "whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

If objects grand and sublime ought to interest the human mind, the glorious work of Redemption by Christ claims our fixed attention. Of this "salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that preach the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter, i. 10—12.

As this subject is one in which every human being is interested, I shall make some brief observations,

I. On the nature, and

II. On the extent of redemption by Christ Jesus.

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I. I shall enlarge on the nature of redemption by Christ Jesus.

"Ye were not redeemed with corruptible things,—but with the precious blood of Christ." To redeem, is to retrieve from forfeiture or slavery by a ransom, or to rescue from captivity by any other means. The former, divines call redemption by price, the latter, they term redemption by power. These distinctions are in perfect harmony with the oracles of God, as we shall perceive in the discussion of the subject.

1. A distinct idea of redemption by price may be had by referring to ancient customs. Under the Mosaic law, estates sold or mortgaged, and bond-servants, might be redeemed: "And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Lev. xxv. 24, 25. Again, "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself to the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him." Lev. xxv. 47, 48. So Christ has redeemed us. We had forfeited our inheritance and all claims to spiritual blessings. We were become poor insolvent debtors to Divine justice, and were arrested by the law; but Jesus, our near kinsman, is become our Redeemer. We "were not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ." "Neither by the blood of goats and of calves, but by his own blood he entered into the holy place, having obtained eternal redemption for us." Heb. ix. 12. He "gave himself for us"—he gave his body for our body, his soul for our soul, and his life for our life. We were shut up in prison, in bondage to sin, satan, and the world; but by the blood of the covenant, Christ hath set us free. Zech. ix. 11.

(1.) Here let us stand still a little and reflect on the dignity of our Redeemer. He is "the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power." Heb. i. 3. Co-equal, co-essential, and co-eternal with the Father, he is styled by Isaiah, "The mighty God, The everlasting Father, and The Prince of peace." Isa. ix. 6. "By him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. i. 16, 17.

(2.) Consider the greatness of his humiliation; "Who being in the form of God, thought it not robbery to be equal with

God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 4—8. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. Had the angel Gabriel been destined to dwell for a thousand years in the body of the most afflicted human being that ever lived on earth, though it would be a degradation far below our condition, yet it would be inconceivably short of the humble condescension of Jesus Christ, who was "rich," yet for our sakes "became poor, that we through his poverty might be rich." 2 Cor. viii. 9.

(3.) Look at the perfection of his obedience. He fulfilled all righteousness in the human nature. From his cradle to his cross he was "holy, harmless, undefiled, and separate from sinners." By his perfect obedience, he fulfilled all the righteousness of the moral law as man, and all the righteousness of the ceremonial law as a child of Abraham, from whom he descended according to the flesh.

(4.) Survey the extremity of his sufferings, both of body and mind; particularly in the garden and on the cross. His mental sufferings were heightened by the astonishing powers of intellect which he possessed—by his views of the infinite demerit of sin, and the infinite punishment due to the crimes of a guilty world, which the humanity of the Redeemer was strengthened to bear by its union with the Deity. What inconceivable sufferings and sorrows he endured in the garden, when he said to Peter, James, and John; "My soul is exceeding sorrowful even unto death." Luke xxii. 39,—44. He was then in an agony, and although it was in the open air, in the night, and in the cold of winter, still he sweat as it were great drops of blood falling down to the ground! And who can tell what he endured on the cross! In the extremity of his sufferings the human nature appeared to be left to bear the punishment due to the sins of the world, which made him cry out, "My God! my God! why hast thou forsaken me?" Matt. xxvii. 46. The sun was darkened at mid-day, the veil of the temple was rent from the top to the bottom, the rocks rent, the graves were opened, and many bodies of the saints which slept arose and came out of their graves after his resurrection and went into the holy city and appeared unto many. Matt. xxvii. 46—53. The work in which our Redeemer was engaged was grand, awful, and interesting to man; and therefore the powers of heaven and earth were thrown into a temporary confusion when he made an atonement for sin on the accursed tree. The following are excellent lines on the subject by Dr. Young;—

"And was the ransom paid? It was; and paid
(What can exalt the bounty more?) for you!
The sun beheld it.—No, the shocking scene
Drove back his chariot—midnight veil'd his face.

—————Not such as nature makes;
A midnight nature shudders to behold!
A midnight new; a dread eclipse, without
Opposing spheres, from her Creator's frown.
Sun! didst thou fly thy Maker's pain? or start
At that enormous load of human guilt
Which bowed his blessed head, o'erwhelmed his cross,
Made groan the centre, burst earth's marble womb;
With pangs, strange pangs, delivered of her dead?
Hell howled, and heaven that hour let fall a tear:
Heaven wept that men might smile; heaven bled that man
Might never die!"

2. Let me now invite your attention to the other view of redemption, which our divines call redemption by power. "I am the Lord," said the Lord to his ancient people, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to be to me a people, and I will be to you a God; and ye shall know that I am the Lord your God." *Exod. vi. 6, 7.* All who read the miraculous deliverance of the people of Israel, will perceive with what a high hand and out-stretched arm the Lord brought them out. Thus the Lord also brought Israel out of Babylon. *Micah iv. 10.* So Abraham rescued and recovered his nephew, Lot, from the hands of those who had taken him captive. *Gen. iv. x.* And Jesus Christ redeems us by the power of his Spirit from the power of sin and Satan. He has conquered our enemies, triumphed over them, and "made a show of them openly," *Col. ii. 15,*—like the ancient conquerors who led forth in triumph their captives and the spoils of war; and he has procured for us those aids and the operations of the Holy Spirit, by which we are saved. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." *Tit. ii. 14.* "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies; and from the hand of them that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." *Luke i. 68—75.* By infinite wisdom, omnipotent power, and the declaration of grace and truth by Jesus Christ, God redeems men from horrible darkness, and devilish

slavery, to marvellous light, and glorious liberty. This brings us

II. To consider the extent of redemption by the blood of Jesus.

On this point there has existed for several centuries a difference of opinion, even amongst good men. I shall not discuss these different views at present, but pass on to observe;—

(1.) That redemption implies the removal of conscious guilt, by an application of the blood of Jesus. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. Col. i. 14. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. iv. 7, 8. This blessedness is enjoyed by all who believe with their hearts unto righteousness. They are "justified by faith," and have "peace with God through our Lord Jesus Christ." Rom. v. 1. They are "justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii. 24, 25. Did the Israelites rejoice when they had crossed the Red Sea and perceived that their enemies had sunk to the bottom as a stone? And shall not they rejoice who are rescued from worse than Egyptian bondage, and are brought into the glorious liberty of the sons of God!

(2.) All who have experienced redemption in his blood, the forgiveness of their sins, are also delivered from the power of sin. Their "old man" is "crucified with Christ," that "the body of sin may be destroyed, that henceforth they may not serve sin." They have "put off" "the old man, which is corrupt according to the deceitful lusts." Eph. iv. 22—25. They were "servants of sin—foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.—But now being made free from sin, and become servants to God," they have "their fruit unto holiness," Rom. vi. 12—22. Tit. iii. 3. This blessing is communicated to them after that "the kindness and love of God appeared" in their conviction and salvation, and is not dependent on "works of righteousness which we have done;" but is the free gift of God, according to his mercy, by "the washing of regeneration, and the renewing of the Holy Ghost," which is "shed abundantly" on all that believe, "through Jesus Christ our Saviour." Tit. iii. 3—5. The justified soul has power to mortify and subdue every propensity to evil, and by the faith of the Son of God he goes on to conquer until sin is no more.

(3.) Let us now consider the doctrine of "full redemption

from inbred sin, which we believe to be attainable in this present evil world, and which St. John denominates "perfect love," 1 John iv. 18; and we often call it "entire sanctification," or a being saved from all sin. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul," Deut. xxx. 6. Matt. xxii. 37—39. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. xxxvi. 25—29. "Be ye holy for I am holy," 1 Pet. i. 16. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 7—9. "The very God of peace sanctify you wholly: and I pray God your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 23, 24. The believing Thessalonians were already sanctified in a good degree, and were made partakers of the divine nature. For this holy people he prays that the very God of peace may sanctify them "wholly." How desirable to be saved from evil principles, unholy tempers, and every foolish and hurtful desire! He will redeem Israel from all his iniquities. This is the privilege of all true believers; the standard to which we may all rise; the heavenly prize after which we should vigorously press, even through storms of tribulation and trials. Then shall Christ "dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 17—19. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25—27. To promote this great and holy purpose, the great Head of the church has endued his ministers with various gifts, for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 12, 13.

(4.) Redemption through the precious blood of Christ includes a happy deliverance from all the effects and consequences

of sin. In the present world indeed the holiest of men must have tribulation. John xvi. 33. All men must suffer, more or less; nor will the highest attainments in religion, or the most extensive usefulness, exempt any from affliction, pain, and death. However, if we are redeemed from the guilt and power of sin, and walk before God in newness of life, we are saved from present evil; and not only the pleasing, but also the painful occurrences of our lives, are part of God's great plan for our advantage; and under his direction and management, shall "work together for good unto them that love God." Rom. viii. 28. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. xii. 11. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. "In all these things we are more than conquerors through him that loved us." Rom. viii. 37. "Glory to God in the highest, on earth peace, good will towards men." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people; hath raised up an Almighty Saviour, who is both able and willing to redeem Israel out of all his troubles.

(5.) Redemption when completed, comprises the resurrection of the body to an immortal state of honour and happiness. The body as well as the soul is redeemed by the blood of the Lamb; and when Christ who is our life shall appear in his own glory, in the glory of his Father, and of all his holy angels, he shall raise up the bodies of his saints, and fashion them like unto his own glorious body, "according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21. Curious philosophical speculations on the resurrection of the body are unnecessary, and frequently serve to perplex the mind. God has revealed to us the important truth, "Thy dead men shall live," and with him nothing is impossible. Christ is risen from the dead and become "the first-fruits of them that slept;" and because he lives, we certainly do look for "the resurrection of the body, and the life of the world to come." 1 Cor. xv. 20, 21. The burial of the body is like the sowing of seed; "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it pleaseth him; and to every seed his own body." 1 Cor. xv. 36—44. "It is sown," or committed to the grave, "in corruption; it is raised in incorruption," never more liable to disease, decay, or death. "It is sown in dishonour; it is raised in glory," destined to flourish in immortal youth and vigour, and arrayed in glory similar to that which encircled the Redeemer when "his face shone as the sun, and

his raiment became white and glistening." "It is sown in weakness; it is raised in power," endued with strength and vigour, incapable of being weakened or exhausted, and fitted to accompany the mind in its most vigorous activities. "It is sown a natural body; it is raised a spiritual body," refined to the highest pitch of which matter is susceptible; capable of the most vigorous exertions, and of the swiftest movements; endued with organs of perception of a more exquisite and sublime nature than those with which it is now furnished; and fitted to act as a suitable vehicle for the soul in all its celestial services and sublime investigations. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 54—58.

To conclude, let us remark;—

1. The perilous state of mankind by nature. "Ye were not redeemed with corruptible things, such as silver and gold." These perishable things are too mean to give to God as a ransom for our souls. Silver and gold are very serviceable in this life to make provision for our bodily wants. It is sometimes given in great abundance for the redemption of captives and of slaves, but it is of no use in making an atonement, and in saving the soul. Nothing but the life and death of the Lord Jesus, the only begotten Son of God, was a sufficient price to ransom the forfeited lives of Adam's helpless race. Sinners they were, and if Christ had not been made incarnate, and "tasted death for every man," sinners they must have remained until death removed them to eternal damnation, from whence a great ransom could never redeem them.

2. The redemption procured by the precious blood of Christ is for all, and "for every man." Heb. ii. 9. He "gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 6. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John ii. 2. It is not enough to say that there is sufficient merit for all in his death; we must say that he actually and designedly died for all, "the just for the unjust, that he might bring us to God." 1 Peter iii. 18. On no other principle can we account for the apostle's declaration, "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

Rom. v. 18. In one place it is indeed said that Christ gave his life a ransom for many, but that cannot by any just rules of criticism be construed to mean that he did not die for all; since it is unequivocally stated that he "tasted death for every man." If Christ did not die for all, there is no provision made for many—no possibility of salvation. The gospel, to them, brings not "glad tidings of great joy." And if they be damned for unbelief, they suffer eternally for not believing what is untrue. A great man once said, "If Christ did not die for all, perhaps he did not die for me." But how animating, how transporting the idea of the possibility of salvation for all! Not only for ourselves, but also for our wives and our little ones, and our relatives. All mankind are so far interested in the work of redemption, that not one of them is under the dire necessity of perishing for ever.

3. This great and glorious salvation from the guilt, the power, and the pollution of sin, is without money or any thing of a temporal kind. Christ has paid down the price, and therefore all who believe and obey his gospel may come and receive his grace freely. And hence a degree of power, through Christ, is imparted to every man, so that he may choose or refuse the blessings of the gospel, when proposed to him. Every one of you has a day of visitation, an offer of eternal life, and a power to accept or reject it. If you believe and receive it, you shall be saved; if you believe not, eternal damnation is the inevitable consequence. The Lord save you, for Christ's sake. Amen.

RICHARD DUNSTAN.

PRELIMINARIES TO THE MILLENNIUM.

To the Editor.

If it meet your approbation, you would oblige your well-wisher by inserting the following extract of Bishop Hopkins in your valuable Magazine. Speaking of events which are to take place, according to Scripture Prophecy, before the beginning of the Millennium, the Bishop says;—

"One event will take place after another which will greatly weaken and remove the power of the Pope among the nations in christendom, by taking away his riches, by drying up the stream of wealth, and removing other things by which the Church of Rome has been made strong, and stood for many ages. Yet this will not be attended by any general reformation of professing Christians; nor will the moral state of the christian world, or of mankind in general, be reformed and grow better. On the contrary, infidelity and the most open and gross impiety, and profanation of everything sacred, will prevail and abound. A worldly spirit will be very strong and preva-

lent, prompting both old and young to the gratification of their sensual appetites. The inhabitants of the earth, in general, will be united; and, as it were, gathered together in arms against heaven; till they become wholly ripe for destruction, and for the battle of the Great Day of the Almighty, which will come on under the Seventh Vial, (Rev. xvi. 17,) and will be conducted, fought, and finished by Christ himself, against an ungodly world. The true church of Christ will subsist and continue in this evil time of the prevalence of the powers of darkness. But the number of real christians will be small, and many of them will probably be weak in their christian exercises through the influence of evil spirits, and will be too much conformed to the world. They will be opposed and trodden down by the wicked, and be in an afflicted, suffering state, in this dark and evil day. This battle, as before observed, will be carried on by Christ while in heaven, invested with all divine power, in the exercise of his providence, bringing judgments upon a wicked world, as by a clear and remarkable manifestation of his presence and power; and an unmistakable evidence of the truth of Christianity, by fulfilling his predictions and promises, and taking vengeance on his enemies. He will, doubtless, make use of instruments in this battle. Even the wicked themselves will be instruments of afflicting and destroying each other, by carrying on destructive and bloody wars, and laying waste whole countries and nations; so that the earth will be, in a great degree, depopulated, and rivers of blood will be shed by the unrestrained pride and cruel rage of man. This battle will not be fought and finished at once, but continued through a course of many years. By a series of different and increasing calamities, and sore punishments, mankind will be reduced and brought down, and every high thing be levelled to the ground, in which the hand of God will be remarkably visible. While antichrist is coming down, and the way preparing for the utter extinction of the Church of Rome; the world in general will make swift advances in infidelity and all kinds of wickedness, which will doubtless be the means of preparing the way for the overthrow of the church. The ten horns, or kings, which will hate the whore and make her desolate and naked, and eat her flesh, and burn her with fire, (Rev. xvii. 16.) will do this from a selfish worldly spirit, and under the influence of infidelity, and opposition to religion. The prevalence of deism and atheism in popish countries, which are the natural fruit and offspring of the practices and tyranny of the Romish Church, has been the means of exposing the superstition and wickedness of that church, and weakening the papal hierarchy. And deists and wicked men may be made the instruments of pulling down that antichristian fabric still farther, as the heathen Romans were of destroying the corrupt church of Israel. If so, the fall

of the pope will be so far from implying a revival of true religion, that, for a season, it may be attended with the contrary; viz., infidelity, immorality, and all kinds of wickedness, as the means of it, so far as it will be effected by the instrumentality of men.

X. Z.

THE PENITENT SINNER COUNSELLED.

Suppose thou art the greatest sinner that ever was in the world; do not think that God, who hath snatched so many firebrands of hell out of the devil's hands, will neglect such an opportunity to make his grace illustrious upon thy humble soul. If God has given thee repentance, it is a certain evidence he will follow it with a pardon, though thy sins be of a deeper scarlet than ever yet was seen upon the earth; for if he did not mean to bestow this, he would never have bestowed upon thee the necessary condition of it. Is there not a sinner can equal thee? Then surely God is wiser than to lose the highest opportunity he yet had to evince his superlative grace. And therefore,

[1.] Continue thy *humiliation*. There must be a conformity between Christ and thee; he was humbled when he purchased remission, and you must be humbled when you receive it. God will not part with that very cheap that cost his Son so dear, though thou art not at the expense of the blood of thy soul, thou must be at the expense of the blood of thy sins. When a man comes to be deeply affected with his sin, then God sends a message of peace; "Then flew one of the seraphims and laid a live coal upon his mouth, and said, thine iniquity is taken away, and thy sin purged," Isai. vi. 6, 7, when he cried out, "Woe is me, for I am undone, because I am a man of unclean lips." ver. 5. The way to have a debt forgiven is to acknowledge it; "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin," Psal. xxxii. 5. God stood as ready to forgive David's unrighteousness, as he was ready to confess it. Mercy will not save a man without making him sensible of, and humbled for his iniquity. Put thy business therefore into Christ's hands, and submit to what terms he will impose upon thee.

[2.] In thy supplications *plead his glory*. You find this the constant argument of the people of God in the Scripture for prevailing with God for forgiveness. The argument is most comfortably pleaded, which God loves most, and whereunto he orders all his actions. No stronger motive can be used to him to grant it, than that whereby he excites himself to bestow it. When thou askest other things, thou mayest dishonour God; but God cannot be a loser of his glory in granting this. Lord, if thou turnest me into hell, where is the glory of thy mercy

upon thy creature? Nay, where is the glory of thy justice? my eternal torments not being able to compensate the injury done to thee by sin, so much as the suffering of thy only Son, in whose death I desire to share, and to whose terms I am willing to submit.

[3.] To those that *are pardoned*. 1. *Admire* this grace of God. To pardon one sin is a greater thing than to create a world; to pardon one sin is greater than to damn a world. God can create a world without the death of a creature; he can damn a world without the death of the Creator; but in pardoning there must be the death of the Creator, the Son of God.

2. *Serve* God much. Is the guilt of sin, the cord that bound thee, taken off? It is fit that when thou art so unfettered thou shouldst run the ways of God's commandments. A sense of pardon of sin makes the soul willing and ready to run upon God's errands, and to obey his commands; "I heard the voice of the Lord saying, whom shall I send? Then said I, here am I," Isai. vi. 8; when he had received assurance that his iniquity was taken away, ver. 7. God's pardon grafts thee upon a new stock, and therefore he expects thou shouldst be full of new clusters.

3. Be more *fearful of sin*. Dispute with thyself, hath God pardoned the guilt of sin that it shall not damn me? and shall I wallow in the mire of sin to pollute myself? Oh, thy sins after pardon have a blacker circumstance than the sins of devils, or the sins of wicked men, for theirs are not against pardoning mercy, not against special love. O thaw thy heart every morning with meditation on pardon, and sin will not so easily freeze it in the day time, When thou art tempted to sin, consider what thoughts thou hadst when thou wast suing for pardon, how earnest thou wert for it, what promises and vows thou didst make; and consider the love God shewed thee in pardoning. Do not blur thy pardon, so easily wound thy conscience, or weaken thy faith.

4. Be *content* with what God gives thee. If he gives thee heaven, will he deny thee earth? He that bestows upon thee the pardon of sin, would surely pour into thy bosom the gold of both the Indies, were it necessary for thee. But thou hast a greater happiness; for it is not said, Blessed is he that walloweth in wealth, honour, and a confluence of worldly prosperity, but *blessed is he whose sin is forgiven, and whose iniquity is covered*.

CHARNOCK.

B I O G R A P H Y.

MEMOIR OF WILLIAM PRIOR.

BY EDWIN WOTTON.

" Without a sigh,
A change of feature, or a shaded smile,
He gave his hand to the sudden messenger,
And as a glad child seeks his father's arms,
Went home."

To record the departure of christian friends with whom we have often associated and taken sweet counsel, is a painful yet pleasing employment. Nothing is so consoling and affecting as an account of the triumphant exit of such beloved companions. Of all the sayings to be found in the annals of history, there are none more sublime and instructive than those given utterance to by the children of God when dying. The last expression and testimony of the saint, convincing survivors that religion can support in life's final hour, is worth more than all the world beside. We envy not the sensibilities of any who can read such testimonies without being the subjects of deep feeling. The dying sayings of the subject of this short history are worthy of serious attention; and happy will it be for the reader, if when his moments below are ended, he finds himself conqueror of the world, the flesh, and the devil, and like our Brother, rejoices over his last enemy, publishing with his latest breath the love of his Saviour and adorable Redeemer.

WILLIAM, the eldest son of JOHN AND MARY PRIOR, was born on the 27th of May, 1827, in the parish of Cheriton Fitzpaine, Devon; was blessed with a good share of natural talent, and certainly occupied a place above the unthinking unstable part of the community. He possessed a sound judgment, and usually examined very minutely before adopting new views or practices. He was a diligent observer of the prominent theories of his day, notwithstanding that he reached the twenty-fourth year of his age entirely ignorant of the saving principle of the gospel, a stranger to that change which is essential as the only preparative for the kingdom of heaven.

Up to this time he had read rather extensively, but his authors were sceptical, or full of fiction and romance. Through perusing those corrupting pages, his attention was drawn from religion, and his mind stored with objections to christianity. One Sunday evening he accepted an invitation to our place of worship, to hear a sermon, and while listening to the truth preached by Mr. James Hinks, he was seized with powerful convictions, felt himself a sinner in the sight of God, as justly deserving to suffer his anger for ever. From this time he regularly attended our prayer meetings and public services, earnestly enquiring the way to happiness. Many weeks however passed away before he found true peace. The poisoning ideas of infidelity, (although as he has often told the writer he never believed them) proved very unfriendly to his soul's welfare, and kept him on the waves of distress. His novels &c. were committed to the flames, and he now began to read the scriptures, with other good books, such as "Pike's Persuasives to Early Piety," and "Simpson's Plea for Religion."

The latter greatly relieved him, and at length he obtained the knowledge of his acceptance with God, and could exultingly say, "I know that whereas I was once blind now I see." From this time his life, his desires, his enjoyments were new. He could no longer run with the sinful mirthful crowd, nor enjoy himself at any scene of worldly festivity. The tempting delusive pleasures of this poor world had no longer any charms for him; he saw that vanity and vexatious disappointment was indelibly stamped upon the whole of them, and that something far more worthy of the energies of an immortal being had now by the means of heavenly light engrossed his attention and filled his soul. He at once united himself with the people of God, and lived in the esteem and affection of each member of the society he joined. His attendance on the private and public means of grace was very regular, and his jealousy for the glory of Christ constantly displayed. He shone with a calm enduring lustre, not with a transient uncertain light; maintaining an uncompromising adherence to the principles of his faith, until he was called to inherit the imperishable blessings held out in the promises which he believed.

The removal of our friend was unexpected, and the manner of his death, to human view, unfortunate and distressing. Death carries arrows innumerable, but it is not our province to select the one we would like our friend to feel, since he must feel one. The arrow suddenly shot is doubtless much more terrible to the spectator than to the saint at whom it is aimed. It matters little, when, where, or how, the christian dies.

"Death cannot come
To him untimely who is fit to die:
The less of this cold earth, the more of heaven—
The briefer life, the earlier immortality."

William was by occupation a mason, and very early one morning in November, 1854, he left his home to complete the chimney of a building near Exeter, which had been reared under his father's superintendence. On reaching the spot, he ascended the ladder to his work, when suddenly, one of the rungs gave way, and precipitated him backwards 20 feet. His brother saw that something serious was the result of the fall, and as soon as possible obtained a conveyance and took him direct to the hospital. While on the road they were overtaken by friends to whom William thus addressed himself, "I have done with the world. My arms and legs are quite dead; I feel I am a dying man; but O! what a mercy that I have my reason, and the grace of God to support me in a moment like this. I shall soon reach heaven and see dear Mrs. Wotton* there."

When they arrived at the hospital, he said to the nurse, "Don't torture me, cut off my clothes, I shall never put them on again," and by this time the doctors had discovered that his case was hopeless, as the spine was broken. He was laid in bed, without strength to move either of his limbs; his pain increased, and the next day he was almost overcome with the intensity of his sufferings. In this state he remained several days, but he bore his pains with calm, holy resignation, without allowing even a murmur to escape his lips, frequently expressing himself as being perfectly safe in the hands of God, and as

* A friend who departed this life the Sunday twelve months before.

enjoying a bright hope of a blissful immortality. The fifty-third chapter of Isaiah was read to him by the minister of the hospital, when he sweetly whispered, "Come Lord Jesus! come quickly!" On Saturday, Dec. 2nd, the pain ceased, and his voice, which for days had only uttered soft lisping sentences, was now audibly heard adoring and praising God. Turning to the nurse he said, "My pain is all gone, there is nothing the matter with me now;" and to his mother who was grieving by his side, "Don't weep for me." Then folding his arms, which had not moved for days, he cried

"My days of praise shall ne'er be past,
While life, or thought, or being last,
Or immortality endures."

"O! the bliss, the joy I feel! I never thought it possible for a worm, a rebel, to feel what I do now, I cannot express the half of it. I would not exchange places with the Queen on her throne." He wished to sing. It was suggested that perhaps it was not allowable, when he replied, "The Lord is no respecter of places," and immediately began that beautiful piece of poetic composition found on the 101st page of our Hymn Book—

"There is a fountain fill'd with blood."

He sung the hymn through, and when he came to the last verse,—

"Then in a nobler sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave,"—

he seemed to be filled with heavenly joy, and repeated it again and again. The nurses from the adjoining wards came around his bed. He told them all how happy he felt, and urged them to meet him in heaven, assuring them it was their happy privilege to do so.

Some time after this, the same evening, he said to his nurse, "Tell all my friends how happy I died. Tell all around what a dear Saviour I have found. 'For me to live is Christ, to die will be gain.'" The greater part of that night was spent in praising and glorifying God, and early on Sunday morning he earnestly prayed that his death might be made the means of the spiritual life of many; adding, "I expect to reach heaven to-day, not through my own merit, but through the merits of the precious blood of Christ." He remained in this blessed frame until the middle of the day, when he became apparently insensible, and about 6 o'clock in the evening he breathed his last, passed from this region of sin and sorrow to the realms of endless rest and felicity, in the 27th year of his age.*

His mortal remains were taken home and laid in the grave yard of his native village, there to sleep until nature shall be convulsed by the coming of the Son of God, when it shall be aroused from the chambers of the grave to sleep no more. "Then shall be brought to pass the saying, Death is swallowed up in victory."

The following Sunday his death was improved by Mr. I. B. Vanstone, from the words, "There is but a step between me and death."

* This is the fourth member of our little society in Cheriton that has died in the faith in less than four years.

The congregation listened in breathless silence to the preacher, and the meeting separated under a very solemn influence.

The removal of this young man, dear reader, says to us, "Be ye also ready, for in such an hour as ye think not of, the Son of Man cometh"—"Have your loins girded, and your lights burning,"—"Blessed is he that watcheth,"—"Happy is that servant whom the Lord when he cometh shall find so doing." "For yet a little while and he that shall come, will come, and shall not tarry."

M I S C E L L A N E O U S .

IS THEOLOGY A PROGRESSIVE SCIENCE?

It is a trite saying, that progression is a law of God's universe.

It is true of the material universe, so far as human observation can decide. *There*, both creation and development play their part in the advancement of the Almighty's works: creation and development equally under the direct exercise of divine power.

In the social and spiritual worlds—both indissolubly bound together in a common and reciprocal interest—the kind of progress seems to be that of development merely, not of creation. All the moral and religious principles now at work, and all that we are warranted to believe will ever be at work, are as old as the primal age of mankind, when the redemptive promise was enunciated by God to the first transgressors of our race.

The spiritual provisions which man, in all the mutations of his social or political life, requires, to humanise, to elevate, to save, were contained in the gracious germ of Gospel blessings planted in the human heart and memory by the Holy Ghost when humanity fell from its pristine glory. All that has been done—all that ever can be done—for the moral and spiritual renovation of the world, has proceeded and ever must proceed either from the fresh development, or the new adaptation of some established principle.

Humanity, in its general features, is always the same: presents the same phases of sin, of sorrow, of strife, in every age and in every part of the world; and the spirit-

ual laws, the corrective and ameliorative principles, sent by God from His storehouse of light for the salvation of the fallen family, vary in different ages only in their accidental circumstances and degrees of influence,—not in essential character. Theology has no discovery of principle to make. Its dogmas are fixed, because definitely revealed. Its only progressive capability consists in the possibility of successive generations evolving some ethical relationship or some social application unnoticed by the earlier learners in the school of Christ.

Theology, in its dogmatic sense, as an *objective* study, is not progressive; but *subjectively*—referring to the possibility of our minds getting a deeper insight into the latent meanings of a revealed system of truth—it is progressive; and in this sense only. Of moral science the same may be said; as all true moral science depends for its life on a true theology.

An idea is prevalent among little thinkers that truth varies in its character in the course of generations: that it must be ever changing to suit what is called the improved feeling of the age. This cannot be. The feeling of every age, if improved at all, must have been improved by truth; and cannot, therefore, be antagonistic to its remodelling power. Truth is always one; and only appears otherwise when we see it bursting on us by degrees—as, indeed, we are only able to bear and profit by it. The orb that illumines our noon-day is the same as that, which

at an earlier hour, faintly streaks the east with its incipient glory.

Progress, then, in theological matters, consists sometimes in the freer construction of older truths, but never in the pretended discovery of new ones; and in the wider application of those truths, not in dependence on novel fancies falsely assumed to be progressive because unheard of before.

In the spread of christianity as we have it, we see the true development of God's ideas—the real progressiveness of God's cause. Man's heart needs the same Saviour and the same Spirit as it needed centuries ago; and the farther over earth's surface the Saviour's name is spoken, and the Spirit's influence felt, the truer indications have we of the onward march of our common humanity. We want no other Gospel—no other Christ—no other Comforter. The world has all it wants within its reach. What we have to do is to persuade the world to put forth its hand and take the salvation provided for it “from the foundation” of the earth. All christian churches have been doing something towards this, and we should thank God for it. May every church, in spite of all opposing influences, give ample proof of its divine mission and of the vitality of its principles, by maintaining its ground firmly in the world-strife with sin.

W. R.

Hastings.

THE JOY IN HARVEST.*

This season of the year, namely, Autumn, is the season when the fruits of the earth are brought to maturity to supply the wants of man and beast. The silent process of maturity is now completed, and the promise of spring fulfilled; the fields are covered with a golden harvest, and the reapers standing in joyful groups cutting down their sheaves to be gathered into the

garner, to be stored up as provision for the coming year. In almost every orchard and garden are seen hanging upon the branches, fruit of various kinds; to gratify the eye, palate, and the imagination, and presenting a specimen of the superabundant goodness of God.

“Oh! Thou, our condescending God,
Hast sent a harvest rich and good;
No cankering worm, nor hostile band,
Has spoiled the produce of our land.

He makes the grass the hills adorn,
And clothes the smiling fields with
corn;

The beasts with food his hands supply,
And the young ravens when they cry.”

Yes there has been, in very truth, a good and an abundant harvest; and thus all the blessings which such a gift implies are now in store for us. The fruits of the earth have been lavished upon us abundantly indeed, we have great plenty in the place of dearth, and may look forward to a season of public contentment, instead of a period of privation and suffering. True we passed through the last winter without disturbance, though distress was felt, and patience exercised; but, thank God, relief has at length arrived in a good harvest. O! “praise the Lord for his goodness.” The rich and poor all alike depend upon the harvest; all share in that blessed promise, it “shall not cease;” and if it did, all would perish more miserably than by the waters of a second flood. Dependence upon the harvest is one of the equalities of our race; as in birth, sickness, death, and judgment, so here, “the rich and poor meet together, the Lord is the maker of them all.” I am aware the rich do not suffer as much as the poor through an insufficient harvest. The price of corn to them seems to be of little importance. They do not eat less, nor are they driven to the workhouse. They renounce but few luxuries, however general may be the distress; yet when there is an insufficient harvest, all classes feel it. The opulent classes, the great, the mighty, begin to feel when the millions want food. The harvest then is an anxious subject, not only

* This article was not prepared for the press in time last year; but it will be found nearly as suitable to the present season.—ED.

to him who must eat less food when it is dear, but to all who wish to swell incomes. Dear bread makes all things dear; not only other articles of food, but articles of daily use. The price of corn affects the rate of wages; the rate of wages, the cost of production; and the cost of production the market charge. Poor rates, moreover, are affected by the price of corn. Let there be a deficient harvest, and consequently dear bread, and poor rates will increase; on the other hand, let there be a good harvest, and a cheap loaf, and poor rates will decrease. Apart then from all considerations of feeling, of sympathy, or humanity, there is not a single person in the kingdom, however affluent, to whom a good harvest is not an object of importance. Again, how applicable are these reflections to this season, when the burdens of war—horrid war—are likely to press heavily upon us as a nation, which would have been increased by a deficient harvest. Now what a good year's income is to a man, a good harvest is to a nation. If money is needed, we have gained millions by the bountiful harvest. If our supplies should fall off from abroad, we have overflowing garner at home. "O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "The Lord is good, and his tender mercies are over all his works." "Bless the Lord, O my soul! and forget not all his benefits." When "the trees of the field" are covered with the leaves of spring, they are said to "break forth into singing;" and when adorned with lovely fruits, with the benign influence of the sun, to "clap their hands for joy;" also when the mountains and hills are covered with beautiful foliage, to "break forth into singing;" when the dew of heaven "drops upon the pastures of the wilderness," the "little hills" are said to "rejoice on every side;" and when "the valleys" also are covered over "with corn," they are said to "rejoice on every side, and also sing." Shall all nature then rejoice at prosperity, when the earth yieldeth her

strength, and shall we be silent? or with the Psalmist shall we "*praise him for his goodness*"—praise him for his truth—the fulfilment of his promise—"seed time and harvest shall not cease." Let us *praise him* for his power.

We stand astonished sometimes at the power of God, as manifested in the storm and tempest, when the trees of the forest are dashed headlong to the ground—when the shepherd's cot is carried aloft in the air and dashed in pieces—when the ocean swells with violent commotion, and tosses its waves towards the clouds; and when large ships are dragged from their moorings and hurried along the vast abyss as stubble—sometimes plunged in its opening gulf with all the mariners to rise no more; but it is to be feared, that we are liable to forget the more silent influence of his power. We should remember that those scenes do not exhibit his power more than when he multiplied the loaves and fishes and fed thousands in the desert. O! how astonishing then is the power that causes a few grains which are scattered in the earth in spring to germinate, grow, and increase, thirty, sixty, and even an hundred-fold. In the ground and manufactured flour, or bread, which we buy, we see on one side the work of man; but while the crop is abroad in the field, it has on all sides the fashion which God has given it; all is so plainly his work, his gift, that man can hardly gaze upon the food which sustains him, apart from any power of his, germinating, growing, and ripening, without feeling, here is the hand of our God—of our Father.

"Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Praise God for his goodness, power, and truth, not merely with your lips, but manifest it in your lives. Be not like the beasts that graze the field—nor as the animals that carry our harvest home—without one thought of our heavenly

Father's mercies to his ungrateful children. Take not the grain which God has sent for the use of man, and convert it into drinks which produce disease of both body and mind. Let us not in making harvest home, drink each other's health with beverages which destroy it. Let us not make each other drunk, and thus spend the night as did Belshazzar in his banqueting hall, with all his wives, concubines, and a thousand of his lords, when it was said of him, "Thou art weighed in the balances, and art found wanting," when the judgments of God sent him into eternity with all his guilt upon his head. He "drank wine, and praised the gods of gold, and of silver, and of brass, &c." Beware that you do not make your harvest home in this way, lest it should also be said of you, "Thou art weighed in the balances, and art found wanting!" Take heed lest the judgments of God should come down upon you. You may fancy you are praising God, for the good harvest; but are you not praising the decanters and their contents. Thy "GOD SEETH THEM." Manifest your gratitude by repairing to your place of worship; and by cheerfully partaking of unintoxicating beverages, close the day with remarks suitable to the occasion, and prayer and thanksgiving. Make it manifest by doing good to those around you in distress, that, "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," and to keep yourselves "unspotted from the world." "Blessed are the merciful for they shall obtain mercy." Manifest your gratitude by yielding yourselves to God in return, body, spirit, and soul, which is your "reasonable service."

Dearest heart of old England, be glad and rejoice,

For blessed abundance in basket and store;

And raise the thanksgiving with national voice,

To him by whose bounty we live evermore.

While justice, with pestilence, famine, and sword,

Might well have rebuked us for folly and sin;

Mercy hath triumphed, and fed us, O Lord,

With plenty, and health, and contentment within.

Too truly, the hurricane thunders of war

Are heard in the distance, and may yet increase;

But while the storm threatens and rages afar,

Our dwellings are safe, in the blessings of peace.

Too truly the angel of death in the air

Is hovering and scarcely withholdeth his hand;

But, king of that angel, in pity forbear, Remember Araunah, and favour the land.

O England! what people beside is so blest,

What people so thankful and holy should be;

Our Father, and Shepherd, who giveth us rest—

Thy children and sheep of Thy pasture are we.

Then praise be to God for the fruits of the field,

This harvest of gold in the lap of the soil;

This grateful return earth hasteth to yield,

By heaven's own blessing on dutiful toil.

But remember there is another harvest—the end of the world! This world will have an end; though it continues long, it will not continue always. Time will shortly be swallowed up in eternity. At the end of the world there will be a great harvest—the day of judgment. At harvest, all is ready and ripe to be cut down; in the day of judgment both good and bad will be ripe. At harvest, all is cut down; not a field nor a corner left behind by the reapers; so in the day of judgment, all must stand before the judgment seat of Christ. At harvest every man reaps as he has sown his ground, with skill and industry; at the judgment seat we shall be judged "according to the deeds done in the body." "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." At harvest it is found out

that he that would not plough by reason of cold, shall beg and have nothing; in the judgment day, he that would not "work out his salvation" with "fear and trembling," shall cry, "Lord! Lord!" but in vain. Harvest is a sad season to that man who neglected to sow his seed in spring; the day of judgment will be an awful day to the man that neglected his soul's salvation! O! may we all "sow to the Spirit," and by and bye "reap life everlasting." Amen.

J. TOLL.

RELIGIOUS ZEAL.

Since attending the last Conference and hearing the discussion on the spiritual state of the Church of Christ, my mind has been deeply affected, and inspired with fresh zeal for the glory of God in the work of saving souls from death. Whatever remarks may be made against revivals, we must have them, or the Church of Christ will cease to exist; and ministers must take the lead in this work. "How much more would a few good and fervent men effect in the ministry, than a multitude of lukewarm ones?" Such was the remark of one who had been taught by experience, and who has recorded that experience for the benefit of other churches and other days.* Zeal is opposed to lukewarmness; zeal is a fire, animating all the emotions of the man who hath it, and giving them all the worth and weight of vehemence. A soul animated with zeal cannot see without sorrow the insults offered by sinners to his God. See David, Psa. cxix. 139; "My zeal hath consumed me, because mine enemies have forgotten thy words." The mere multiplying of men, calling themselves Ministers of Christ, will avail little; they may be but cumberers of the ground. "What man on earth is so pernicious a drone as an idle minister?" said Cecil; and Fletcher well remarked, that, "Lukewarm Pastors made careless Christians." It has been

* Oecolampadius, the Swiss Reformer.

said of Baxter and Orton, that Baxter would have set the world on fire while Orton was lighting a match. These two individuals represent two classes in the church of Christ in every age. It was through Baxter's religious zeal that he was blessed with such amazing success. We must act like men dealing with realities; this is one of the secrets of a minister's success. If religion is worth anything, it is worth everything; if it calls for any measure of zeal and warmth, it will justify the utmost degrees of these. Men may dislike, detest, scoff at, and persecute such holy zeal; but I would much rather have the scoffs of men than the displeasure of God. Nothing good or great in religion, or in any other department, can be effected without very great zeal. The greater part of the good that has ever been done in the world, has been done by those who are called fanatics and enthusiasts, by cold, calculating, timid, heartless people. Let us, both ministers and people, cultivate this holy zeal; let us keep the fire of God's love burning in the soul, and lay all upon the altar for God. Let us preach and pray in the Holy Ghost; live and breathe in God; it will make us like the blessed Saviour, and the good old Puritans who were "clad with zeal as with a cloak;" it will make us like the best and holiest men that ever lived in the world, and enable us to win souls as they did; and at the next Conference we shall not have to mourn over the want of success, but to rejoice over the hundreds converted to God. How many souls have been lost for want of greater earnestness, zeal, and sympathy, in the hearts of those who preach the glorious gospel to others! But Ministers are not required to accomplish all the work themselves; they are like the officers in an army, instead of doing all the fighting themselves, they direct the energies of others. Ministers are the officers in Christ's great army, who are fighting against sin, and seeking to win dominion for their Master. We take it for granted that the object of

the Christian Ministry is to convert sinners, and to edify the church of Christ. No faithful minister can possibly rest short of this. Applause, popularity, honour, wealth, all these are vain if souls are not won—if saints are not quickened. The question we must strive to answer to our own consciences is, Has it been the end of my ministry, has it been the burning desire of my heart, to save the lost? Is it my aim, in every address I give, in every visit I pay? Is it under this feeling that I live, walk, and speak? Is it for this I pray, fast, and weep? Is it for this I spend and would gladly be spent or die, to be the honoured instrument of saving others? or, have I seen no fruits of my labour? Nothing short of positive success can satisfy a true minister of Christ. His many plans and external machinery may work steadily, but without actual fruit in the saving of souls, he counts these as nothing! His desire is, "My little children, of whom I travail in birth again, until Christ be formed in you;" and it is this holy, religious zeal, which makes him successful in winning souls.

May we, as ambassadors of the King of kings, as Ministers of the new covenant; and you, elders and members of Christ's church, who are associated with us in the work of the ministry; may God animate us with the zeal of his house. God grant we may take for our model the Chief Shepherd and Bishop of our souls, that after we have preached to others we may not be cast away. O that this year may be to us all an acceptable year, a preparation for eternity! "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation." May we "turn many to righteousness," that we may "shine as the stars for ever and ever."

S. CROCKER.

GREAT SEARCHINGS OF HEART.

DEAR BROTHER,

Thinking that the following extract from the "British Messenger" for the present month is applicable to our denomination at the present time, as well as to the churches throughout, I forward it for insertion in the Bible Christian Magazine, provided it meet with your approval.

I am, yours truly,

W. ROWE.

Being called upon to attend an association of churches during the past week, I was painfully affected by the fact, that out of more than twenty churches, only four could report an increase of numbers during the last twelve months, and that increase was small. Yet, in every church the Gospel is preached, and in most, if not all, prayer-meetings are held. What is to become of the world, thought I, if things go on thus? What will become of our beloved land? The population is increasing, souls by millions are perishing, and the gospel seems to have lost its power. The churches decrease. What a solemn, what an alarming fact! About three thousand sermons had been preached, about three thousand children had been taught in the Sabbath-schools, a great number of Bibles, tracts, and religious periodicals had been circulated, and yet the majority of the churches had decreased. Surely this is enough to make one weep, lie low before God, and ask, "Shew us wherefore thou contendest with us"? Three questions arose in my mind, and have been exercising my thoughts since; let me invite you, my fellow christians, to attend to them with me.

First, "Is there not a cause?" Surely we cannot ascribe our present condition wholly to the sovereignty of God. In Old Testament times the Lord laid the blame on his people, and asked, "Hast thou not procured this unto thyself? See thy way in the valley?" And again, by another prophet, "Is the Spirit of the Lord straitened? Are these his doings? Doth not my

word do good to him that walketh uprightly?" Many similar portions may be remembered by the reader, if he is familiar with the Scriptures. In the New Testament, the apostle James tells us, "Ye have not, because ye ask not," or because "ye ask amiss, that ye may consume it on your lusts." Surely there is some worm at the root, that causes the plant of God's right hand planting to wither. There is some wedge of gold and Babylonish garment hidden in some Achan's tent, which causes Israel to turn their backs on their enemies. Yes, there must be a cause. We have the same Gospel to preach which the apostles had. We have the same promises of success. We have the same kind of persons to address. Yet they were successful; they turned the world upside-down; they triumphed in Christ, and spread abroad the savour of his knowledge in every place. But what do we? Where are our triumphs? We decrease. Let us then inquire,

Secondly, Can we ascertain the cause? Methinks we may, if we are hearty in our desire, and are willing to go deep enough. It does not seem to lie on the surface; let us therefore plough up the fallow ground, and look lower. God said that he would search Jerusalem as with candles, and punish the men that were settled on their lees. Let us who preach, look at our preaching, and ask, Do I preach Christ enough? Is Christ crucified, and Christ glorified, constantly kept before the people? Do I, in my ministry, exalt and extol him? Is it my delight to proclaim Him, in the glory of his person, in the merit of his blood, in the perfection of His righteousness, in the tenderness of His heart, and in the riches of His grace? Do I present Him to my people as the only Saviour to be trusted, and the great example to be copied? Do I preach Christ plainly, with deep feeling, and with a hearty desire that my hearers may believe in him and live? Do I aim at the immediate conversion of every soul that hears me, tra-

vailing in birth for souls, until Christ is formed in them? Do I honour the Holy Spirit in his Divine personality, office, character, and gracious work? Do I preach, impressed with the thought that except the Holy Spirit accompany the word with His power, no dead sinner will be quickened, no undecided hearer will yield to Jesus, nor will the Lord's people be revived or comforted? Do I realize that it is personal, heartfelt, believing prayer, that brings down the power of the Spirit, *which alone* can render the word effectual? And do I in private, among my people, in the pulpit, and even while preaching, endeavour to bring down the Spirit by such prayer? Do I strive to impress upon my people the necessity of *incessant* prayer for this invaluable blessing, and set them an example by cultivating such a spirit of prayer? Am I an example to my people of deadness to the world, zeal for the Lord's glory, devotedness to the Lord's work, and burning desire to bring souls to God?

And let the brethren who are hearers examine themselves on this point. Brethren, much depends on you. A praying, zealous, lively, working church, *must be successful*. We fear that many of you do not realize the value of the immortal souls around you as you should. You do not pray, plead, and wrestle with God for their salvation as you should. You do not aim constantly at bringing souls to God, as if it was the first and grand object of your life. Souls are dropping into hell all around you, but where is your feeling? Souls are hardening in sin under the preaching of the gospel, but where is your concern? You know that though Paul preached, yet without the power of the Spirit of God no saving effect would be produced, and yet you hear sermon after sermon, without pleading with God for his Spirit to come down. You hear of the low state of the church, you talk of the low state of the church, but where are your tears? Where are your wrestlings with God? Where is your deep and

heart-affecting concern? How few of you feel as if you could not live if the cause of God did not prosper? And yet, *this is how every one of us should feel*. Ah! my brethren, I think a little examination will lead us to discover how we have grieved the Spirit, and why our churches are in the state they are? There is a cause, let us search it out, and then let us inquire,

Thirdly, Can we remove it? Are we willing to make the effort? Are we right-heartily desirous to witness the change? If we are, let us try to ascertain what part we have had in causing the Spirit to withdraw. What sins do we indulge? What duty do we omit? What wrong motives do we cherish? What improper principles do we hold? What unhallowed spirit or temper do we give way to? There is some special thing in every one, though there may be a general cause spreading over the whole church. Let, then, our pastors, elders, deacons, and private members, commence the work of self-examination at once, and let us be impartial in the work, sparing no sin, tampering with no lust, listening to no temptation. But let us make thorough work of it. Let every sin we detect, be confessed over the blood of atonement; let us deplore it, grieve over it, seek the pardon of it, and pray for grace at once to depart from it. Let us humble ourselves before God. The guilty should confess, and the confession of guilt should lead to deep humiliation before God. Brethren let us lie low. Let us abhor ourselves and repent in dust and ashes. O for humbling grace from God, for I fear most of us think more highly of ourselves than we ought to think. Let us plead with God in earnest prayer for deeper sanctification, for greater spirituality, that, like Jesus, our beloved Master, it may be our meat and drink to do the will of God. How little do we resemble Him, who left us an example that we should tread in his steps! A worldly church can never be really a prosperous church. As our land, in a spiritu-

al sense, is like what Israel's land was once in a literal sense, when for three years and six months there had been no rain, so that dearth and death were the characteristics of the country, let us, like Elijah, go up to the top of Carmel, and like him, determine never to quit our post until the Lord sends rain upon the earth. He is saying to us, "Ask ye of the Lord rain, in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." (Zech. x 1, with Isai. xlv 3—5). Remember, O remember, that the energetic prayer of the righteous man availeth much! Who shall say *how much*? God is still love. We have His promise. He is on the throne of His grace. He bids us come to it boldly. He asks us to prove him, by penitence, reformation, and prayer, (Mal. iii. 10—12) He is true to his word. He will show himself faithful. He never did say to the seed of Jacob, "Seek ye me in vain," and he never will. It is still true that every one that asketh, aright, receiveth; he that seeketh in faith, findeth, and to him that knocketh, with importunity, the door of heaven's storehouse is opened. Let us so ask, seek, and knock, then, that our joy may be full.

O that I could write something that would touch the hearts of the Lord's people, and stir them up! O that the Lord would use my pen to awaken concern, quicken desire, and lead to hearty wrestling for the outpouring of the Holy Spirit! Nothing will do but this. Without it, we are like Samson, who lost his locks on Delilah's lap; we may go out and shake ourselves, we may make a stir, but we shall accomplish nothing. There can be no substitute found for the presence and power of the Holy Ghost in the church. He is the giver of life. He is the efficient teacher of the ignorant. He is the earnest of our inheritance. He is the life of the church. O that God, even our own God, would at once give us anew this great blessing, that so we may see a great and glorious

revival of pure and undefiled religion! O to see thousands pricked in the heart, led to the Saviour, and introduced into the church! O to hear the dear name of Jesus sounded forth by the tongues of millions of ransomed sinners, brought by the promised Comforter to know, love, and serve him! Lord Jesus, send us the ever blessed Spirit, to sanctify the church, to gather together into one thy scattered people, and fulfil the largest promises of the everlasting covenant! Amen.

"On thy church thy Spirit breathe,
Say, 'the Holy Ghost receive!'
Void of this we ne'er shall see
Days of sweet prosperity."

Signs and wonders in thy name,
Now display, exalted Lamb;
Raise the dead, the captive free,
Send, O Lord, prosperity."

A DYING INFIDEL SAILOR.

Mr. Statham, in his 'Indian Recollections,' says 'I one night visited the chief mate of a ship who was dying in great agony of mind. When he knew who I was he eagerly stretched forth his hand, and, grasping mine with great strength, said, "Dear Sir, pray for me, pray for me." I begged him to be calm, and said, "I will pray for you, but let me beseech you not to waste your breath in vain exclamations and lamentations—pray for yourself; I will offer prayer, you must join with me." "Oh no, Sir, I cannot pray. My God! I never have prayed. No, Sir, I never shall pray. I feel I cannot—I cannot—I cannot—I cannot—I am lost—I am lost—oh that I had never been born!" I entreated him not to indulge in such a strain. I pointed out the value of the atoning blood of Christ; told him of the willingness of Christ to save the vilest of the vile; told him of the dying thief: but he would still cry out "Sir, this is not for me! I am lost! My father is in heaven. My mother will be there. I broke my father's heart. I despised their prayers, their counsels, and their entreaties, and now I cannot pray, I cannot hope." I began to read the Scriptures. He stopped me,

saying "Pray for me directly." I prayed; but alas! every petition for mercy seemed only to aggravate his misery, and I could not proceed for his groans and cries.

'In this awful state he continued till about three o'clock in the morning, when he appeared to be more calm for about five minutes, during which period he seemed to listen very attentively to my words; but, just as I was kneeling down to pray, again he started up in his cot, and, looking fearfully around, grasped my hand with all the energy and convulsive power of a drowning man, and wildly shrieking and falling backwards, in indescribable agony expired.

'I spoke seriously to all present on the vast importance of being prepared to die; and exhorted them to take warning how they despised the word of God.

'Just as I was leaving the ship, the captain who had been sent for from some distance, arrived. From him I learned that the deceased was the son of pious persons and possessed great talents, but unhappily had in his youth become acquainted with a company of rich profligates; and, by keeping pace with them in their extravagance, had brought his parents nearly to ruin; and this had so preyed upon the mind of his father that he died quite broken hearted. The Captain thought the infidel principles the son had imbibed were the great source of his father's sorrow, rather than the loss of property which he had sustained.'—*Pictorial Tracts*.

WITH WHOM ARE YOU WALKING?

"Though I change my place, said a dying christian whose life had been one of prayer and watchfulness, "I shall not change my company; for I have walked with God on earth while living, and after death I shall dwell with him in heaven." With whom, O reader, have you walked on earth? With the thoughtless, the giddy, the covetous, the worldly, or the sensual? Recollect that in death you change not your company but your place!—*Christian Treasury*.

PRAYER ANSWERED.

J. W. was employed in a manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions, for his religion, and because he refused to join in their drinking parties and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer, and resolved to listen; when to his great surprise, he found himself the subject of the young man's supplications, who was spreading his case of infidelity and hardness of heart before his God, and pleading earnestly that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power and nature of true prayer. He wondered at the eloquence and fervour with which his own unhappy case had been pleaded before God. "I never," said he to himself, "thus prayed to God for myself," the impression dwelt upon his mind; and the next day he took John aside, and said, "I wish John you would preach to me a little." John thought his grave face was meant to turn the subject into ridicule, and said, "Mr. M——, you know I am no preacher, I do not pretend to it." Mr. M—— replied, "I do not know how you can preach to-day, but I heard you yesterday make such a description of my state as convinces me that you can do it very well." "Ah!" says John, "it is true I was praying for you, Mr. M——, and did it heartily." "Very well," said the foreman, "pray, say it over again; for I never heard anything in my life which so affected me." John did not wait for much entreaty: they kneeled down together, cried to the God of all grace, and found acceptance. From that day they were bosom friends; they went to the same place of worship; and frequently bowed their knees together with praise and thanksgiving. Their conversation adorned their profession, and the mocker became a confessor of that grace, which he had

so often ignorantly abused and ridiculed.

HENRY HUXTABLE.

THE OLD SAILOR'S BIBLE.

At a meeting held some time ago in connexion with Sunday Schools, the company were much interested by the presence of an old sailor, who is doubtless one of the oldest Sunday Scholars in England. He produced a Bible on the occasion, the fly-leaf of which contained a narrative of which the following is a copy.—"This Bible was presented to me by Mr. Raikes, at the town of Hertford, Jan. 1st, 1781, as a reward for my punctual attendance at the Sunday school, and my good behaviour while there; and after being my companion fifty-three years, forty-one of which I spent in the sea service,—during which time I was in forty-five engagements, received thirteen wounds, was three times shipwrecked, once burnt out, twice capsize in a boat, and had fevers of different sorts fifteen times—this Bible was my companion, and was newly bound for me by James Bishop, of Edinburgh, on the 26th day of October, 1834, the day I completed the sixtieth year of my age. As witness my hand, James Beach North.—N. B. During the whole time but one leaf was lost,—the last of Ezra and the beginning of Nehemiah. I gave it to my son James Beach, on the first of January, 1841, aged five years, after being in my possession sixty years, and he being by the grace of God able to read it at that age. And may the Lord bless it to him, and make him 'wise unto salvation.' J. B. North."

Mr. North was a master in the navy.

AN OLD EPITAPH.

Thys truth by all
Should well be understoode,
That none but Chryst
Can do a sinner good.

DISCOVERY OF THE PALACE OF SHUSHAN.*

The Commissioners engaged under the mediation of England and Russia in making the boundary-line between Persia and Turkey, have recently come upon the remains of the ancient palace of Shushan, mentioned in the books of Esther and Daniel, together with the tomb of Daniel the prophet.

The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the place recorded in sacred history, amounts almost to a demonstration. The reader can turn to Esther, iv. 6, where he will read of a "pavement of red and blue and white and black marble" in that palace. That pavement still exists, and corresponds to the description given in the sacred history. And in the marble columns, the dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman. Not far from the palace stands a tomb; on it is sculptured the figure of a man, bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the lion's den.

The Commissioners have with them a most able corps of engineers and scientific men, and other interesting discoveries may be expected. The Persian arrow-heads are found upon the Palace and the tomb. Glass bottles, elegant as those upon the toilet-tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus twenty-five hundred years after the historians of Esther and Daniel made the records, their his-

stories are verified by the peaceful movements of nations of our day.

DAMP BEDS.

Mr. Editor,

In your valuable Magazine I saw with pleasure instructions how to keep unoccupied beds perfectly dry. I was much pleased to find some one had taken up the subject. Allow me to give the testimony of Robert Miller on that painful subject. "But after walking sixteen miles that afternoon, which was a very wet one, being much fatigued, I lay in a damp bed, which had not been slept in for nearly twelve months; and the injury which my constitution received that night, I believe I shall never recover again. I met the next year with a damp bed within a few miles of Ely, from which I suffered. I had that evening preached extremely hard; my pores were all open, and my shirt wet on my back: in the morning I was almost blind, deaf, and dumb, and have retained more or less the effects ever since, which I have found to be considerable, both to my body and mind. A strong robust constitution destroyed."

A. X. Z.

THE USE OF TIME.

The celebrated Lord Coke wrote the subjoined distich, which he strictly observed, in the distribution of time:—

"Six hours to sleep, to law's grave study six,
Four spend in prayer, the rest to nature fix."

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—

"Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven."

"O time! than gold more sacred—
Part with it as with money, sparing; pay
No moment, but in purchase of its worth;
And what its worth? Ask death beds;
they can tell!"

*Copied verbatim from the "Canterbury Standard," a New Zealand newspaper, of June 22nd, 1854; communicated by

THE CHURCH SHOULD MANFULLY USE THE PRESS.

The church has powerful resources, in the form of talent and wealth, at her command, which need only lay hold more vigorously on the Periodical Press, in order to drive back the darkness of infidel error, and carry forth triumphantly the light of Gospel truth. Would that the men of sanctified intellect, the princes in Israel, devoted their energies to a larger extent in giving us a Christianly baptized periodical literature, and that Christian men of wealth were to expend much larger sums in extending and rendering more efficient a cheap instructive religious press! The newspaper, the twopenny and penny journal, without being exclusively devoted to religious subjects, or anything like sermonized, must, in their spirit and aim, be Christianized. Along with a goodly number of works in sacred literature issuing ever and anon from the press, in the form of doctrinal and practical treatises, and religious biographies, we must have our little and large books of science, our cheapest as well as our high-priced periodicals, our journals which treat of common things and the engrossing topics of the day, as well as those which are taken up with the philosophical essay, leavened throughout with the principles of Christian truth. One of the most graphic and widely-circulated histories that have proceeded from the modern press, as we have already noticed, is written on the principle of exhibiting God in history—a principle which Robertson had almost forgotten, and to which Hume and Gibbon were opposed. And when the principle of seeing God in every thing—a principle as remote from a vague dreamy pantheism as from a cold lifeless naturalism—is recognised in every department of our literature, both in that which circulates among the middle and higher classes of society, and in that which runs throughout the lower masses—the press will be consecrated wholly to the grand end for which God gave

it; be omnipotent on the side of truth and righteousness; and like the bells of the horses, and the pots in Jerusalem and in Judah, have inscribed upon it, **HOLINESS UNTO THE LORD.**—*Pearson's Infidelity.*

GLEANINGS FROM THE LIBERATOR.

CHURCH RATES.—It is surely a significant fact, that at three vestry meetings held in July, all in the Rural districts, the proposal to levy Church-rates could not find a second. We have a conviction that the war will have to be waged with yet greater intensity in the parishes than it has yet been—that there are yet hundreds of parishes where rates are but faintly resisted, or quietly submitted to, when by proper exertion they might be abolished, and that, in many more, agitation on the subject might be initiated with the most beneficial results. It will, perhaps, have been observed, that of late the supporters of the impost have affected to regard the opposition as confined to a few noisy localities, and have declared that in the great majority of places Church-rates are made and paid without difficulty. The legal work issued by the Liberation Society, and the advice which it has of late afforded to numerous correspondents has, we are justified in asserting, already proved of considerable value, as shown in the increased skill with which opposition in the vestries has been conducted, and the consequently increased difficulty which the officials have experienced in gaining legally-made rates. It will, therefore, no doubt, be regarded as a satisfactory piece of intelligence, that the Executive Committee have under consideration, plans for assisting on a wider scale those who desire to exercise the right with which the law has invested them for the repression, at least in their own neighbourhood, of practices repugnant to religion and their sense of justice, and destructive to peace and amity.

THE NEW BURIALS ACT.—It is

greatly to be regretted, that a well-considered and comprehensive measure, consolidating the previous statutes, should not have been submitted, and, still more, that the time chosen by the Government for passing their Bill should have been so inopportune for obtaining some improvements, the necessity for which has been demonstrated by the experience of the last two years. As it is, dissenters may congratulate themselves that a much worse Bill has not been passed, for had not the measure been greatly amended in the Commons, they would have found that the provisions introduced for their protection in the "Burials beyond the Metropolis Act," had been insidiously filched from them. The Home Secretary and the Under Secretary, we cheerfully admit, acceded with a good grace to the suggestions which the Liberation Society caused to be submitted to them, and the result is, that *if Dissenters exercise due vigilance*, they will not find themselves in a worse position than they now occupy; and, in respect to burial-fees, may become gainers by the change.

THE OBSTINATE BISHOPS of Carlisle and Exeter are likely to take very little by their determined refusal to consecrate burial-grounds, unless the consecrated portion is separated from the rest by a wall. The Carlisle Board have opened their ground, and numerous interments have taken place in both portions of the ground, so that if the thing goes on, the inhabitants will cease to care a fig for consecration. The Torrington Board, are, we believe, also about to open their ground, all unconsecrated as it is.

DISSENTERS AND THE PARLIAMENTARY FRANCHISE.—We have made a beginning with the Register, and we hope a good beginning; but we have by no means done all. We can hardly do less for FREE RELIGION than the League did for FREE TRADE. We ask all, therefore, to persevere. Those who have claimed will, no doubt, appear before the Revising Barrister, at

the proper time, to defend their claims, and those who have been objected to, to defend their votes; and we shall be happy to extend the advice we have already had the opportunities of giving, to all cases in which it is needed. But we hope that this our first attack on the Registration will not be the last. Why not at once prepare for the next? Freeholds and copyholds acquired between now and next January will qualify for the ensuing Register. There is hardly a County, Division, or Borough, in which any individual Dissenter, to whatever party or politics he may attach himself, cannot do good service to the cause of religious freedom by qualifying for the franchise. True, it may be, that the leading members are safe—that no contest is probable or possible: still we say *qualify*. It is the qualified Dissenters all over England who have this year carried the Church-rate Abolition Bill through the second reading. It is those who have now qualified, in compliance with our entreaty, who will next year make the difference, in all probability, between an Abolition *Bill* and an Abolition *Act*. It will be those who now set themselves steadfastly to work to make themselves a *de facto* entity in their several constituencies, who will render Church-rate Abolition only the beginning of our successes.

NEW REGISTRATION ACT.

This Act (18 & 19 Vic. c. 81) repeals the 15 & 16 Vic., c. 36, without however disturbing its effect in respect to places of worship registered under it (Sec. 2.) Every place of worship required to be certified and registered by the Acts of William and Mary, the 31st and 52nd Geo. III., and the 15 & 16 Vic. 36, and not already certified and registered, may be certified to the Registrar-General of Births, Marriages, and Deaths in England, through the Superintendent Registrar of the District. The certificate is to be in duplicate, in accordance with forms contained in the Act, to be furnished without payment by the Super-

intendent Registrar. The two being sent to the Registrar-General, one will be kept at the General Register Office, and the other returned to the party certifying, through the Superintendent Registrar.

S. 3. No place so certified is to be registered, in any Ecclesiastical Court, or Quarter Sessions; and registration under this Act will have the same effect as under the 15 & 16 Vic., c. 36.

S. 4. Any place registered heretofore, and continuing to be used (unless registered under the 15 & 16 Vic., c. 36.) may at any time be registered under this Act.

S. 5. A fee of 2s. 6d. is to be paid to the Superintendent Registrar on the delivery of the Certificate.

S. 6. Where a registered place ceases to be used, the person who certified, or one of the trustees, owners, or occupiers, is, forthwith to give notice of the fact to the Superintendent Registrar, according to a form to be furnished by him (without payment), and to be signed in his presence.

S. 7. The Registrar-General is in 1856, and at subsequent periods, to be fixed by a Secretary of State, to print a list of all registered places, specifying the district and the county, and the denomination to which each belongs, and such list is to be open to inspection (at the Superintendent Registrar's), on payment of 1s.

S. 8. When satisfied that a place has ceased to be used, the Registrar-General is to cancel the register, advertise the cancellation, and expunge it from the list.

S. 9. Places certified, while continuing to be *bona fide* used as places of worship, will be exempt from the operation of the Charitable Trusts' Act.

S. 10. Nothing in the Act is to affect the places of worship of the Establishment, or the celebration of service therein.

S. 11. The Registrar-General, on receipt of a fee of 2s. 6d. may give any person a certificate of the fact of registration, which will be evidence in a Court of Law.

S. 12. The expenses incurred under the Act, are to be defrayed as

other expenses incurred in connexion with the business of the general Register office.

S. 13. All marriages solemnized in any building registered for that purpose, will be valid, notwithstanding that the buildings may not have been registered under this or former Acts.

S. 14. The operation of the Act does not extend to Ireland or Scotland.

HOW TO HEAR THE GOSPEL.

ROWLAND HILL paid a visit to an old friend a few years before his death, who said to him, "Mr. Hill, it is just sixty five years since I first heard you preach, and I remember your text and a part of your sermon. You told us that some persons were very squeamish about the delivery of several ministers who preached the gospel. You said, supposing you were attending to hear a will read, where you expected a legacy left you, would you employ the time criticising the manner in which the lawyer read it? No you would not: you would be giving all your ear to hear if anything was left you, and how much it was. That is the way I would advise you to hear the gospel." This was good advice, well worth remembering sixty-five years. —*Christian Treasury*.

TEETOTALISM.

WHAT IS ALE?

There are three things you should know concerning ale. First,—That ale neither feeds nor strengthens the working man. Barley is the only thing which can feed used in making ale. There is not more of this left in a quart of ale than two ounces; and a mouthful of bread contains more real food than a quart of ale. Secondly,—There is in every quart of ale a quantity of *spirit*, which stimulates your blood, muddles your brain, and intoxicates the whole system. It is by this you are so deluded as to think that the liquor is good. It stimulates and warms for the moment, but, oh! how much you have to endure afterwards! Thirdly,—A quart of

ale is therefore a quart of *water* excepting two spoonfuls of the worst parts of the barley, and two spoonfuls of fiery spirit. A quart of ale is a quart of water hopped and fired. It stimulates but cannot strengthen. It makes thirst, but cannot quench thirst. It produces weakness, but cannot give strength. It is a great delusion to think that ale is useful and nourishing. You

know what whiskey is. Whiskey is taken out of ale, for whiskey is the intoxicating part of ale. All gin, also, is taken out of ale, and only differs from whiskey by the addition of juniper berries. Is not this enough to convince you that ale is one of the worst and most dangerous articles you can put into your mouth? What a delusion to talk about good "ale!"

RELIGIOUS INTELLIGENCE.

HALLSANDS CHAPEL.

DEAR BROTHER,

When I wrote you respecting the effort on behalf of Chillington chapel, which communication was inserted in the May number of the "Bible Christian Magazine," I said, you would probably hear from us again before Conference, as we had another iron in the fire. Lest your readers should think we commenced what we were not able to finish, I send you the following short account of the effort, which I confess ought to have been written before, as the effort was completed in June last.

Hallsands chapel, (the chapel in question) was built in the year 1850, at a cost of £108. About £56 were raised at the time, leaving a debt of £52. From the time of its erection, to the time of the final effort, £12 more had been paid off; reducing the debt to £40.

As the idea of removing the chapel debts one after another as fast as possible had already been entertained in this circuit, circumstances seemed to indicate that this must be the next case. We talked about the matter, and first thought that if the Missionary Committee could grant us £6, we could raise £15, and so reduce the debt one half. On application, the Missionary Committee offered us £5 on the above conditions. After this we began to talk about making a complete sweep at once. So we took courage and went to work. Our ever-to-be-esteemed friend, R. Peek, Esq. very generously offered £10, provided we raised the other £30; the whole to be accomplished by Midsummer. Thus encouraged, about Lady-day I took a small book with a suitable heading, and made a general canvass in the neighbourhood of the chapel, calling on almost every one, friend or foe (if foes we had any.) My reception was

not alike in every place, but most persons gave me something.

The effort proceeded thus till we thought a good spirited Public Tea Meeting would supply what was then lacking. Accordingly a Public Meeting was appointed to take place on the 14th of June. A Public Tea, an Excursion in the Bay, and admission to the Start Light House were arranged; a shilling ticket entitling its possessor to a participation in the whole. After this a Public Meeting took place in the chapel, presided over by R. Peek, Esq., and addressed by my colleague and myself. The weather was rather unfavourable, notwithstanding which we had a good attendance. I believe all did their best. The females in getting a large supply of beautiful flowers and decorating the chapel, and also in performing the duties of the table; the fishermen in performing the labour attending the excursions; and our good friends at the Light House, not a little contributing to the interest of the occasion.

The financial profit of the day amounted to £7 12s. 1d. This with 10s. 6d. collected by two young females, added to what I had before obtained, enabled us to pay off the entire debt, leaving a few shillings as a surplus.—Praise the Lord!

At Hallsands we have a good congregation, but the Society is small; I hope this house will yet become the birth-place of many precious souls.

JAMES HINKS.

MISSIONARY TEA MEETING.

The second Missionary Tea Meeting at St. Agnes, one of the Scilly Islands, was held in the Bible Christian Chapel, on Wednesday the 27th June; the getting up of which is to be attributed principally to a few of the females, who

are worthy of much praise for the interest and zeal shown by their activity and perseverance in that department of religious duty and privilege.

The day was delightful, the sky was serene, the burning rays of the great fountain of light were received by clouds, which presented a pleasing aspect; the breeze blew gently, and the great ocean—which often sends in its mountainous billows threatening to overwhelm the little island, were it not obstructed by the massy cars which surround the romantic spot,—was seen without a ripple; and all nature seemed to aid in giving pleasure to the few whose object was the promotion of God's cause, the spread of the Gospel of Christ, the good of their fellow creatures, and friendship and unity among themselves.

About five o'clock p.m., the tables were spread with the rich bounties of an ever kind Providence, decorated with rich looking flowers, which always increase the gracefulness and beauty of the table; and, best of all, surrounded with a company whose countenances shone with cheerfulness, satisfaction, and delight, while the conversation bespoke the utmost cordiality. The number though small comparatively, being 33, were as many as could be expected, considering that only about 100 adults inhabit the island, and several of them were unavoidably prevented.

A Public Meeting commenced about seven o'clock, with singing and prayer; a verse of a hymn was then sung, after which, Mr. Yelland, chief boatman of St. Agnes, addressed the meeting on the good the inhabitants there have received by the preaching of the Gospel among them, urging it as a reasonable duty, to be liberal in spreading it among those who are not so blest with its glorious light. I then spoke a few words on the desirableness of having the influence of the Holy Spirit in our meeting, stated some of the effects which naturally accrue from them; and urged the people to pray for it. Then I also tried to call their attention to heaven, its inhabitants, their employment, of what their enjoyment consists, as represented in the scriptures; the resemblance which those social teas, when done to the glory of God and for the good of mankind, bear to heaven; and that our happiness in this world, will be in proportion as we resemble heaven. Br. Coles then, fired with the love of God, and excited with the thoughts of heaven, spoke very impressively of the attraction, fellowship, happiness, and

consequently, desirableness of our heavenly home; the contrast which exists between this wilderness world and the heavenly Canaan; the increase of enjoyment that must naturally arise from seeing those in heaven whom we have been instrumental in the hands of God in bringing to Jesus Christ; and the inestimable worth of an immortal soul.

The doxology was then sung, and Br. Coles prayed and concluded, and the people retired to their homes encouraged, if spared, to have another Tea Meeting next Midsummer.

We had to regret the absence of Br. Dennis, Pastor of the Mission, caused by the death of his only child, and who was buried the day following; but blessed be God, the Master of Assemblies was with us, and the Meeting was crowned with the influence of the Holy Spirit: both saint and sinner felt that God was there.

Tickets of admission to the Tea were 1s. each; which with what was made by selling what was left from the Tea, and some shillings contributed by the friends to make the proceeds up equal to those of last year, made it something above what it was last year.

J POOL.

CHAPEL ANNIVERSARY.

The Anniversary of Providence Chapel, Farnhurst, was held on Good-Friday, April 6th, 1855. In the afternoon a sermon was preached by the writer to an attentive congregation. A Public Tea followed; and a great number of friends from different parts,—some of whom came in waggons, some in carts, some in other vehicles, and others on foot—together with the friends in the neighbourhood, forming a large party, sat down to a comfortable Tea. Tea being over, the Public Meeting commenced, over which Mr. G. R. Warren presided with great ability. Speeches were delivered on the occasion by several speakers, with great warmth and energy. The Master of Assemblies was present; a good influence was realized throughout the Meeting; and judging from the cheerful countenances of those present we might say that they all appeared to enjoy themselves very much indeed. On Easter Sunday, three sermons were preached by Mrs. TILLEY, of Chichester, in behalf of the funds of the above Chapel. The services were well attended, and the collections together with the profits arising from the Tea, produced the sum of £7 3s. 2d,

which was several shillings a head of last year. Considering the inclemency of the weather, the loss of employ sustained by the labouring classes, and the very high price of provisions in the past winter, this was a good effort towards discharging the debt. To God alone, be all the praise.

J. C.

CIRCUIT TEA-MEETING.

On Wednesday the 8th of August, a meeting was held by the Bible Christians on Warbstowburrow, in the Week St. Mary Circuit. The morning was dark and cloudy, which threatened much rain; but the wind turning to the north produced a dry day. Mr. S. L. Thorne preached a practical sermon on the Burrow at half past two.

The Tea which was appointed to be on the Burrow at four o'clock, (on account of the cold wind that blew and

the dampness of the ground through the former rains) was removed to houses near Warbstow Church.

About 200 sat down to a comfortable Tea, which was gratuitously provided by the friends from the different parts of the Circuit.

In the evening addresses were delivered by Br. S. L. Thorne, and the preachers of the Circuit; and the day was concluded with melodious singing and fervent prayer.

The proceeds of the Tea, with a collection made in the evening, amounted to the handsome sum of eleven pounds for the benefit of the Circuit.

Our fears for the result, which prevailed in the morning through portended rain, were dissipated; the object was accomplished; all seemed pleased and satisfied, and we separated under feelings of gratitude.

WILLIAM MASON.

O B I T U A R Y.

1. DIED, at Twitching, in the parish of Buckland Brewer, County of Devon, in the Shebbear Circuit, February 12th, 1856, MARY FISHLIGH, the daughter of Mr. ROBERT ALLIN of Sutcombe.

Mrs. Fishleigh was born at Sutcombe Mill, October the 8th, 1836. Much of the early part of her youthful life was spent in absence from home. For three years she lived with her uncle, a Wesleyan Minister, from whom she received those instructions which, at least in part, prepared her to embrace the Gospel of Christ Jesus, by which she was wonderfully supported in her moments of affliction and death. While with her uncle, though not converted, she conducted herself with great propriety, and as a consequence secured the love and respect of her relatives. Her uncle, in a letter written to the bereaved parents, says, "It is nearly 21 years since I left my home. I loved little Mary most dearly. Thousands of times have I prayed for her. She was to me next to my own children; and now that she is gone, my heart is sore and desolate; but God does right, he cannot be unkind."

When Mary returned home to her parents, she was about 15 years of age. She then attended the Sabbath school at Sutcombe Mill, first as a scholar, and then as a teacher.

She became the subject of saving grace when about 20 years of age, and continued to walk in the fear of God for some months, after which she fell from grace. For about 12 months she remained without the pale of the Christian church; but finding there was nothing in a fallen state satisfactory to herself, nor pleasing in the sight of God, she again returned to the Shepherd and Bishop of her soul, and was again received into his favour. From that time she seemed to be fixed for God to live and die.

Some time after her marriage, she went to live at Twitching, where she continued until death removed her. At Twitching she made one of the little band which worshipped God in his house; and the Leader states that her Christian experience was sound and satisfactory. Her husband was not then a member of society, (he has joined society since her death,) but was always glad to see the preachers at their house, which was ever open to receive the ministers of Christ.

Mrs. Fishleigh's death was rather sudden and unexpected. She had given premature birth to a child, and for a season it was thought that she was doing well; but at length unfavourable symptoms appeared, medical aid was called in, and hopes were entertained

that the efforts put forth to preserve life would, under God, be successful. But those efforts proved fruitless; the time of her departure was at hand. She must leave her husband, children, parents, brothers, sisters, and friends, for the society above—for the crown that never fades—for the rest that never ends—for the joy that ever blooms—and for the robe that no finger will ever be permitted to spot.

Her death was one not soon to be forgotten. It evidenced the power of the religion of Christ, and its capability of sustaining the soul when the heart-strings are breaking. I saw her a few days previous to her decease, and found her calm and composed, resting on Christ. While on her bed of affliction, she felt much of her unfaithfulness, and saw the need of having a nearer access to God. Under these feelings she got on her knees in the bed, and in her weak state wrestled with God for one hour, when the glory of her heavenly Father shone around her, and she could fully rejoice in the God of her salvation. After that she had not a doubt, but in the height of her pain, she could praise her Maker.

One night, fixing her eyes on a certain part of the room, she said to her nurse, "There! look there!" "What is it?" asked the nurse. "Why, do you not see that great multitude there!" Then adding, "One said that they had come out of 'great tribulation.'"

In her afflictions she was a preacher of righteousness. She invited her relatives who visited her to come to Jesus. To the nurse she said, "Tell one, tell all."—There she paused. The nurse perceiving her weakness, said, "You mean, that I must tell all to meet you in heaven I suppose?" "Yes," she replied, "that is what I mean."

Mrs. Fishleigh, though a good singer, did not often sing in her family circle; but in the day that she died, she broke out to the astonishment of all in the room, and sang most sweetly, "I am going home to glory," &c. She continued suffering, and yet rejoicing, until Monday, February the 12th, 1855, when her happy spirit departed to participate in the rest that remaineth to the people of God.

On the following Friday the mortal remains were taken to Sutcombe in a hearse, followed by a large number of relatives and friends, many of whom lamented their loss.

The corpse was taken into the chapel at Sutcombe Mill, and a sermon preach-

ed by the writer, to a large and attentive congregation.

A blessed influence was realized; many tears were shed; and, we hope, lasting good was effected.—J. SNELL.

2. DIED at Drybrook, Dean Forest, April 16th, 1855, WILLIAM BRACE, aged 41 years. Until within the last eight or nine years he lived greedily devouring the pleasures of the world, of different kinds, but to great disappointment, great misery, and great sin. Then he was led to repentance, and to Christ. He accepted Christ, found pardon and peace, and heavenly bliss. He had great opposition, but he held on with great confidence, and great consistency. He took great interest in doing good as he was able. He was usefully employed as a Sunday school teacher, and an exhorter. He introduced preaching into his father's house, who with his mother and others have been benefited thereby. For years his health had been delicate, but his death, though not sudden, was not long expected. The day before he died he was rapturously happy, and many of the friends visiting him were much cheered to see and hear how grace could support and triumph. He was so full of God that he seemed to forget every thing earthly. He is now for ever with the Lord. O! may his wife, parents, brothers, sisters, neighbours, all meet him in heaven. Amen.—J. ASHTON.

3. DIED, at St. Giles, in the Launceston Circuit, on the 6th day of July, 1855, THOMAS HATHERLY, aged 49 years.

An internal affliction terminated his mortal life: and though there were symptoms of wasting in the outward man months before his death, yet by himself and many others, it was not judged to be so serious in its nature, or sudden in its effects, as in the end it proved to be. But though death came on our dear brother a little sooner than he had calculated, Gilead's balm, and "perfect love," had healed his heart and cast out the fear of dying, so that he received the message, conquered the enemy, and proved to men and devils the truth of that saying, "The blood of Jesus Christ his Son cleanseth from all sin." His end was peace.

WILLIAM MOUNTJOY.

4. DIED, at Birds Isle, in the Tenterden Mission, KEELA, the beloved wife of Mr. R. WESTINGTON, Bible Christian Minister, aged 35 years.

A memoir is expected.

EDITORIAL REMARKS.

THE SABBATH QUESTION.—Those who desire to see the Sabbath preserved as a day devoted to spiritual exercises, will do well to watch the proceedings of statesmen and public functionaries relative to this question. Sir William Molesworth opened Kew Gardens to the public for some hours on Sundays; and it is stated that the first act of his successor, Sir Benjamin Hall, was to extend the admission to the whole of the sacred day. This has been done, we consider, not so much from an intention to promote the desecration of the Sabbath, as to draw off the population from their attendance at those dens of destruction, the gin palaces of the metropolis; and partly with a view to calm down the feelings of those who became so exasperated in reference to Lord Grosvenor's "Sunday Trading Bill," and the hasty passing of Mr. Berkeley's "Beer Bill." It would, we readily grant, be most desirable, if possible, to prevent the deluded gin-drinkers of London from spending their earnings through the week in the purchase of drinks which destroy health, induce vicious habits, take away character, foment discords, are inimical to domestic comfort, and tend to the ruin of immortal souls; but to rob the poor of the rest and refreshment the Sabbath affords, and to draw them into a vortex of dissipation, and thus render them

less accessible to those who aim at their evangelization, is verily "doing evil that good may come." We have little faith that the religious observance of the Sabbath can be secured by human legislation; and should be willing to forego it altogether, provided suitable moral means were adopted instead; but the opening of such public grounds as Kew Gardens, by those in authority—followed as it will probably be, unless the public voice of the christian portion of the community be raised against it, by the opening of the British Museum, the National Gallery, the Crystal Palace, and other places of amusement and recreation—will let in such an increased tide of Sabbath desecration in the heart of the nation, as will in its progress sweep away all vestiges of the calm, quiet, decent, religious observance of the weekly festival appointed by Jehovah to afford time and opportunity to prepare for the sabbatism "that remaineth to the people of God," for which our nation has been somewhat remarkable.

We hope the christian portion of the Southwark and Marylebone constituencies will deeply ponder the tendency of these proceedings, before another General Election will bring the Honourable Gentlemen to seek from them a renewal of the important trust reposed in their Representatives to Parliament. The religious portion of other constituencies will also do well to test the views of future candidates for their suffrages on this very important point.

MISSIONARY CHRONICLE.

October, 1855.

T. E. KEEN'S JOURNAL.

(Concluded from page 364.)

16th. We have passed a rough night. The sea still runs high, and the wind roars in the towering masts and rigging of the gallant *Fortitude*.

17th. Our seventh sabbath at sea. Through the roughness of the weather we have been able to hold no service on deck to-day; yet truly God is good;

and those who wait upon him do "renew their strength." He waters well the thirsty soul, and feeds the hungering after righteousness with "marrow and fat things." The channels of his grace are ever free for all, and from his vast resources he transmits a full supply of blessings great and good, to every one who needs. Nor are we ever straitened in him, but when a barrenness of spirit is our lot, the same arises from unwatchfulness or sloth, on our parts alone. We held a service below at 6 p.m. Mr. Roberts preached from 2 Pet. iii. 14.

19th. A strong and contrary wind. Yet, "all things work together for good to them that love God."

20th. During a little while to-day the wind has been fair, but contrary the greater part of it.

21st. A light and foul wind. I preached at half-past 6 p.m., from Isaiah xl. 31.

22nd. A calm nearly the whole of the night, but about 7 a.m. a breeze sprang up, and now at 4 o'clock p.m. we run from 5 to 6 knots an hour with a fair wind, S. lat. at noon, $35^{\circ} 40'$. O for a grateful heart!

23rd. Wind rather slack last night, and continued so till noon to-day, when it increased, and carried us on 10 knots an hour. In the afternoon a storm threatened us, and sail was shortened, the wind also veered round unfavourably for us. I saw several grampuses in the evening under the ship's prow.

24th. The sabbath dawns on us again; it is our eighth at sea. It dawns, but how? Sure not like those we witnessed in the country of our birth.

25th, Christmas day. I perceive by the preachers' plan for the Exeter Circuit, (my last year's station) that this is the day appointed for two sermons to be preached in Zion Chapel, Exmouth, in the above circuit; and a public tea-meeting to be held there in the evening, on the behalf of the trustees of the said chapel. How much I should enjoy being present on that occasion, in preference to being on board the ship *Fortitude*, just past the Cape of Good Hope, and without a cap-full of wind to swell our sails and speed the ship along. If ever I had the welfare of any people at heart, it was those at Exmouth; their unmeasured kindness to me, and the pain I endured through leaving them, I never shall forget. Also at Exeter many of the brethren were unspeakably kind; among

whom were Mr. and Mrs. Chanter and family, and much it grieved me through pressure of business, to be compelled to leave without calling on them to bid them adieu. While labouring in that circuit, the Lord abundantly blessed my soul, and I was often cheered by the affectionate and fatherly advice of Mr. C. Barker, my superintendent, the remembrance of whose kindness will not soon be erased from my mind. May the Almighty prosper the work of his hands, and may his third year in Exeter crown the whole of his labours there.

26th. Our ship has been becalmed during a greater part of the past night, and until near midnight she echoed fore and aft with the wanton songs and ribald jests of many of the passengers, whose brains were turned by the intoxicating beverages which they had poured into their stomachs under the vain and delusive idea of "keeping up Christmas." We have now a fair wind. Speed from seven to eight knots an hour. By observations taken to-day we are found to be S. lat. $39^{\circ} 30'$ E. lon. 20° deg.

27th. Nearly a calm the whole of the day. In the evening three whales came in sight, and as the sea was so very smooth, they were seen a long way off. I had a good view of two of them. They swam at a rapid rate, and at intervals spouted up the water to a considerable height. "Great and manifold are thy works, Lord God Almighty, in wisdom hast thou made them all!"

28th. Sea nearly as smooth as glass; scarcely a breath of wind stirring. A good breeze would be hailed by us with joy. But

"We can only spread our sail,
Thou, thou, must blow the auspicious gale."

About noon, a breeze sprang up; and we proceeded on well the remainder of the day.

29th. Almost a calm again, but it is better to be making no headway on a smooth sea, than to be knocked about in a gale of wind, and then making no progress. O Lord, breathe thy Spirit."

30th. At 6 A. M., a breeze sprang up, and we go on tolerably well. Lat. $39^{\circ} 44'$, Lon. 30° . An English brig, the *Mary Wallis*, was overtaken by us to-day at 5 P. M.

31st. A strong wind, but rather too much from the East; however, our ship manages to keep on her course. Our ninth sabbath at sea. At 10 a. m.

Mr. Roberts preached from "There is but a step between me and death." 1 Sam. xx 2. It was with difficulty he maintained his standing through the lurching of the ship; however, he got through very well. On account of the weather we had no meeting on deck in the afternoon, but had one below at 6 in the evening, when I preached from "I thought on my ways, and turned my feet to thy testimonies." Rather a dull season.

January 1st, 1856.

"Think, O my soul! another year
Of thy short stay is past;
Thou canst not long continue here,
And this may be thy last."

Were aroused just as the bell struck twelve last night, by the rattle of kettles and pans, and the ship's bells fore and aft. This the sailors called "ringing in the new year." Their ringing was not very melodious, and in addition to that, the stentorian voices of many of the crew sounded down the hatchways, "I wish you a happy new year!" Not satisfied with this new year's salute from the deck, several of them came down below, and with an uproarious noise marched from stern to bow, rattling their noisy instruments. Nervous women started from their beds, and anxiously inquired the cause of the confusion; children started from their midnight slumbers and screamed from terror and affright; and while some men scolded the noisy party, the majority joined in a hearty laugh. To the latter party, to some extent, I myself belonged; for though disturbed from the peaceful slumbers of the night, the nature of the occasion by no means disposed me to give way to gloominess and complaining. At half-past six I awoke with solemn feelings reflecting on the past.

2nd. A strong breeze from the north east. The waves with milk-white crests are running very high, and frequently dash in over the side of the ship, drenching all who happen to be within reach of their fury; but considering the strength of the wind, the sea is comparatively smooth. Noon, S. lat 41° 18' E. lon. 41° 57' 45".

3rd. In the morning, the wind blew nearly straight aft, and two or three studding sails were set. In the afternoon the horizon darkened all around, and threatened us with a severe storm. Nor did this escape the experienced eye of our Captain, whose kindness and marked attention to the welfare of the passengers must have convinced all on

board of their privilege in being blessed with such a guide. The studding sails were taken in, and the fore, main, and mizen royals furled. The breeze freshened but little as yet; but the sea, by its deep green colour and angry appearance, showed that something unpleasant was yet in store for us. The Captain still shortened sail, until the standing and boom jibs, and the fore and fore-top, the main, and mizen-top sails, were all that were left standing; and they double reefed. Towards evening the gale commenced, and bitterly indeed it blew. Several heavy seas dashed in over our starboard side. At a quarter to ten p.m. I had just taken off my coat to prepare for bed, when a tremendous wave dashed against the ship, and came roaring furiously in on our deck, the vessel pitching nearly over on her beam ends. The crash that followed was dreadful though amusing. Shelf after shelf was emptied of its contents, and tins, dishes, glass bottles, and plates, together with water pitchers and cans, came rolling on the deck and were furiously sent over to the lee.

a. Many had gone to bed, but now started out unattired to save their fall-in provision. Nothing of mine was injured. About midnight some coals, tubs, &c. were overturned, and tumbling about, added to the confusion.

Neither Sarah nor I slept much, but we saw no cause for fear. Relying on the promise of our Heavenly Father we were enabled to say,

"While passing through the watery deep,
I ask in faith his promised aid,
The waves an awful distance keep,
And shrink from my devoted head;
Fearless their violence I dare,
They cannot harm, for God is there."

4th. The morning dawned cheerily on us. The sea still raging furiously and flying over our ship looked awfully grand. The hatches and companions were nearly all covered down, which rendered a burning lamp necessary below. The ship still rode under very close canvass, but about noon the weather was moderated a great deal. Through the superabundance of clouds the observations were not accurately taken. We were yesterday in West Lon. 47° 35'.

5th. The wind is become much lighter, but the sea swells so as to cause the ship to pitch a great deal. West lon. 54°. The number of our passengers has increased to-day through a birth having taken place on board.

7th. Our tenth Sabbath at sea,

almost a calm the whole of the day. At 10 a.m. I preached from Psalm cxix. 140. A tolerably good season. In the afternoon several whales were in sight, and just at that time I had an interesting conversation with a sceptic. How far his scepticism extends I am not prepared to say, only having conversed with him on one subject, viz. the merits of religion as revealed in the bible, which he disbelieves.

8th. Variable winds, but sometimes fair. Several infidels are on board our ship, and two of them in particular have been sowing their pernicious seeds on every favourable occasion. By one of these our week night's services were sneered at, and most strenuously opposed. Yesterday (Sunday) the one struck a young man and challenged to fight him, and from but little or no provocation; and to-day the other raised a disturbance with a young man, and a severe scuffle, accompanied with blows ensued, so much so that the Captain's presence alone could quell it. Now these are the men who profess to improve the condition of mankind by following "reason," instead of divine "revelation," and who scoff at God's word and our holy religion on every opportunity, and vent their spleen in bitter words on all who love it. E. lon. 60°.

9th. A strong head wind. A fine albatross was caught by the doctor this morning. It measured 9 ft. 11 in., from the extremity of one wing to that of the other, and 9 in. from the back of its head to the tip of its beak. A little bird was caught last night, and this day morning again set at liberty with a bit of parchment naming the circumstance round its neck.

10th. The wind dead in our teeth still. A bird somewhat smaller than an albatross, but of the same species was taken this morning. It is a molly-nawk.

11th. A head wind still; but in the afternoon it fell off to nearly a calm. I preached at 6½ p. m. from Psalm cxix. 117.

12th. A fair wind, but very light. With regard to the length of our voyage, we are now likely to be disappointed, and now we expect a rather long, instead of a very short one; but the weather is beautiful, scarcely any motion in the ship, and we have this for our consolation, that instead of being detained by strong gales of head winds, we have quite a summer season, and though we make small progress on

our voyage, we have not to mourn being knocked on our beam ends every now and then to the bargain.

13th. A light and head wind until 4 p. m., when it became more fair, but continued light as before. E. lon. 65°. O Lord speed our way.

14th. Our eleventh sabbath at sea. "Blow breezes blow." At 10 a. m., Mr. Roberts preached from Col. i. 27, 28. "Christ in you the hope of glory," &c. I have enjoyed this sabbath more than many of its predecessors, but I long to enjoy and appreciate this holy day on shore, when I shall have an opportunity of closing my eyes and ears to the horrid desecrations I am here compelled to see and listen to. At 3 p. m. I spoke on Matthew xi. 28—30.

15th. Our sails still flap for lack of wind. O may I patiently wait for a brisker breeze.

16th. A fair wind and brisk towards the evening. Cheer up my soul. "There's a good time coming."

17th. The miles are rapidly left behind, and we anticipate in a fortnight more to see land. On Sunday night we passed an island called Desolation, and last night two more, viz., St. Paul's, and Amsterdam.

18th. A fair wind still. We have sailed over 4½ degrees since yesterday at noon. A degree of longitude here is forty five miles, making our day's work 202 nautical, but equal to about 242½ English miles. Our longitude east of the meridian of Greenwich is a little more than 84°. At 6½ Mr. R. preached from Ps. cxvi. 8, 9.

21st. Our twelfth Sabbath at sea. We have had a brisk wind and fair, ever since Tuesday evening last, and now we run 10 knots an hour. At 10 a. m. I preached the second sermon from Matt. xi. 28—30; and at 6 p. m. Mrs. Roberts preached from Jeremiah xxviii. 20, to a large congregation. The people were much pleased generally, and said she ought to have commenced preaching earlier on the voyage. Longitude at noon, 17° 17'.

22nd. We have gone the astonishing distance of 287½ English miles in 24 hours, commencing yesterday at noon. Our longitude is now 103° 15'. (8½ o'clock.) Our course is altered for a more easterly one, or from south east and by east half east, to east and by south half south. Speed nine knots an hour.

23rd. A very rough night indeed was our last. We were under close reefed top-sails, and the ship roll-

ing and pitching awfully. About one o'clock one of the pumps was kept working for some time. In connexion with most of the other passengers I and Sarah have passed the night almost sleeplessly; still we continued in bed, which most of them did not, and some did not retire to rest at all. The wind blew hard on our larboard quarter, and compelled us to alter our course, and run before it; but about 6 o'clock this morning it shifted and blew straight aft, so that our proper course was again resumed, and now (11 a. m.) we are going cheerily along before it. The clouds are to some extent dispersed and the sun cheers our hearts by his enlivening beams. The sea still runs mountains high, and looks awfully grand. Thank God my soul has been preserved in peace, through the dreary hours of danger and darkness, and both I and my dear Sarah have been strangers to fear. We know in whom we have believed, and surely amid so many prayers as we are confident are offered for us by our beloved friends at home, we cannot be lost, neither shall any evil befall us. No, no, "with Christ in the vessel, we'll smile at the storm."

24th. Beautiful weather and a fair wind. Course E. by S. The Captain says, that had a small heavily laden vessel had to encounter the sea occasioned by the late gale, she would most probably have been swallowed up.

25th. A lovely breeze still. Longitude at noon $105^{\circ} 11'$. A large albatross was caught to-day through a very peculiar circumstance. It was blind in one eye, and passing by the ship, it struck against one of her spars with such force as to break its wing, when it dropped in one of the boats along on the vessel's quarter, and was taken by one of the passengers. I preached at $6\frac{1}{2}$ p. m. from Heb. iv. 16.

26th. A complete calm all day. O may I be resigned to my heavenly Father's will whether in a calm or fair wind. Longitude $118^{\circ} 11'$. A most splendid sunset was seen and admired from the poop this evening: sinking behind the western horizon, the brilliant orb of day was half submerged beneath its edge; the other half, a dense black cloud hid from our sight save a small streak indeed, but a volume of light was reflected upward on a large portion of the sky, and while one part looked like the various strata of lime, and sand stone, and slate, in the bowels of the earth, another was illumined by a

beautiful vermilion tint; while here and there apparently without design were interspersed some bright flowing clouds such as are sometimes seen under a clear sky on a showery day in the month of April. But the finishing stroke to the scene was a large expanse of the most transparent blue I have ever beheld, which rendered the lovely picture most enchanting, inasmuch that I think the most able tongue or pen would fail to do justice in attempting to describe it.

28th. A brisk fair wind. Longitude at noon $124^{\circ} 20'$. At 10 a. m. I spoke from Number x. 29, and Mr. Roberts at 6 p. m. from 2 Tim. iv. 6—9.

29th. Our expectations of a speedy landing are now raised to a rather high pitch, and though the wind is not quite so brisk as it was yesterday, yet we make good headway. Course East and by North, half North. Longitude 128° nearly.

30th. Our hearts beat with emotion while cherishing the pleasing anticipation that we rapidly near the shores of Australia.

31st. Great excitement exists among many of the passengers. Some fancy we shall see land on the evening of this day; others, that it will not be for some days hence; and others are perplexed and unsettled in their minds relative to the distance of the long wished for period, allowing themselves to be wrought upon by the false reports of those who delight to tease and disturb the credulous few, with their self-framed statements that it will not be seen ere many more days have passed away; and one account, professedly received from authority as to the remaining distance yet between us and our desired port, is speedily contradicted by another, affirmed to be equally authenticated, that the distance is double that of the foregoing account.

Feb. 1st. A day of continued excitement, mingled with delight. Early in the morning the eager enquiry was, "Is there land in sight?" This question asked by some, aroused the half sleeping sensibilities of others who started from their beds, and who in turn sought the solution of this all-important interrogation, and many an anxious eye was directed towards the quarter from whence land was first expected to appear. At length the joyful sound of "Land O!" was heard from the mast head. This proved a fresh stimulus to those on deck to endeavour to

see the sight; it was now about 10 a. m. One half an hour more passed away ere the land was visible to those on deck, but at the expiration of that time after it was seen from the main top, those on the poop were favoured with a view of Kangaroo island, bearing about South East, and appearing in the distance like a dense black cloud. Our ship neared it rapidly, and soon the different strata of stone &c. on the side of its sea-girt cliffs were rendered visible to us. At 3 p. m. we were almost abreast of the island, steering east and by north, but the wind blowing fresh from the land, and too much ahead for us, we made a short tack, ran in nearly close to the shore, and pursued our way. Our next desire is to set our feet on "terra firma." May it speedily be granted. Another birth took place on board our ship last night at half-past twelve.

2nd. The rising sun had but partially dispersed the darkness of night when sleep fled from my eyes. With eagerness I rose from my bed, looked out of my cabin window, and saw a long range of hills stretching north and south, on our star-board side. On arriving on the poop I was informed that they were a part of the main land of Australia. At half-past ten a. m. a pilot came on board, and about half-past eleven we heard the rattle of the cable chain, as the anchor went down to its sandy bed. Hallelujah! God has indeed been true to his word, "and not a hair of our heads has perished;" and we are here in health and safety.

3rd. At five in the morning all was bustle and confusion, at anchor, off Port Adelaide. A steam tug was hired to take us ashore, and at 7 o'clock it had engaged to be alongside for that purpose; so that those who were going to Adelaide had to make all speed in order to be prepared to go on shore on its arrival. The work was soon completed and the main deck of the ship covered with passengers' luggage fore and aft. All seemed in high spirits as they waited for the coming of the steamer; but soon an unpleasant change took place, and the moral thermometer sunk in proportion to the height to which it had previously risen. A new Governor for the South Australia Colony had arrived during the night, and the tug that had been hired for us was engaged in putting him and his effects ashore. The Captain went to the port, to see what could be done,

whether he could compel the steamer to come according to engagement, or obtain any other means of doing her allotted work. As the boat in which he went returned and came alongside, we crowded around him to hear the result of his visit, for we had packed every thing we had, not a dish or spoon had we to use, much less a bed to sleep on, and to our mortification we were told that we could not possibly get ashore until Monday morning; so with sorrowful hearts we had to get our luggage below, and once more unpack it on board the *Fortitude*. We received by a gentleman who went ashore, one of the preachers' plans for the Adelaide and Willunga Missions, kindly sent by Br. Ridclift, which rejoiced our hearts very much, especially as we saw that we were stationed in connexion with each other. The Captain brought some beautiful and delicious fruit on board with him, and he kindly gave Mrs. Keen a peach and a very fine apple. This was a dainty indeed, and especially in the month of February; which is the fruit season in this country.

4th. Through some cause I have taken cold, and my voice is so completely gone, that I can only speak in a whisper. Brother Roberts preached in the morning, and gave an exhortation and baptized a child in the afternoon.

5th. At five o'clock, a.m. all was again confusion among the Adelaide passengers. At 7 o'clock the steamer came alongside, our luggage put on board, and at 9 o'clock she cast off, and we took our leave of the good ship *Fortitude*, so ably commanded by Capt. Harrison, in whose praise, together with Messrs. Stopher and Todd first and second mates, the strongest commendations are worthy of being employed. I shall remember them with gratitude for their kindness towards us, and anxiety for our welfare during the voyage.

As we passed along we had a delightful view of the river with its sides studied with evergreen trees and shrubs. Through lack of water the steamer could not go alongside the wharf, in consequence of which we had to wait till other arrangements could be made to discharge our luggage. For two hours and a half, under a broiling sun, we waited on board the steamer; when lighters were employed to convey our luggage to the wharf, where it was to be lifted ashore by a crane. Having been informed of this arrangement, we

eagerly stepped across a vessel or two which were lying alongside the steamer, and then, joyful to tell, we stepped again on "terra firma," at exactly ten minutes after one, after having been on ship board from the 20th October, 1854, to the 5th day of February, 1855. We were then conducted to an eating house by a very kind friend, Mrs. Venning, who had previously come on board the steamer to us, and whose services to us in a land of strangers, and in this our time of need, we highly appreciated. After having dined, we proceeded to secure our luggage, which was landed about 5 p.m. A cart was hired for us by Mrs. Venning, by which our load was conveyed on to Br. Woolcock's, at Hindmarsh, and the remainder lodged in a house at the port, to await our return to-morrow, when we intend taking it to Hindmarsh also. This being done, we proceeded thither ourselves, Mrs. Roberts and the two children with Mrs. Venning in her pony phaeton, and Mr. Roberts, myself, and my dear wife, in one of the regular conveyances running between the port and the city of Adelaide, for which we paid 2s. per head. The distance from Port Adelaide to the City is seven miles, and Hindmarsh is situated on the road leading thither, but about 2½ miles from the latter. Being safely arrived there we were kindly entertained by Brother W., and treated with the best his house afforded. May the Lord reward him. There we met with Mr. and Mrs. Way, and were received by them with joy, and with gratitude to God for our safe arrival.

6th. I went to the Port in the afternoon in company with Br. Woolcock, to assist in getting home the remainder of our luggage, which was conveyed thither in a bullock dray belonging to Mr. Wilton of Bowden, who is a very esteemed friend among us.

7th. We paid a visit to the city of Adelaide to-day. Br. Way came out for us with his horse and spring cart,

in which we all rode, excepting Mrs. Keen, who remained at home, being a little poorly, arising I suppose from the extreme heat, and entire change of climate. We were pleased with the city, the shops and streets of which appeared just like those in our English towns, save that the latter are very dusty.

10th. The country appears dry and barren, there having been no rain of note for 15 months. Last Sunday week the thermometer arose to 130 degrees in the sun, and 108 in the shade. Several died from being "sun struck." Clouds of dust are flying in all directions to-day, and the houses, inside as well as outside, are covered with it.

11th. The Missionary Sermons were preached in Bowden chapel to-day. That in the morning by Mrs. Roberts, in the afternoon by myself, and in the evening by Mr. Roberts. A good day.

12th. A tea meeting was held in the above chapel at 6 p.m., and a Missionary meeting at its close. Messrs. Way, S. Keen, Culver, Ridolift, and T. E. Keen, addressed a full and attentive audience.

13th. We are shown every kindness here by the friends of our connexion who appear strongly attached to us as a people. O may God revive his work among them. I am truly glad to find that Br. Culver is again engaged in the ministry. May we all together seek the extension of the Redeemer's kingdom, and assiduously labour for the accomplishment of that end. May darkness fly at the approach of the gospel light, barren places be turned into fruitfulness; and the inhabitants of the colony of South Australia be found in our united band hymning forth the praises of Jehovah; then shall it be truly said among us, "Hallelujah, for the Lord God omnipotent reigneth."

• AUSTRALIA.

The Brethren, Thomas Hillman and Charles Lee, have taken passages for themselves and their wives in the Albermarle, for Adelaide, and are expecting to sail shortly. We trust the friends of Missions will commend them to God in their prayers, that they may have a comfortable, speedy, and safe voyage.



James Shing
President of the Little Christian Conference.
1853

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D I V I N I T Y .

SIN AND PUNISHMENT OF UNHOLY ALLIANCES.

“And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. 2 Chron. xix. 2, 3.

Those who have made themselves familiar with the contents of the inspired volume, need not to be informed that there are several persons of the name of Jehu mentioned in its pages; but for the information of those who do not apply themselves so closely to the study of the bible, we observe that such is the fact. This Jehu, who accosted king Jehoshaphat in the language of the text, is said to be the son of Hanani, which particularly distinguishes him from Jehu the king, who manifested the utmost zeal for the Lord in causing to be destroyed all that pertained to Ahab, with all the worshippers of Baal, (2 Kings ix. x.) from the son of Obed, mentioned in 1 Chron. ii. 38; and from the Antothite referred to in the same book, chap. xii. 3. This Jehu was a prophet, as is distinctly stated in 1 Kings xvi. 7, 12; and from 2 Chron. xx. 34, we may reasonably conclude that he wrote chronicles of some kind; for it is there said, “Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani who is mentioned in the book of the kings of Israel.” Hanani, his father, also was a seer; and although the spirit of prophecy descended not always from father to son as did the priesthood, yet God did sometimes bestow that gift on father and son; yea, therein was blessed the desire and endeavour of parents who educated their children aright, i. e. in the fear of the Lord. The prophets generally were faithful men, and seldom shrank from the task assigned them, but on the contrary when commissioned by heaven were generally bold and undaunt-

ed, regarding not the persons of kings, princes, or nobles; but true to their charge as the needle to the pole, they fulfilled their several missions with the utmost fidelity. They palliated nothing, neither did they soften expressions or smooth their tongues to avoid offence; but as they were "moved by the Holy Ghost" so they spake, and by them the counsel of God was declared. Of this we have a striking example in the text. "And Jehu, the son of Hanani, the seer, went out to meet him, and said to Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." Let us consider the present subject in the following order:—

I. In the general character of Jehoshaphat there were many things praiseworthy and commendable.

II. The grievous charge preferred against him, in the interrogative language of the text; "Shouldest thou help the ungodly?" and

III. The consequence or unhappy issue of such a course. "Therefore is wrath upon thee from before the Lord."

I. Let us notice that in the general character of Jehoshaphat there were many things praiseworthy and commendable; altogether worthy of being imitated by us. They may be particularized in the following order,

1. "He walked in the first ways of his father David," or as the margin of our bible reads, "the first ways of his father and David," and sought not unto Baalim," 2 Chron. xvii. 8. By consulting the history of David, and especially that part which pertains to the early period of his life, we shall readily perceive a developement of virtuous principles, and true devotedness to God. He ardently loved the Lord, and his soul eagerly longed and panted for the courts of His house; a day spent therein afforded greater comfort and satisfaction, than worldly pleasures were calculated to yield. Asa, the father of Jehoshaphat, was also a devoted character, and displayed very great zeal for the honour and glory of God; he removed his mother from being queen because she had made an idol in a grove, which idol he also cut down, and stamped it, and burnt it at the brook Kidron; indeed it is said of Asa that his "heart was perfect all his days." Now Jehoshaphat walked in the first ways of David and of his father, and not after Baalim. How honourable! how exceedingly commendable and praiseworthy a course!

2. He sought the Lord God of his fathers, and walked in his commandments, and not after the doings of Israel, 2 Chron. xvii. 4.

(1.) Look at the object sought by him. "The Lord God of his fathers, who is "a faithful covenant-keeping God." He is

the architect of the universe, the founder of heaven and the builder of earth. Estimate if thou canst his power, and his glory. But here the soul with all its noble faculties and powers of comprehension, cast forth upon this unbounded, immeasurable sea, confesses itself inadequate to the task of comprehending the glory and power of Jehovah in all its fulness, and in amazement exclaims, "Who by searching can find out the Almighty to perfection?" The light with which he is encircled is such as no man can approach unto. The dazzling splendour wrapping his throne around is not to be gazed upon by mortal vision. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isai. xl. 17. And does not the prophet in the same chapter illustrate his greatness and his power by saying, "It is he that bringeth the princes to nothing; that maketh the judges of the earth as vanity." "That bringeth out the host of heaven by numbers; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." ver. 23, 26. Most glorious object! surpassing in wisdom power and glory, Cherub and Seraph, yea all the heavenly hierarchy. It is he alone who is "glorious in holiness, fearful in praises, doing wonders"

(2.) Consider the act itself, "He sought the Lord God of his fathers." And we need not doubt but that in the performance of this act there was sincerity of soul, and that it was attended to after a scriptural manner; all the powers and faculties of the soul being employed therein. Hence it is written, "Ye shall search for me, and find me when ye search for me with the whole heart," *i. e.* when the affections are centred in him, the desires wholly turned to him to the abandonment of every thing besides; his loveliness charming all our passions, and influencing our bosoms to love him supremely, as being the superlative object of all good. Which principle expanding itself within, bursts forth from its seat, and is expressed in language corresponding thereto; "For with the heart man believeth unto righteousness, and with the mouth confession is made." The language of such an one is, "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison with thee." "Thou art the fairest among ten thousand, and altogether lovely."

"Jewels to thee are gaudy toys,
And gold is sordid dust."

3. The obedience rendered as a consequence on the act above referred to, "He walked in the commandments of the Lord, and not after the doings of Israel." Now the commandments of the Lord forbade the making of graven images, or the likeness of anything in heaven above, or on the earth beneath, to set them up as objects of worship or veneration. And to the praise and honour of Jehoshaphat, it is recorded that he went not after strange gods as did Israel, for he acknowledged only

the God of Abraham, Isaac, and Jacob, and rendered homage only to him. This we conceive is intimated, for it is said, "that he took away the high places, and the groves out of Judah," which we may suppose had been set up for idolatrous purposes. We conceive the doings of Israel specially referred to, to be the idolatry to which they were so fearfully addicted. Almost immediately after the revolting of Israel from the house of David, and their becoming a distinct and separate kingdom, Jeroboam made or caused to be made, two calves of gold, which were set up, one at Bethel and the other at Dan, to which latter place the people accustomed themselves to repair and worship the image thus erected. And so rapidly and fearfully did the idolatry of Israel increase, that from the setting up of those calves by Jeroboam, to the time of Ahab's reign, a period of about 69 years, other idols had been set up, and the prophets of their idolatry became exceedingly numerous; for it would appear that when Elijah showed the supremacy of the God of heaven over the image of Baal, by causing fire to come down and consume his sacrifice, the prophets of Baal amounted to 450, besides 400 prophets of the grove, all of whom were patronized by royalty, and supplied from the table or bounty of Jezebel. But Jehoshaphat sought the Lord God of his fathers, and walked in his commandments, and not after the doings of Israel.

3. He sent his princes and levites, together with the priests, to teach in the cities of Judah; a work which they most readily and heartily engaged in, having with them the Book of the Law of the Lord, from which they faithfully instructed the people. Herein we perceive the interest which Jehoshaphat displayed in seeking thus to promote the cause of the most high God, and to propagate throughout the nation true religion, such as was consistent with truth, and in agreement with those revelations which Jehovah had primarily given of acceptable worship. Now from a consideration of these particulars we cannot but acknowledge them to be admirable and praiseworthy, such as may safely be recommended to the notice of all for imitation. And ere we dismiss this part of our subject, we observe, that to serve the Lord is by no means a vain thing, as Jehoshaphat happily proved. The Book says, "I love them that love me, and they that seek me early shall find me, but he that despiseth me shall be lightly esteemed." Some may be ready to question this point, to enquire whether our position is tenable, and demand from us proofs that such advantages are really consequent on such a course. Now in making this appear we will not have recourse to sophistry, to cunning, or to art, but allow the simple history of Jehoshaphat to demonstrate its truth. The history informs us—

(1.) That the Lord was with him and established the kingdom in his hand. I ask what can be more desirable or gratify-

ing than the presence and co-operation of Jehovah? We are inclined to think that this constitutes the happiness of the good man beyond everything else, for thus sang our bard—

“Thy presence makes our paradise—
And where thou art is heaven.”

Without any degree of hesitancy we would say of Jehoshaphat, happy man! Reader, seek to have the Lord with thee in all thy movements, to prosper thy handy work, yea the work of thy hands to establish.

(2.) In his kingdom he experienced a state of quiescence from war, “for the fear of the Lord,” in whom he trusted, and to whom he sought, “fell upon all the kingdoms of the lands that were around about Judah, so they made not war against him.” What cannot the Lord do for us! If we put our trust in him, he can make even our enemies to be at peace with us. Oh! what devastation, what misery and wretchedness has war occasioned! Would that we as a nation were exempt from its horrors, as was Jehoshaphat in Judah. Might we not fervently pray in the language of the liturgy of the established church, “Give peace in our time, O Lord!” Yea, scatter thou the men that delight in war. Nor was this all.

(3.) He became exceedingly rich and honourable, “for all Judah brought him presents.” This would intimate that he was greatly beloved by his subjects, and that by the people generally his worth was highly estimated and duly appreciated; in addition to which, “the Philistines also brought presents and tribute silver,” while the “Arabians brought him flocks” to an enormous amount. Avowed enemies as they had been to the posterity of Jacob, they now desire to be on amicable terms with this good King. In all this there is something admirable and praiseworthy, such as is calculated to gratify and please: at the same time we must remember, that however pleasing it may appear to make reflections of this order, there is yet another view to be taken of our subject. Therefore we are led,—

II. To consider or contemplate the grievous charge preferred against him in the interrogative language of the text. “Shouldst thou help the ungodly, and love them them that hate the Lord?” Perhaps, dear readers, you are ready to say that such individuals may be classed with the very worst of characters, and surely so good a man as Jehoshaphat could never do so. What! say you, love them that hate the Lord, and help ungodly men in the performance of their wicked and unrighteous movements? Yes! we reply; shocking and condemnable as it may appear, it was an uncontrovertible fact. Read the previous chapter; there it is said that, “Jehoshaphat joined affinity with Ahab” the King of Israel, one of the most notorious and wicked characters recorded in history. The Bible says “that there was none who did like him, who did sell himself to work wick-

edness in the sight of the Lord, whom Jezebel his wife stirred up." The affinity consisted "in uniting his son Jehoram in marriage with Athaliah, the daughter of this wicked king. Now see the consequence of such a union (nor is it other than we might expect) the result consequent thereon was this—Jehoram imitates not the example of Jehoshaphat, but walks in the ways of Ahab, and instead of fearing, serving, and loving the true God, he worships Baal, becomes a debased idolater, completely disowns the great and glorious being who created and preserved him, and on whose bounty he was continually and successively dependent.

Jehoshaphat visits Ahab personally, makes himself his associate and companion, and is sumptuously entertained. How condemnable! "Come out from among such," says the book, "and be separate from sinners, touch not the unclean thing, for what concord hath Christ with Belial, or what agreement hath the temple of God with the temple of idols?" Such connections were forbidden by Moses, as well as repudiated by the Apostle Paul, and David prior to this had said "Blessed is the man that walketh not in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. i. 1, 2. While the charge is further confirmed in the third instance, By his yielding to the solicitations of Ahab, and joining himself and his kingdom in alliance with him to go to Ramoth-Gilead to battle. When the King of Israel proposed the question, "Wilt thou go with me to Ramoth-Gilead to battle?" without hesitancy or a consideration of the consequences likely to follow, he replies thus, "I am as thou art." Oh! most shocking idea! Is it possible that Jehoshaphat, with all his virtues, can thus place himself upon a level with so wicked an individual as Ahab, and actually engage to assist him in his unrighteous movements? Yes it is so, "I am as thou art, my people as thy people, and we will be with thee in the war." Which last step confirmatory of the charge preferred against him in the text, well nigh proved fatal to him. Ahab went forth to the battle-field disguised, having on him none of those trappings of a distinguishing character usually worn by men of rank and dignity. But Jehoshaphat put on him his kingly robes, in consequence of which he became a marked object in the eyes of the Syrians, for he was taken by them for the king of Israel. Now the king of Syria had commanded the captains of the chariots that were with him, saying, "Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said it is the king of Israel, therefore they compassed him about to fight, but Jehoshaphat cried out, and the Lord helped him, and God moved them to depart from him. For when they perceived it was not

the king of Israel they turned back from pursuing him." How plainly does the history prove the charge preferred in our text! What poor weak creatures we are when left to ourselves, and how liable to act through the influence of those with whom we associate, in opposition to our reason, conscience, and better judgment! Had Jehoshaphat been less precipitate in this matter; had he consulted his reason upon the subject, and allowed conscience to dictate in the affair; had he exercised his judgment, and enquired of the Lord through the medium of a prophet, as he essayed to do after he had made the hasty and unwise engagement to go to Ramoth-Gilead to battle; it is very probable he would have been deterred from so reprehensible a proceeding, and have passed free from the imputation preferred in the text. Ought we not to pray that we may be so guarded by holy influences, that the world may have no power to seduce us from following the Lord fully. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord?" &c., &c. Having thus considered the charge preferred in the text as being a just one, let us thirdly—

III. Offer some remarks on the consequence, or unhappy issue of such a course—loving them that hate the Lord, and helping the ungodly. The text says, "Therefore is wrath upon thee from before the Lord." How terrible, wrath upon thee! The very phrase has embodied in it something of an alarming character, it is such as fills the mind with ideas of the most thrilling nature, hence the prophet Nahum inquires "Who can stand before his indignation? who shall abide the fierceness of his anger?" How affecting to Jehoshaphat we imagine was the address of Jehu! How, if he was susceptible of conviction of his errors, must the knowledge of wrath being upon him from before the Lord have thrilled his bosom, and extorted from him an humble acknowledgement of his folly, such as was made by David when charged by Nathan the prophet of the Lord with the heinous and flagrant sins which he had committed. And it is a fact that by acting as did Jehoshaphat, making friendship with the men of the world, and yielding to their solicitations, we make ourselves the enemies of God, for "the friendship of the world is enmity against God;" and thereby we render ourselves obnoxious to the wrath and displeasure of the Most High. Oh that as individuals we may learn wisdom from the unhappy alliance of Jehoshaphat with the wicked king of Israel; may his folly prove a warning to us; and oh! dear readers, especially attend to the teachings of the Bible, heed particularly the advice of the wisest of men—"My son, if sinners entice thee consent thou not." "The upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be

rooted out of it." By discretion shall an individual be preserved, and kept by understanding. But he shall even be delivered from the way of the evil man, from the man that speaketh forward things, whose ways are crooked and who rejoices to do evil. Otherwise, if we heed not the instructions which he gives us, but enter into the path of the wicked, and go in the way of evil men, may we not reasonably expect our fate to be similar to the fate of such persons? Nor should Jehoshaphat have been ignorant of this truth, for Solomon had thus taught it long before. But such is human nature, liable to error, ever prone to act contrary to the Divine will, and run counter to the teachings of wise and experienced men. Oh dear readers! this unhappy circumstance in the history of Jehoshaphat, and the disastrous consequences, should serve as a beacon to us: from it we should learn how fatal it is to join hands with the wicked, or assist the workers of iniquity in their movements. "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."

And now by way of application,

We may observe that in our opinion, the circumstances and movements of this nation in the present crisis, especially the alliance formed by us for the purpose of opposing the Northern Autocrat, are very analogous to the case before us, of Jehoshaphat's affinity with Ahab.* If, dear readers, we differ from yourselves in our opinions, do not hastily conclude that we are fanatical in our notions; although we may be somewhat enthusiastic in our views, and disposed to cling tenaciously thereto, we allow to others the privilege which we ourselves claim, the right of thinking for themselves. It is however a fact, that as there were many things commendable in Jehoshaphat and his general movements, so are there many, very many things praiseworthy and admirable in our national constitution. The many institutions of a moral and religious character which we foster, cherish, and protect, are truly lovely; and it is possible, that in consequence of such, an overruling providence may have so ordered events that those who were once our enemies have sought to be on amicable terms with us. We are inclined to think that the cause of our kingdom being so permanently established, as for ages it has been, is chiefly attributable to those things. This we admit is pleasing, and calculated to gratify every lover of his country. But at the same time, there are many things reprehensible and condemnable cherished in our

* The reasoning in this paragraph proceeds on the supposition that these cases are parallel—we do not concur in that opinion.—Ed.

land, which, were we to enumerate them, would swell a mighty catalogue, such as to every devout mind appears sufficient to incense the God of heaven, and to cause the pouring out of the vial of his wrath upon us. But in the present crisis, the alliance of Britain with France and Turkey we regard in no other light than as being displeasing to God, and as a christian protestant nation, dishonouring to our religion. If we look at France in a religious point of view, we hardly know what to say of her. She has been styled a nation of infidels, and if it be proved that they are Romanists, devoted to the papal faith, we must own that their principles are at variance with, and opposed to the glorious truths of which as protestants we so readily boast. If, on the other hand, we admit the former of these allegations, then our greatest treasure, the Bible, they make their jest book. Entertain which-ever of those ideas we may, it corroborates the fact that we help the ungodly ; it lays us open to the charge of loving those that hate God. Again, leaving the question respecting the rights and wrongs of the Czar and the Sultan, and considering Turkey in a religious point of view, it is a well known fact that the inhabitants thereof are devoted followers of Mahomet the false prophet, discarding from their creed the Son of God, the only Saviour of man. Viewing the matter thus, does it not appear dishonouring to God and to our holy religion ? Reviewing the whole case from the beginning to the present, would it not appear as though the Almighty was displeased with us in consequence thereof, and that wrath has been upon us from before the Lord ? It is true we have not in the fullest sense of the word been unsuccessful, or overthrown, and given as a reproach to the heathen. Yet what are our successes when contrasted with our losses ! Estimate the sacrifice of human life from our land, the tide of blood which has been poured forth from the veins of England's flower and pride ; the enormous expenditure of those expeditions to the Baltic and the Euxine, to which may be added the privations experienced throughout our country. Is it not an incontrovertible fact, that the sons of Britain, by thousands and tens of thousands, are suffering materially in consequence of the present hostilities, or the course taken by us in the present struggle ; which may be regarded as chastisements from heaven and wrath from before the Lord upon us. "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly and love them that hate the Lord ? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." May heaven deliver us from our perilous and unhappy situation, may peace be given in our time, and the men that delight in war be wholly scattered, Amen and amen.

(From Wylie's Scenes from the Bible.)

"WHAT will ye see in the Shulamite? As it were the company of two armies." Let the story of the Father verify the remark of the Son. David lifts the veil, and two armies are seen struggling in his soul. Unbelief marshalls her forces, faith marshalls hers, and the contest goes on. Many such battles are there in the life of the believer. Though great in themselves, and great in their issues, they make but little noise now, yet they shall be much spoken about in heaven. In these conflicts the believer fights with powers and principalities for the crown of life, and never shall he forget so long as he wears that crown the struggles it cost him to obtain it. As he rests amid the bowers of Paradise, how often shall he turn to his companions in bliss and say, 'ah! well do I yet remember how hard beatead I was in my struggles below, how near Satan had gone to make an end of me, and so indeed he would had not He who is mighty come to help: Oh! how shall I sufficiently extol the name of Him who delivered my soul, and made me more than a conqueror over mine enemies?'

The present was a very memorable era in David's life and reign. His son Absalom conspired against him. The people of his capital generally sided with the rebellious son; and the royal father was obliged to seek safety in flight. With such followers as the emergency permitted him to bring together, he passed over the brook Kedron, and turning his face towards the northern frontier of his kingdom, he sped away, and halted not, till he was in safe hiding among the gorges and mountain-fastnesses of Lebanon. There, doubtless, the monarch and his warriors held many a council of war. There it was anxiously debated what steps had best be taken to quell the insurrection and recover the throne which had been so precipitately abandoned. These were important matters, involving as they did not simply the personal interests of David, but the cause of God in Israel, and they necessarily occupied much of the time and thoughts of the monarch. But the time was not all spent in deliberations of this sort. No sooner was the council over than David hasted away to his mountain-chamber, there to snatch an hour of communion with God. Let us follow him to his retreat. In a deep valley of Hermon, through which rolls a mountain-torrent, buried amid the thick shadows which the trees and flocks fling around him, sits the monarch, his soul meanwhile the prey of inexpressible anguish. His enemies have risen against him, and his Father has hid his face. Let us look with the eye of faith and we shall here behold a greater than David. We shall think of the valley of Jehoshaphat, the brook Kedron, the olive-trees of Gethsemane, and the awful

cry which broke the silence of the night and resounded through the thick shadows of the place, "Father, if it be possible let this cup pass from me."

David did not hang up his harp by this mountain-stream. That harp had breathed its melody in the vales of Bethlehem,—had awoke its heroic strains in the palaces of Judah,—had sung the high praises of Jehovah in the courts of Zion,—now it sounds dolefully amid the sequestered valleys of Hermon. But its strains are not all of sorrow: On this as on every former occasion its tones of complaint grow at last into the notes of triumph. Oh! what a rapid, yet beautiful and perfectly natural alternation of feeling does this song exhibit as passing at this moment in the mind of David. Joy and sorrow, hope and despair by turns take possession of his breast. Now faith is master of the field, now unbelief, but faith comes off with the victory. We can compare the scene to nothing but a storm amid those same mountains where David and his followers now were. Suddenly fearful clouds blot out the face of the sky. There is deep darkness; there is profound stillness; then comes the flash which sets the heavens in a blaze, and the loud peal which makes the earth to tremble. There is silence again, but after a brief pause the storm bursts out anew. Again the lightning gleams through the sky, again the thunder shakes the mountains. This is repeated over and over again, till at last the storm rolls away. And scarcely is it gone till it is forgotten; the terrors of the tempest are not remembered amid the loveliness of the green earth, the repose and majesty of the cedar-covered mountains, and the deep serenity and boundless glory of the skies.

But the hand of David is on the harp. He sings. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Vehement emotion pants for utterance, and the natural language of emotion is figure. David goes not far to search for comparisons. Even where he sat, he saw the hart stealing from its covert, and coming down to slake its thirst at the brook. 'Ah!' says the monarch, 'how sore that thirst which teaches this animal, naturally so timid, not to fear the huntsman, but to forsake its hiding-place and go in search of the stream. Still greater is the thirst of my soul for God—the living God.' There is the life and power of religion here. This is not the cold form. These words were all unheard save by God, for his warriors had been commanded not to follow him hither, but to remain at a distance while he should "go and pray yonder." In the presence of the Great Searcher of hearts could David say, "As the hart panteth for the water-brooks, so panteth my soul after thee, O God." In no way does Religion make its presence in the heart more incontestably evident than by a strong and growing desire for communion with God.

From the moment that the soul is reconciled to God He becomes the centre of all the desires and hopes of that soul. To know God—to behold Him—to come nearer and yet nearer unto him—to tell him that we love Him, and that His favour is life to us, and that His loving-kindness is better than life, is now the leading and reigning desire of our hearts—this and this only is now happiness to us.

The cares, or it may be the pleasures of earth, may at times abate the vehemency of this heaven-ward longing, but when affliction comes, and earthly delights can enchant and fascinate no longer, the soul comes back to its rest. Again, as at the first, it thirsts for God—the living God. Indeed, it is only at such an hour that we can in any adequate degree know what God is to us—the strength and joy with which he is able to fill us. While the vessel floats idly on the tide, the winds dead around it, it has no occasion to try the strength of the anchor which has been let down into the deep; but when the tempest breaks out, and the long rolling surge comes sweeping on to overwhelm it, then is seen on what its safety depends. While his toys are in his hand, the child may seem to forget every thing else, but if these are taken from him, or broken in his sight, to whose arms can he run, on whose bosom can he lean but those of his Father? So it is with the christian. His afflictions do not create his piety, they simply develope it more fully.

Having thus introduced himself, and opened his case, David goes on to a full statement of his doleful condition. Not singly do afflictions come—not one by one, with long and peaceful intervals between. They assail in troops. Driven from his throne, David's afflictions ended not here, he was followed into his exile by the loud reproaches of his enemies, who said unto him, "Where is thy God?" There were not a few mean and dastardly spirits in his kingdom, the sons of Belial. These men despised his person, and were hostile to his government, and for this reason mainly, that it restrained their wickedness and excluded them from power. But this hostility they dared not avow so long as all went well with the monarch. They conformed, and cringed, and perhaps flattered. But now that David was fallen, and, as they hoped, for ever, they came forth from their secrecy, and ~~heap~~ ^{heaped} upon the head of the exiled king reproaches and accusations grievous as they were false. 'A hypocrite in religion,' said they, 'a despot on the throne, God has righteously punished him by driving him from his state.' One instance of the kind has been preserved in the history of the transaction: others there may have been, though passed over in silence. As David and his men passed along in the plain of Jordan, and had come to Bahurim, "behold there came out a man of the family of the house of Saul, whose name was

Shemei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, were on his right hand and on his left. And thus said Shemei, when he cursed, Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief, because thou art a bloody man." David passed on as a deaf man and one who heareth not: nor would he allow any of his followers to visit the man who had so bitterly cursed him with any mark of his displeasure. Yet these reproaches sank deep into his spirit, they were as a sword in his bones, and even now, amid the solitudes of Hermon, the curses of the son of Gera were ringing in his ears. David could make no reply meanwhile to these reproaches to any good purpose. The outward aspect of providence was against him. Conscience too accused. He remembered Bathsheba defiled, and Uriah slain by the sword of the children of Ammon. He knew that God had pardoned his sin long ago; still, in these dispensations he saw His hand contending with him. Therefore, instead of answering his enemies, he wept and fasted before God,—submitted in patience, till God, by removing the infliction and restoring him in peace to his throne and kingdom, should give an answer to accusations which reflected not less on the actings of God than on the character of his servant. "My tears have been my meat day and night," said the deeply-stricken mourner, "while they continually say unto me, Where is thy God?"

In affliction, what so likely to recur to the sufferer as the remembrance of better days? "I had gone with the multitude," says David; "I went with them to the house of God with the voice of joy and praise, with a multitude that kept holy-day. When I remember these things, I pour out my soul in me." A monarch driven from his kingdom is likely to carry many painful and sorrowful recollections with him into his exile: visions of departed splendour and lost power are apt to haunt him in his retreat. But a patriot driven from his country, and a saint driven from the sanctuary, are likely to carry away with them still tenderer and holier recollections. Of the most sorrowful remembrances the heart of David was now full, but they were the remembrances not of the exiled monarch but of the banished saint. Listen to him. He does not say, 'Ah! these were happy days when I wore my crown and sat in peace in my palace. The courtiers thronged my gates, hosts were marshalled at my behest, and I reigned gloriously over the tribes of the Lord. But ah! what a dire reverse! Stript of crown and kingdom, a poor outcast and fugitive: deserted by my

friends, my life sought by my own son, I sit and weep by this mountain torrent.' It was impossible that David could forget what he had been, but his tenderest thoughts rested not on the State from which the rebellion of Absalom had driven him, but on the Sabbaths he had enjoyed in the land of Sabbaths. In those days the ark dwelt in a tent, but beneath its humble roof David had seen the power and glory of God; and now when far away from the lowly but to him blessed resting-place of the ark, he thought mournfully of those days of more than earthly delight, when he mingled in the bright throng which ascended the hill of Zion "with the voice of joy and praise,"—the "multitude that kept holy-day." When the saint is laid on a sick-bed, or is called to sojourn in a land where he can enjoy neither the ordinances of God's worship, nor the society of Christian friends, ah! with what a sorrowful remembrance will he look back on the Sabbaths he was wont to enjoy, and the meetings he formerly had with God in the public assembly of his people. But let the thoughts of that blessed hour sustain his heart, when he shall join the glorious company which shall go up with "songs and everlasting joy" to that eternal sanctuary out of whose blessed portals no enemy shall ever drive him.

If despondency is indulged it will obtain the mastery. David's circumstances, while fitted to produce dejection, called eminently for decision and courage. Should he longer suffer his hands to hang down and his heart to be faint, it would speedily be beyond his power to quell the insurrection. But the favourable turn of affairs must begin, he knew, in his own breast; therefore he turns to reason the matter with his own soul.—'Why art thou cast down, O my soul? And why art thou disquieted in me? What occasion is there for all this grief? Come tell me now.' 'Oh!' replies his soul, 'I am banished from the land of Israel. I dwell here beyond the Jordan.' Well, what of that? You are still on God's earth. You are not yet beyond the shadow of his power, nor beyond the arms of his love. 'But oh!' replies his soul, 'I am far away from the sanctuary. Here there is no symbol of his presence. Here no songs are offered in his praise. It is a dry and thirsty land where no water is.' 'True,' says David, 'here the ark is not, and here no assemblies meet to do Him honour. But may not this ravine become to you a sanctuary? May you not here, amid these falling waters, and these waving forests, and these beetling crags, see God's power and glory as you have seen Him in the sanctuary?' David loved the ark, and revered external rites being of divine appointment. He was not so holy as to be above deriving benefit from "carnal" ordinances. But he was not bound to them. He could hold communion with God independently of them. A Puseyite in David's circum-

stances would have been hard put to. He would have wanted his allegorical building, with its altar of stone and its lighted tapers, and without these he could have had no worship. David was a Christian before the Christian era. He could worship in the rock-shaded glens of Lebanon equally as on the heights of Zion. He had anticipated the spiritual words of the Saviour. "The hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

THE POWER OF PARENTAL INFLUENCE.

(From Drummond's *Stirling Tracts*.)

"And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. vi. 4.)

"When parental influence does not convert," says Richard Cecil, "it hampers, it hangs on the wheels of evil. I had a pious mother, who dropped things in my way; I could never rid myself of them. I was a professed infidel in company, rather than when alone. I was wretched when by myself. These principles and maxims (of my mother) spoiled my pleasure with my companions. I would sometimes stifle them; like embers, we kept one another warm. Besides, I was a sort of hero; I had beguiled several of my associates into my opinions, and I had to maintain a character before them; but *I could not divest myself of my better principles*. I went with one of my companions to see —; he could laugh heartily, but I could not; the ridicule on regeneration was high sport to him—to me it was none; it could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing as regeneration. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man—it throws itself constantly in his way."

The eccentric but influential statesman, John Randolph, once said to an intimate friend, "I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'"

Christian mothers! instil into the minds of your children the pure, Divine, and saving truths of Jehovah's holy Word, and your labour will not be in vain in the Lord. As your influence is the first to be felt by them, so will it be the last to be effaced. Parents! set a holy example before your offspring, for your influence will be felt by them, for good or for evil, for salvation or damnation. Teach them concerning Christ Jesus, the sinner's Friend; live before them holy, Christ-like lives, and cease

not to pray for their conversion, and you will, doubtless, have the desires of your heart.

Parental influence will tell upon them for time and for eternity! Therefore, "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."

B I O G R A P H Y.

MEMOIR OF ELIZABETH DENYER.

We live in momentous times; times of great mortality. Death has recently deprived Bath of a Jay, Scotland of a Wardlaw, London of a Collyer, Methodism of a Newton and a Beaumont. Revered, popular, and useful men—their labours are closed—they are gone to their reward.

Death has lately entered a village called Liphook, in the County of Hampshire, and borne off an individual—one who claimed no rivalry with the honoured men who have been just named, as regards intellect, popularity, and usefulness; but she had a soul—a redeemed soul—a regenerated soul—a soul lately burst from the fetters of mortality, and removed to the paradise of God.

ELIZABETH DENYER, the individual to whom we allude, was the daughter of Mr. JOHN DENYER, of Liphook. ELLEN, whose memoir was forwarded for insertion in the Bible Christian Magazine a little time since, was the twin-sister of the subject of this memoir. Ellen was the contributor of several pieces of poetry to our magazines, under the name of Jochebed.

Dear Elizabeth was the subject of religious impressions in early life. From a child she was obedient to her parents, moral, truthful, and honest; but like the whole of Adam's posterity she was born in sin, lived without God in the world, and needed scriptural regeneration.

The Sabbath school, which has been rendered a blessing to millions, was very beneficial to Elizabeth. Of her school she was very fond; in her attendance she was very punctual, and felt a great attachment to her dear teacher—that school was connected with the people denominated Bible Christians, and was instrumental in effecting her conversion to God.

With much gratitude she acknowledged MISS ADELAIDE CHALCRAFT, a young lady deeply interested in the Sabbath school, as God's instrument employed in her salvation. Her mind had long been impressed about religion, and through the remarks of her kind teacher, to whom allusion has just been made, together with the Bible meetings which were fraught with deep interest, accompanied with the Almighty influence of the Holy Spirit, she was brought to a holy resolution to give herself up to God, and on March 27th, 1847, while waiting on the Lord in her bed-room, she experienced forgiveness, and, like the Eunuch, "went on her way rejoicing."

The religion of Elizabeth was practical. As a servant she was faithful, to which the only family she ever lived in, bear ample and grateful testimony.

As a member of the church, for six years and a half, she was consistent and unwavering; and her general character was well calculated to recommend the religion of Jesus.

Her tempered meekness—warm affection—lively gratitude—proportioned charity—attachment to the means of grace—honesty in expression—faithfulness in reproving—sincerity and permanence in friendship—were visible to all who knew her best. In a word, she so lived as to excite general confidence.

She adopted the praiseworthy and profitable course of keeping occasional records of her christian experience, from the time of her conversion to God, down to very nearly the end of her pilgrimage.

The first entry is as follows;—

"On March 27th, 1847, I received forgiveness of all my sins. It was the happiest hour I ever passed—I shouted aloud for joy. I had earnestly entreated God to pardon, and now I asked for strength; and, blessed be God, he has kept me, and I hope he ever will. I know I need much prayer. I wonder more people do not get converted to God, so often as he is calling them."

After being silent about one year and nine months, she writes:—

"December, 1849. I have this day resolved that I will keep an account of the Lord's dealings with my soul. Lord help me for the sake of Jesus thy beloved Son.

'O love divine! how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I long to prove
The greatness of redeeming love,
The love of Christ to me.'

"Oh how I long to be entirely freed from sin. I have this evening heard of a revival of religion. Praise the Lord.

"There will be good done in this village, I know there will. Lord hasten the happy day.

"This morning I heard Mr. Clarke, from 2 Cor. iv. 7: he spoke much of the value of the soul. O for a right preparation for eternity."

The following contains some touching allusions to the death of Ellen.—

"Whitmonday eve. Last year, just at this time, I was in company with my own dear sister, and well do I remember the words she used just as we were about to retire;—'Betsey dear, our stay on earth will be short. Before this time next year I shall be numbered with the dead, I feel assured I shall; but, blessed be God, I am not afraid to die. O weep not for me! You will soon be with me in glory! your blooming cheeks will soon be pale in death; those eyes now be-dewed with tears will soon be for ever closed. O, do not weep for me. I am only going a little before to welcome you on the heavenly shore.' Then kneeling down she fondly put her arm around me, and said, with a voice which I shall never forget, 'Lord blend our will in thine—thy will, O Lord, be done.' We then both prayed that our lives might be entirely devoted to the service of God, that whether we lived long or died soon, we might be found with him in glory. We then retired to rest, but not to sleep; for

the thoughts of dying stole over my youthful breast, though it did not alarm me. Ah, no, it cheered my heart; but I did not think that Ellen would part from me so soon. I thought perhaps I might die first and go safe home to heaven; but the Lord thought otherwise. He took dear Ellen first, he knew that she was best prepared to reign with him above.

'Then shall I murmur at his will,
When all he does is best?
I'll try to stop my flowing tears,
For Ellen's safe at rest.'

"To-day is my birth-day. Nineteen years ago to-day I was born a helpless babe! How good the Lord has been in preserving me from dangers seen and unseen since that time, in blessing me with food and raiment, a home and kind friends, and yet how unmindful of his goodness have I often been; it is indeed of the Lord's mercies that I am not consumed. For fifteen years, or nearly so, I lived regardless of the God that made me, forgetting that I had a soul that must live in happiness or woe, but it pleased God in his wisdom to cause a Sabbath School to be established in Liphook. I was sent there by my kind parents for instruction, and the first Sabbath I attended I remember the Superintendent giving out—

'Why should I say 'tis yet too soon
To seek for heaven, or think of death?
A flower may fade before 'tis noon,
And I this day may lose my breath!'

I was very much struck with the language of this little verse, yet hardly knew its meaning. From that time till the day of my conversion, the Spirit of God strove very powerfully with me, and my teacher often spoke to me of the necessity of giving my heart to God."

The following written on a New Year's eve will be read with interest.—

"New Year's eve, 1851. Again I give myself into thy hands, O thou Most High! and from henceforth I am resolved to live a life of entire devotedness to Thee—not to myself—but to Him who died for my sin and rose again for my justification. O send thy Spirit now my God to seal the covenant already made! O take possession of my heart, and reign without a rival there. Amen, my God, Amen."

For some time the subject of this sketch lived in service with Mr. George Warren. During her servitude her much esteemed mistress sickened and died; but died to live again in glory. Her end was peace. The allusions of dear Elizabeth to the scene are affecting:—

"February 19th, 1852. Many months have passed away since I wrote anything of the Lord's dealings with my soul; but it has not been neglect that has caused my pen to be silent so long—the hand of affliction presses heavily upon the *dearest* object of our love; consumption is hastening her to the grave, but she does not fear death. No; the sting is taken away, and she has confidence in Christ, that when on earth she ceases to live, she will be in a blessed eternity

with God. The trial of parting with her is not a small one; there are *five dear little ones* to be without a tender mother. O! yes; but it is love that causes our Heavenly Father thus to chasten us; for he is too wise to err, and too good to be unkind. Help us, Lord, to say, 'Thy will be done.'

Studying brevity we pass over nearly twelve months, during which period she retained her confidence in God: She again writes;—

"Jan. 2nd, 1853. This day the Lord hath dealt very graciously with me, bless his holy name. I know he is a God of love, for he hath visited me by his grace and redeemed me by his dear Son. My sins are all forgiven. O blessed thought to know that I am accepted in the beloved. I can and do rejoice in him. This day I have heard Mr. Foster from 1 Tim. i 15. A blessed influence was felt. My soul was much blest. Thanks for the means of grace, more for the hope of glory.

"Jan. 9th. This day I have been to chapel twice; in the morning heard Mr. C. Warren from Isaiah ix 6. Afternoon heard Mr. Louch from Jno. xii 21. "We would see Jesus." Ah! a blessed sight I had of him. Oh! yes, he appeared to me as the "fairest among ten thousand, and the altogether lovely."

About this time the day school at Liphook, conducted on the British system, being without a governess, it was thought Elizabeth, with a few months training, would be very suitable for that position. She therefore quitted the service of our excellent friends, and through the benevolence of Mrs. Chalcraft who highly respected her, she was sent to the Borough Road, to obtain the necessary qualifications.

The next extract will close her entries; but it will show the reader that dear Elizabeth was deeply attached to the family she was about to leave.

"Spent the evening with my little charge; felt cheered while praying with the dear boys. How I long for their conversion. Deign, O Father! to bless the instruction imparted from day to day. The last time, ah the last time: how those words ring in my ears! To-night, how solemn the impression made by them, and yet I would fain banish them from my mind, yet I dare not; but why is it? Ah! I remember I am going to leave my present home, where I have enjoyed almost uninterrupted happiness. Since I came to Stanford many changes have taken place; some while I look back upon them cause me to rejoice, but others, alas! cause me to heave a heavy sigh and drop a silent tear. Little E. was but a few weeks old when I became her nurse. C. and the darling Anne we have had committed to our care since. Their mother, dear and beloved as she was, soon died after the birth of Anne; but death to her was not alarming, for the rod of affliction led her to Him who taketh away the sting of death. He had been her friend, and in the hour of dissolution he was near, so that she was enabled to bless and triumph in her God.

"We stood around her dying couch,
We saw her dark eye close,
While from her heart the pulses fled,
And from her cheeks the rose."

"We wept, but they were mingled tears—joy and sorrow—joy that she had passed from pain and sickness and had risen to her eternal

home—sorrow that we had lost so dear a friend, one so beloved.

“But to return. I am going to leave, not because I have any desire to do so, for all are kind to me, but I have entreated the Lord to guide me by his Holy Spirit, and I trust I am acting under his influence in leaving; but oh! it is hard, very hard, to part with my darling charge. How shall I do it? My God support and help me for my heart is burdened.

“I am leaving my friends, very, very, dear friends. I mean the friends of Jesus; how oft have we held communion together! How oft approached the throne of grace and have found it very good to wait upon our God!”

On leaving that beloved family to whom she refers in such touching terms, we trace her to London; and while at the Borough Road, the following was communicated by Elizabeth to her dear parents.

“My Dear Father and Mother.

“Most gladly do I take up my pen to write a few lines to you, while I breathe the most ardent prayer that they may find you well, and comfortable. I cannot tell you how often I think of you all. Ah! yes, but oftener do my thoughts roam to my eternal home, the rest, the blessed rest, prepared for those who on earth find rest in Christ. I have by happy experience, in some humble measure, entered into that rest, and I trust, after a few short years, to pass triumphantly into my everlasting rest. I am thankful to tell you I am well and moderately comfortable; they all seem very kind to me, and some, though not many, appear to be the followers of Jesus. With them I have already taken sweet counsel, and walked to the house of God in company.”

Her last birthday occurred while she was at the Borough Road. She writes—

“After dressing hastily, I gave myself afresh to God. I stand only trembling, looking to Jesus. I am looking forward to that joyous time when I shall enter into the joy of my Lord. Haste happy day!”

In another letter she writes;—

“Is it not a mercy that I have been so well since I have been here? I hope to do good in some humble way, and seek to lead others to Him who alone can pardon, sanctify, and bless. I hope you are all well at home. I shall be so pleased to sit down with you all again and sing our songs of praise together.”

But the anticipation expressed in the last sentence was never fully realized. “Boast not of to-morrow,” said Solomon, because life is uncertain. How mysteriously, how suddenly did our dear departed one reach the end of her journey. Her family and friends had no idea that matters would take the turn they did. Little did the writer of this memoir think when he accompanied her to the Borough Road, London, to learn the system of training the “young idea how to shoot,” that death was so near. “In the midst of life we are in death.” “It is the Lord, let him do as it seemeth him good.”

On the very day appointed for her return home, she was taken ill, and rapidly grew worse. Supposing her stay on earth would be short, she was very anxious to be brought home. Her wishes were attended to, and she was almost overpowered with gratitude to her

heavenly Father for permitting her to see once more, at home, those to whom she was so tenderly attached.

She said but little in reference to her death, but what she did say indicated that her mind was in "perfect peace." On being asked if she was happy she replied, "Yes, I am happy, very happy!" "Is Jesus precious?" "Yes, he is precious—precious—very precious!" When her mother read to her, she frequently said;—"Oh! how sweet—blessed Jesus—precious—precious Saviour." On the day previous to her decease she said, "Oh! how I long to get home. Oh when shall I arrive at home!" Her mother supposing her mind wandering, intimated she was at home. She replied, "But that is not what I mean, my dear mother." Her mother said, "You want your heavenly home?" Elizabeth replied, "Yes, that is it." A short time before she died, her mother said, "What is your impression, my dear girl, as regards your life; do you think you shall not recover?" Throwing her arms around her mother's neck, she replied, "I do not think I shall, mother—my dear mother—I feel it hard to part from you."

Her language in effect was:—

"I am passing, my mother; my circuit is run,
Life's brief day of anguish is o'er;
I go to the home our loved One has won,
Salvation for me evermore!

I am passing my mother! safe over the flood,
Thus early I sail from your view;
Salvation for me has been purchased with blood,
All is joy, save the parting with you."

Not many hours after she sweetly smiled, and gently fell asleep in Jesus, aged 22 years.

Elizabeth was converted when between fourteen and fifteen years of age. Her death occurred December 26th, 1853. She died to live—she fell to conquer. She is safely landed. Her death was improved in our chapel at Liphook by the writer, from Numbers xxiii, 10. The season was very impressive, the congregation was large, the attention marked, many weeping eyes under a blessed influence, uplifting to the christian, and arresting to the sinner. At the close of the public service prayer was made for two persons concerned about their souls.

Miss Chalcraft writes:—"Elizabeth was indeed all that a teacher could desire, after divine grace had brought her into the fold of Jesus. It was most pleasing to see her pant after, and then so eminently exhibit, the lovely graces of the blessed Spirit. To the church, her death was mysterious, and a great loss; for her prayers were fervent and constant for the prosperity of Zion, and her influence was great. But to her, the escape from this vale of tears to endless joy, from mortal strife to immortal glory, is gain—infinite gain—and delightful is the anticipation of meeting again and casting our crowns before the Lamb, and ascribing forever to Jesus the praise of our salvation."

Br. Gauntlett says;—"To delineate the character of one so deeply pious, is no easy task. Truly may it be said, in her dwelt constantly the "wisdom that cometh from above, pure, peaceable, gentle, easy

to be entreated, full of mercy and good fruits; without partiality and without hypocrisy."

She exemplified all the fruits of the blessed Spirit. Calm in temperament; discriminating in her views of divine truth; blessed in the enjoyment of pure religion; profoundly acquainted with her own heart, she was wise to win souls. Singularly prudent in all her deportment, levity found no shelter in her mind. She carefully avoided the appearance of frivolity. She was not distinguished, however, for any one quality so much as by a union of all those virtues which form a perfect woman in Christ Jesus."

It is a remarkable coincidence, that Mrs. Denyer, the mother of Ellen and Elizabeth, several years ago dreamed that she saw two roses come up on one stem, one of the roses began to wither very soon and fall off; soon after the other shared a similar fate. The fading of the two roses is thought to be a solemn prediction of the death first of Ellen, second of Elizabeth. Br. Eli Gauntlett has caught the spirit of that dream, and thrown it into verse. He writes:—

ELLEN AND ELIZABETH DENYER.

TWIN SISTERS.

Two roses from one living stem,
In sweet communion grew;
With fragrance sweet, their leaves unfold,
To drink the morning dew;
Summers and winters pass away,
Unfaded still those roses stay.

The stormy winds around them blew,
But still they opened into bloom;
Rapid in graceful beauty grew,
Mingled together their sweet perfume:
Fostered with showers of heavenly grace,
Those blooming roses grew apace.

But ah! they were too fair for earth,
Destined for an immortal clime:
One, eighteen summers from her birth,
Faded and died away from time;
Transplanted to the realms above,
Blooms and perfumes the air with love.

When the twin rose her sister saw
Thus wither, fade and die;
She seemed to droop her blooming head,
And breathe a holy sigh;
"I soon shall fade," she seemed to say,
"My sister's gone, I cannot stay."

A few more summers here she lived,
Then faded like her sister dear;
ELLEN and BESSY both are gone,
We stay behind and shed a tear;
But we shall soon those roses see,
Blooming in eternity.

JOHN HICKS.

MEMOIR OF MR. HUMPHREY RUNDLE,
OF DABBINGTON, CANADA WEST.

The grace of God is like a blending of light and heat ; it illuminates and melts ; it warms and cheers ; and it reflects too. It is the very nature of light to shine. God gives us grace that we may reflect it. He intends every christian to be a moral beacon, a "burning and a shining light." But, though we live in the afternoon of the nineteenth century, these 'reflectors' are rather scarce. A sable cloud of moral gloom hangs over many immortal minds, chilling their affections, and withering their hopes ; but glory to Jeshurun's King, the "Day-star" has risen in some hearts, the light of life has been revealed, and we have seen the effulgence of God's glory in the face of Jesus Christ. We have sometimes thought that those who prepare biographies, are something like Daguerrean artists—they collect into a focus the rays of character, and fix them into a moral likeness of the individual whose history they write. We have also thought that regard should be had to the effect likely to be produced on the mind of the reader. In presenting a sketch of a dear friend's history, we should wish to record but little else than what might suggest a useful thought, or a practical hint ; that we might copy the excellencies, and avoid the faults of those whose characters are portrayed.

HUMPHREY RUNDLE was born in Poundstock, Cornwall, England, about the year 1797. His parents were not then pious ; and the time and place in which he was brought up being comparatively dark, his early advantages were but few. When very young he had a little schooling ; on Sundays he was told to read a chapter in the bible, and then might go to play. When about seven years of age he went to see an uncle, called Box, in whose house the Methodists held a meeting during his visit. There was a small class met after preaching ; and Mr. Rundle withdrew when the public meeting was dismissed ; but felt something drawing him towards the people of God. He stopped outside, looked in between the boards, and said to himself, these are the people of God ; those who went away are not—I went away, therefore I am not one of them. This was the first time he remembered being convinced of sin. From this time he felt his mind more and more impressed with divine things ; but having no one to take him by the hand, (our children are too often cruelly neglected,) his solemn thoughts were scattered, and he became much addicted to lightness and trifling. Though naturally of a volatile and cheerful disposition, still his conscience was tender, and quickly condemned him when he did what was wrong.

While quite a lad, he went to live with a respectable widow, that kept a shop in the parish of Moorwinstow. One Sabbath morning she sent him, entirely against his will, for a bundle of soft goods to a place called Crimp. The pony he rode was young and wild, and as Mr. Rundle returned to the house of his mistress his horse fell, threw him off, and with one foot held in the stirrup, he was dragged over a rough and stony moor, the horse galloping at full speed. After a while the animal stopped all at once, Mr. R. got his foot disentangled, and when he came to himself, he found his flesh bruised, and his clothes torn ; but this was not all ; the "burning luminous agency" of the Holy Spirit flashed conviction into his conscience ; he felt as if sus-

pended over the yawning vortex of damnation, and the glaring sin of Sabbath-breaking stared him right in the face. Mangled and horror-stricken he remounted his pony, and, with bundle in hand rode back to the shop where he got it. He threw down the parcel at the shopwoman's feet; he cried, she wept; he returned to his Mistress' house, and not all the art of man could entice him ever to break the Sabbath again. He told me he believed if any one had led him to Jesus then, he would have been converted; but by the friction of circumstances these impressions were partially worn off, though they were never totally effaced.

Mr. Rundle regularly attended public worship, and when grown up to a young man, the Bible Christians commenced preaching in his neighbourhood. These lively and zealous servants of God plainly and faithfully preached the truth as it is in Jesus. The word reached his heart; he felt the keen arrows of conviction drinking up his spirits; the burning truth of God's law searched his very soul, and *slew* the carnal life and strength wherein he trusted. Feeling his strength failing him, he cried out,

"What hand the barb'd, envenom'd dart can draw?
 What healing hand can pour the balm of peace?
 With joy, with grief, that healing hand I see,
 It formed the skies, and O! it bled for me,
 But bleeds the balm I want."

By simple faith he grasped the crucified, relied with a plenary confidence on the finished atonement of our Great High Priest, and took the first two of the three steps which the poor man told Rowland Hill was the whole way to heaven, viz. "Out of self, into Christ, into glory."

He was now 21 years of age. It was customary in those days to put young converts to work, and Br. R. prayed in the Prayer Meetings immediately after his conversion. Naturally yielding to the "expansive force of the new principle" he had received, he recommended the religion of Jesus to others. With simplicity and godly sincerity he set about the GREAT WORK of OBEYING the Bible, as well as *believing* it. His faith like the mainspring of a watch moved him to duty, and having the fountain of faith in his heart, it overflowed in golden streams of obedience. He met with considerable persecution; the people of the house in which he lived mocked and despised him, and threatened to turn him off unless he gave up going to class-meeting; but no—to offend his God he dare not. He told them they might turn him off if they would, he would not, he dare not give up the means of grace. The scale turned; opposition ceased: some of his persecutors got converted; his foes became his friends; thus showing that his ways pleased the Lord.

Erelong he was put on the plan as an exhorter; and though not profound or eloquent, his prayers were fervent, his exhortations awakening, yea, his whole soul flamed with zeal for God's glory. Shortly after this he went to live with Mr. Lyle; here he received the distinct blessing of entire sanctification. Miss Mary Lyle (now Mrs. Tucker) was made very useful to him at this period. Now sin was entirely destroyed, and his whole heart was filled with God. He walked as in the suburbs of the Upper Salem. Reader are you sanctified?

He next removed to Tinney. Here meetings were held in the house where he lived, many sinners were saved, some of whom afterwards became Itinerant Preachers. Sometime after this, it was impressed on his mind that he ought to go to Marhamchurch. He removed thither, and lived one year in his father's house. A class of 10 or 12 members which met somewhere convenient to his father's house, was now removed to it. Preaching was also commenced in the same place. A gracious revival broke out, a sweeping land-flood of the heavenly influence rolled over the place, and the class soon swelled to 60 members. Mr. Rundle's fearless faithfulness, and unbending integrity were, at this time, apparent to all who knew him.

We have now brought our subject to the 25th year of his life. Believing it to be God's will that he should not bear life's burdens alone, and asking direction from the Most High, he decided to change his relationship in life. Accordingly, he was married by Rev. Mr. Hawker, Parson of Stratton, to Miss Grace Folley, of Grove, parish of Stratton, Cornwall. Miss Folley had enjoyed religion three years previous to their union. A year after their marriage the Lord gave them a son, whom they named William. (Now a useful Local Preacher in the Darlington Circuit). A short time afterwards his mother died. He then moved into a larger house; where the heralds of the cross regularly preached, and a large class met weekly. They stopped in this house till they emigrated to America. His mind was deeply engaged at this time with thoughts of going to Canada; and perhaps would have gone; but Mrs. Rundle could not see as he did. Relinquishing, for the present, the thought of emigrating, and being possessed of some capital, he purposed to invest it in building boats to run on the Bude Canal. He kept a shop at this time, and being able to secure the services of boat builders in exchange for goods, he engaged two smart hands, and directly embarked in the enterprise. They started straight for Boscastle, where they purchased the timber for their boats, got it rafted, took a little boat, and bore off towards Bude, with their raft in tow. When within sight of the last-named place, and discovered by quite a number of their relatives and friends on shore, a violent storm suddenly arose, tore their raft to pieces, and sent them in their fragile boat drifting out to sea. Those on shore concluded they were lost; and tidings rapidly spread through Bude and vicinity that three married men, in a little boat, were seen to sink in the billowy deep. However, this was not true; but they were tossed about on the mountain waves, expecting every moment to be their last. Neither of his boat-mates were pious; and under these solemn circumstances their feelings were widely dissimilar. While one of them was swearing and blaspheming, and the other on his knees, weeping and praying, Br. Rundle felt perfectly calm and collected. He felt the moth-like insignificance of *man*, and the sublime majesty of OMNIPOTENCE; but recollecting that his interest in the atonement secured the protection of HIM whom winds and seas obey, and feeling his feet firm on the Surety-rock, that never moves, he commenced singing that beautiful hymn, "Sweet Home." Hallelujah to God and the Lamb! Oh, the power of grace. When earthly resources fail—when, at the crisis of the most critical emergency, man's help is vain, God either nerves his people with omnipotent faith which carries them straight through the difficulty, or interposes

the hand of his providence and takes it out of the way, or them away from it. The reader will pardon this digression when informed that after some considerable time, a French brig observed our anxious trio, neared, picked them up, and brought them safe to land. The disaster was kept from Mrs. R. till her husband returned. The timber was almost all saved, the boats were built; but nothing went right. They finally concluded that the finger of providence pointed to Canada as the place of their destination, and subsequent events proved that their conclusion was right.

In the summer of 1882 they wound up their affairs, embarked at Padetow, and after a stormy voyage of eight weeks, they landed at Quebec. With considerable difficulty and danger they made their way up to Port Hope. Mr. Richard Smale had preceded them, (I think one year) and was at this time stopping at Cobourg, about seven miles from Port Hope. When news of their arrival reached him, he ran to acquaint Mrs. Smale of the fact, in these words, "O! Lovedy, Humphrey is come." The two old friends shortly met, and one might naturally suppose it was a joyful meeting. There not being any Bible Christians where Mr. R. first settled, he joined in society with the Methodists: but before long Mr. J. H. BYRON came out as a Bible Christian Missionary, and then Mr. Rundle rejoined his own people. "The righteous are had in everlasting remembrance." The writer became acquainted with the subject of this memoir in the summer of 1883, when he commenced his Missionary operations in Canada. Mr. Rundle and wife were among the small number who composed the second class of Bible Christians in this, then, thinly populated, but thriving Colony. At the first Quarterly meeting held by the Bible Christians in this country, Br. and Sister Rundle and their two children were present. It was a memorable season, although the company was small. On their return home (a distance of about a mile and half,) though it was not late, the wolves began to cry and howl! Humphrey caught up their boy, and Grace their girl, who were then but children; and with speed made for their house; they had just entered it, and shut the door, before the house was surrounded with seven of these sons of the forest. God preserved them unhurt. I heard him relate the circumstance, while the big tears were flowing down his face, at the same time his countenance was lit up with what bespoke the happy frame of his mind, at the opening of Providence Chapel, which is built near the spot where he and his family stood, when the wolves commenced their cry.

He was a local preacher for many years, and although neither his talents nor acquirements were extensive, yet his holy zeal to promote God's glory, and his burning love for perishing sinners prompted him to travel on foot sometimes long journeys, through the woods of Darlington for years, publishing to his fellow men the unsearchable riches of Christ; and while so doing was often greatly blessed himself, and rendered useful to others. He was particularly punctual to his appointments. As his circumstances improved, and he obtained horses, he rode to any place in the Circuit to publish "the glorious gospel of the blessed God," for in so doing he felt great pleasure and satisfaction. He was a class-leader for many years; his flock were near and dear to him, and he stood high in their estimation as a christian.

They could rely on his being present at the time of meeting, unless planned off elsewhere. He had a remarkably strong voice, and when he had what he often called "the victory," which was not unfrequent, he did not forget to exercise it in praising God with loud and joyful lips.

In the fall of 1849, after my return from England, as I had no regular appointment, I wished to have the privilege of spending the winter in holding protracted services where I might think proper in the circuit. I consulted with Br. Rundle on the subject, and as he thought he would have more leisure than usual, he promised to assist all he could, if there should be a protracted meeting held in the Eighth Cons. of Darlington, among a population who were both careless and neglectful in the extreme, about the salvation of their souls. A meeting was commenced, and after encountering some discouragements, the people began to turn out freely to hear the word of life. Humphrey was as good as his promise; and eventually the word proved effectual among them, a goodly number obtained a knowledge of salvation, at which he was overjoyed. Here a new class was formed, and he became the leader. A new chapel was built, and he took a very active part in its erection, and seeing it paid for. Here I am led to think, was laid the foundation of the disease which terminated in his death. This place was about five miles from his home, and the weather was intensely cold; nevertheless he was generally there, and threw his whole soul into the work. Indeed in such places he was a labourer, and after labouring and perspiring excessively he commonly rode home afterwards, although the weather was piercingly cold, by which I conjecture he took cold from which he never fully recovered. From this time he began to complain of more or less numbness in his hands and legs, yet he continued leader as long as his strength would allow, and when it failed, it seemed as though it was with a degree of reluctance he gave up that charge.

He was naturally a diligent, persevering man, in whatever he engaged, notwithstanding the obstacles that sometimes lay in the way; (obstacles which would have caused some to be altogether discouraged and give up the object as hopeless,) he would surmount such difficulties without uttering a single complaint, and if spoken to afterwards on the subject, he would smile and simply say, it was trying, but it is no use to give up until the victory is obtained.

His house has been the Pilgrim's Lodge ever since I have known him, and his purse has generally been accessible to help the necessitous, and aid any good institution, and to promote the evangelization of the world.

He often mourned over his coldness, and the dull state of the church; but when a reformation broke out in any locality in his neighbourhood or elsewhere, it was to him a source of unspeakable joy and satisfaction, and such a circumstance was sure to be borne in mind at the family altar, in the closet, and in public: wherever he went it became the topic of his discourse. Humphrey though esteemed as a christian, and beloved by all who were acquainted with him, was far from being free from blemishes; but in this I think it is generally allowed by those who knew him best, that whatever blunders he made, while in his way through this world, they were for want of clearer discernment, and the faculty for weighing matter

over in their different bearings, rather than intentionally or designedly swerving from the path of virtue.

We now approach the closing scene of Mr. R.'s earthly career. He had been gradually declining through the spring of 1854, and during the first summer month was unable to attend public worship. His digestion was bad, and he almost lost sensation in his feet and legs. The best medical attendance was had recourse to, and every thing that skill and kindness could prompt, was done for his recovery; but it was all in vain. The springs of life were getting exhausted. He knew he was going to die. One of the preachers held a meeting in his house every Friday evening for some weeks prior to his death. Some of these were occasions never to be forgotten. The last meeting at which Mr. R. was able to pray was a refreshing season. It seemed as if the house was filled with the Divine presence.

On his death-bed he suffered but little. At times, indeed, he endured great pain, but complained more of his littleness of love to the Saviour, than of his bodily suffering. It was a privilege to stand or kneel at his bedside. There he lay—the veteran soldier of the cross—his warfare almost accomplished, his work nearly finished. Even on his couch of death he was preaching Jesus and the resurrection. Once he said to me, “Br. H I feel like as if I am lazy; I should wish to do something more for the Lord.” A calm and solemn influence pervaded the room where he was; his countenance beamed with holy joy; he looked as mild as the parting beams of a summer's sun. As his end approached he called each member of the family to his bedside, affectionately embraced them, and gave them a word of exhortation and his blessing.

A good man once said there were two periods in the Christian's life when Satan would do all he could to conquer him, namely, just after conversion, and just before death. Mr. R. had a sore conflict with the powers of darkness a little while before he died, but it was of short continuance. His Saviour appeared—the cloud was dispersed—the Divine Shechinah beamed forth, and his soul filled with holy love could hardly contain. His language was,

“Then when you hear my heartstrings break,
How sweet my minutes roll,
A mortal paleness on my cheek,
But glory in my soul.”

The last words he was heard to articulate were, “All is well.” On the 7th July, 1854, at 7 o'clock A.M. his spirit returned to God.

On the following Sunday his mortal remains were carried to Providence chapel, attended by eighty carriages, filled with people of all ranks and different denominations. The solemn occurrence was improved by Mr. J. H. Eynon, who preached an appropriate discourse from Job xiv. 14. His mouldering relics lie in Providence graveyard, where his father had been interred about a week before, and his eldest daughter and her child a few weeks after—four generations in less than two months. But Brother Rundle, though dead, yet speaketh.

In the death of Br. Rundle the Bible Christian church in Canada has lost one of its Fathers, and a staunch supporter in a pecuniary point of view, and one of its first members. The aged widow has

lost a kind, tender-hearted, and affectionate husband; the children have lost a father who aimed to train them in this world, both by precept and example, for usefulness during their day, and amidst their generation, and for consummate bliss in glory everlasting. Yet there is one consolation, that there is solid ground to hope that our loss is his infinite gain, and that if we obtain "like precious faith," and endure unto the end; that we also shall be saved, and see him again, when with the redeemed of the Lord he appears in the luminous skies.

May God help the writer, reader, widow, children, and neighbours, all so to live that we may stand ready to be found of him in peace, is the prayer of

A SERVANT OF THE CHURCH.

MEMOIR OF FRANCES THORNE.

FRANCES THORNE, whose maiden name was BUNDLE, the daughter of HUMPHREY and GRACE BUNDLE, of the Township of Darlington, Canada West, was born at Marhamchurch, Cornwall, England, May 9th, 1819. Her parents being pious strove to train her up in the way she should go, and their anxious efforts were owned and blessed. Frances in early life became the subject of deep religious impressions, and was often secretly drawn to the closet to unbosom her care before the throne of heavenly grace. Sabbath School instruction at this time was rendered of great service to her. In the Fall of 1840, during protracted services held at Orr's School-house, she was converted to God, and with many others joined the Society in that place; and although she was often the subject of severe temptation, yet she persevered in the path of duty, humbly depending on the strong for strength, and coming up through the wilderness leaning upon the arm of her beloved.

She attended the Sabbath School, first as a scholar and then as a teacher, for several years. She also assisted in getting up and as waiter at eight Anniversaries of the institution, and was pleased to be able to assist in any proper way to promote its interests, because she felt a deep and longing desire for its prosperity, its object being the eternal well-being of the rising generation, and the promotion of the glory of God.

She was a dutiful child, and a kind sister, and laboured to promote the happiness of all the family. She was much esteemed and respected by her youthful associates and acquaintances, as a christian and a neighbour.

January 1st, 1851, she was married to her first cousin, JOHN THORNE, by whom she had two children; but although her childhood and youth were seasons of good health and strength, her state after marriage turned out very differently; she became the subject of a spinal affection, from which she suffered agonies, and was rendered a comparative cripple, with two children to take care of. While thus situated her mind became greatly clouded, and her sense of salvation eclipsed. However the Lord did not forget to be gracious to her, so that some time before she bade adieu to transitory objects, He restored to her the "joys of his salvation," and took from her embraces the infant child. She continued under the smiles of her

Maker until the third day of August, 1854, when her heaven-born spirit released from the tenement of clay, returned to Him who gave it, humbly hoping for a joyful resurrection unto Life Eternal through our Lord Jesus Christ.

She has left a husband, a child, a mother, brothers, and a sister, to lament their loss, which we have ground to hope is her gain. May the relatives, the writer, and the readers attend to the instruction of the world's Redeemer, "Be ye also ready."

Her remains were interred in Providence burying-ground the following Sabbath, and the writer improved the solemn event to a numerous audience, some of whom he humbly hopes derived therefrom special blessings.

May we so live as to be prepared to die and meet together in heaven, to reign with God forever, is the desire and prayer of the writer.

A SERVANT OF THE CHURCH.

M I S C E L L A N E O U S .

SACRED MUSIC.

"Music is the science of harmonical sounds; vocal or instrumental harmony."

That God is to be worshipped with sacred music, is evident from the sacred scriptures. The holy prophet says, "Thy watchmen shall lift up the voice; with the voice together shall they sing." Isaiah lii. 8. Again, verse 9, "Break forth into joy, sing together ye waste places of Jerusalem." The Psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High!" and the apostolic precept harmonizes with this sentiment, "Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." Eph. v. 19. "I will sing," saith the Apostle, "with the spirit, and with the understanding also." 1 Cor. xiv. 15. It is true that those whose hearts are right with God, oftentimes have no skill in music; and some who are well skilled in the art of music, have not a devotional spirit; but all the parts of divine worship should be rightly performed, in a right spirit. A good singer, among the people of God, without the life of God in his soul, is nothing but a

sound; and there is no harmony in the music of him who sings without the "understanding;" therefore, it is proper to "sing with the spirit and with the understanding also."

That God is to be worshipped with sacred music, is such an ancient opinion, that it may be considered as one of the laws of nature, which was infused into man at his creation, which we brought with us into the world.

Music has been the solemn practice of good men of all ages; therefore let us "serve the Lord with gladness, and come before his presence with a song,—singing with grace in our hearts unto the Lord."

The heathen however barbarous they have been, approached their gods with some kind of music, and expressed their devotion with songs; and if we have not a relish for sacred music in the worship of Almighty God, is it not a sign that our reason is less refined than the heathen's: and that our affections are more gross and vile than theirs?

It is well known that the Jews worshipped the true and living God, and that one part of their devotion consisted in sacred music, which evidently stands like the

law, supported by divine authority, and attested by infallible records, in which we find songs of God's own appointment, and music that he approves of, and the praises of Jehovah that were celebrated in harmonious music, and melodious sounds. In the sacred volume we meet with accounts of musicians inspired from heaven; such concerts as the Holy Ghost vouchsafed to teach, and angels delight to hear. What raptures of divine eloquence! What patterns of holy devotion, did that age of music produce, and how has the church of God in all ages sung their musical notes in loud anthems of praises to God! The holy prophets, apostles, and martyrs of Jesus, and the saints of God, up to this day, praise the Lord for his goodness, in songs of devotion with musical air.

We talk of a rational way of worship; and it is right that reason should be properly exercised; but the worship of God is an act, not of our reasons only, but of our affections—the homage of exalted love—the outgoing of an inflamed desire, burning in the heart—the breathing of a sincere soul in the extacies of his admiration of the goodness of God. These are the noblest springs of devotion, which lie not in the head, but in the heart; too deep to be reached and wrought upon by reason, but there is a power in music that can reach them all—touch them to the very quick—and put the whole soul in proper tune to praise its Maker “with joyful lips.”

The philosopher, with his gravity, may talk of our passions but never move them. The orator, with his address, may move, but never please them. The poet, with his accuracy, may please, but not command them: but sacred music oftentimes strikes the very soul of man, and makes his heart-strings leap for joy. It is a charm that works not only upon our affections, but upon our understanding also; enlivens the heart—opens the eyes and ears—elevates the mind above the dregs of matter—and brings new thoughts to our minds. It oftentimes rouses all the powers of the

soul into action—puts our thoughts in motion—and influences all our brighter powers to join in the concert. The Psalmist says, “Praise the Lord, O my soul! and all that is within me, praise his holy name.” Music not only fits us for the operation of reason; but when pure faith is in lively exercise, is an inlet to the divine vision and revelation—it elevates the soul into a higher region, and urges him almost to a seraphic flight, and gives him an insight into things above. Isaiah was influenced into prophetic fire by a choir of seraphim, singing, “Holy! holy! holy, is the Lord of hosts! the whole earth is full of his glory.” Isa. vi. 3. Was not Saul made a prophet by means of a concert of music? It is said, “The Spirit of God came upon him also, and he went on and prophesied.” 1 Samuel, xix. 23. 24. Elisha the prophet also said, “But now bring me a minstrel; and it came to pass when the minstrel played, that the hand of the Lord came upon him.” The playing of the harp had the desired effect; his mind was calm, and the power of God descended upon him.

The effect of music was generally acknowledged among civilized nations, and instrumental music, through the divine blessing, has in some cases had a powerful influence on the people of God. It is true instrumental music is of a later date than vocal; but one great argument that some men have against it is, that it is so common; but they should remember that that which is common, is not always profane.

Singing is the delightful employment of angels before the throne of God, and ought to be encouraged by saints on earth. God has given us a tongue and we should praise him with it.

The birth of our adorable Lord was ushered in by angelic music which charmed the air. Let us then, with our hearts and voices repeat the chorus, “Glory to God in the highest; and on earth peace; good will towards men.” Luke ii. 14. Sacred music is so divine, so much like the strains in which the

joys of heaven are uttered, that the blessed above do not disdain to hold communion with saints on earth in this holy devotion. I do not mean to say, with the Jewish doctors. "That the Spirit of God rested not upon a melancholy soul," but this we may say, that a melodious constitution of mind is one of the greatest felicities of our nature, and a gift of God; therefore, we ought to praise him for it, and with it. How desirable it is for all who know the Lord—all who have musical voices—to learn the art of music, and to teach it in all our sabbath schools, that the rising generation may be trained to take part in the worship of Almighty God.

It is in the proper use of the appointed means that we train our souls to join the enraptured hosts before the throne, and to bear a part in those Hallelujahs which saints in glory sing! And if we will join in heavenly concert before the throne of God, we must learn that song on earth—we must put our souls in proper tune, that they may be proper instruments to praise our Creator and Redeemer, in the world to come. We all have to learn that important note which puts the heart in tune to join the hosts above; namely, love to God and man, otherwise we shall make a discord in heaven, or be sent away where there is nothing but "weeping, and howling, and gnashing of teeth!"

WILLIAM HILL.

SLANDER.

OF ALL the detested characters who have disgraced the christian name, none is more odious or dangerous than the slanderer. His pestiferous breath tarnishes whatever it touches; undermines the most endearing relations; destroys unity, peace, and love; and diffuses anarchy, discord, and death! How does the generous mind recoil at beholding the terrible havoc and distress which prevail in that christian society which is cursed with the deadly venom of his tongue. Rattlesnakes, wolves, bears, and lions, are harmless creatures, com-

pared with the monster of whom I am speaking: they mercifully dispatch their trembling victims at a stroke; while he, savagely, and deliberately, murders by inches his hapless prey! His heart is a mass of iniquity; foul, and sulphurous as that murky abyss which is the residence of fallen spirits. He is a compound of ignorance, envy, malice, and hypocrisy—void of every generous and manly principle—a slave of the prince and power of the air—and his work, one would think, is the dirtiest his master can find him to do! I seldom think of such, but I remember Joab and Amasa; while he tenderly inquires after your welfare with "Art thou in health my brother?" he perfidiously stabs you under the fifth rib. He talks as smoothly to your face as though he was an angel; but turn your back, his words are as daggers and drawn swords!

If we attentively examine his conduct, we shall find that he is actuated, principally, by envy, malice, and ambition. He wishes to be thought a man of talent, to reign and rule, in all things to have the pre-eminence; in short, to be head of the church! This is what he aims at, though covered with the thickest disguise. To effect this, he carries on all kinds of sly and creeping intrigues: such as writing letters, defaming ministers, misrepresenting facts, inventing falsehoods; throwing out oblique hints, and poisoned insinuations. All this scurrilous and dirty work he does behind the scenes; lurking in his hole he thinks he is neither seen nor suspected; he only manufactures this pestilential trash, which he employs agents either as shallow or as wicked as himself to circulate. When looking for the faults of others, he has the eye of an eagle; but alas! when he looks for his own, mole-like, he has no eyes at all.

He appears before men with a sanctified look, and as comely as a whited sepulchre! he wishes you to believe that his only motive is zeal for the cause of God. Oh! how his heart is pained and over-

whelmed with sorrow at the conduct of —.

"I'll just give you a hint; it is not proper you should know all, it is too bad even to be repeated! Oh! how it distresses me to think of it." And to complete this vile hypocrisy, he shakes his head and ends his warning with a sigh.

Is such a one happy? I might answer this question by proposing another. "Can a fiend be happy?" No he is as far from happiness, as he is from heaven. A gnawing worm preys upon his vitals, he is consumed by raging fires; his soul is torn with unutterable anguish and sorrow; yea, "sorrow such as devils feel," "for he never smiles but when the wretched weep." Then he grins horribly, a ghastly smile!

Reader, is this thy character? Examine thyself; is there no shade in this hateful portrait which resembles thee? Hast thou never privately slandered thy neighbour?

There is too much reason to fear that thou hast. If thou art penitent, I could shed the tear of sympathy over thee; black as I have drawn thy portrait. O, let me beseech thee to repent! Perhaps thou hast cut off the hopes of some promising youth by blasting his reputation, which was dearer to him than life itself. Some hapless woman may now be bleeding under thy hand, or dying under the poisonous venom of thy tongue! Oh! repent of this thy wickedness and pray God to cleanse thy heart from this blackest, foulest stain. But if thou art still determined to blow up this fire of hell, and harden thyself in iniquity, suffer me to address thee in the striking language of a man of God, "O monster of ingratitude! scandal to human nature, and reproach to God! If thou canst, go hide thyself even in hell from the face of the Lord."

HENRY HUXTABLE.

RELIGIOUS INTELLIGENCE.

CHAPEL ANNIVERSARY.

To the Editor.

Dear Brother,

Thinking it might prove interesting to some of the brethren who in the infancy of the Bible Christian society laboured hard in various places to establish societies, to know how the work of God is prospering in some of those places where they have laboured, I have sent a short account of the progress of the good work at Bentley.

For several years the Bible Christians have been labouring at East-Green, in the parish of Bently, where Mr. and Mrs. Paine were the first to open their house for preaching, which they very kindly did for a long time. Afterwards it was removed to the cottage of Mr. and Mrs. Stacey, where the word of life was held forth with success, souls were converted to God, a society formed, and the congregation began to increase; so that the cottage soon became too strait to contain them. The friends then began to think of enlarging their borders, and a chapel was talked

of; and two or three attempts were made to secure a suitable spot of land; but all their attempts failed until the autum of 1853, when all on a sudden, as Providence would have it, a very convenient spot was offered for sale. A friend was put on the look out, and at length succeeded in purchasing it; rather to the annoyance of some of the nobility of the parish, who by some means get intelligence of their design, and felt determined if possible to frustrate. But they were too late; the property was secured, the work was at once commenced, the foundation was laid, and soon the house was completed; and on Friday March 10th, 1854, the long looked for day arrived, when the chapel was opened for divine service, by Mr. Gilbert from London, who preached a sermon in the afternoon; after which a goodly number sat down to tea. In the evening a public meeting was held, and several speakers addressed the congregation.

On Sunday March 12th, the pulpit was again occupied by Mr Gilbert, who

delivered three animating discourses to the great satisfaction of the friends present. Collections were made at the close of each service, which together with what had been collected by cards, and the profits arising from the tea, was upwards of £17.

On the 22nd July, 1855, the first Anniversary of the above chapel (which had been by some means, put off from time to time) was held. Two sermons were preached by Br. Hicks, the pastor of the Mission. A most gracious influence was realized, it was really good to be there.

On Monday July 23rd, a public tea was gratuitously provided by the friends, who gave, some a tray, others half a tray, according to their ability. The day was very auspicious, and all nature seemed to be cheerful and inviting. A large party of our friends from Bramshot (who had not been backward in lending a helping hand in

providing for the occasion) favoured us with their presence, and, with the friends in the neighbourhood, formed an interesting party, which sat down together and partook of the cup which cheers, but not inebriates. After tea a public meeting was held, over which Mr. W. Warren presided.—Addressess were delivered by the brethren, Hicks, Counter, Powell, and Basgent. The Master of Assemblies was in the midst and all present seemed encouraged and went down to their houses rejoicing. Profits by Collections and Tea £4. The society is in a very prosperous state, and bids fair to be made a great blessing to the neighbourhood. Four having lately joined us in church-fellowship. May the blessing of him that dwelt in the bush, rest upon it: that it may indeed prove a church against which the gates of hell shall not prevail, is the prayer of

J. COUNTER.

OBITUARY.

DIED, June the 17th, 1853, in the 62nd year of his age, MR. SIMON VIVIAN, of the town of Camborne, Gwennap circuit, Cornwall. He commenced attending the ministry of the Bible Christian ministers at a place called Whealgerry, near Camborne, at an early period of their ministrations in that part of the county, through which his mind became gradually enlightened. He was invited to attend the class-meeting by Miss Biddick (now Mrs. Woodcock of Penzance) who at that time was engaged in calling sinners to repentance, in the work of the ministry. Our late brother, Mr. Sedwell, who was stationed in the circuit at that time, admitted Mr. Vivian into the Society, November 12th, 1827. From that time he held on his way as a professor of Christianity; took great delight in supporting the cause of Christ; and in assisting its ministers in any way he was capable of,—looking on them when at his house as a part of his family. Very early in the history of the Bible Christian Missionary Society he became one of its collectors, and continued to labour in that capacity until disabled by the melancholy affliction which ultimately brought him to the grave. He was taken with a slight apoplexy seizure in March, 1853, and recovering his speech after the attack, his first words were to the effect,

and as nearly as his friends can recollect, in phraseology,—“I am washed in the blood of Christ.” Fits of a paralyzing character occurred from time to time, affecting both body and mind, until he was gradually brought down to the house appointed for all living.

There are three things which are especially worthy of notice in the history of our departed Brother. He became a better man than he was before when he became a Teetotaler, which took place in the early days of the temperance movement; and though a mine blacksmith, he found no difficulty in going through his labours on the principles of Total abstinence.

2. He was one of the kindest of husbands. His wife certainly, who was a young widow with a family of children when he married her, was in every respect deserving his confidence and regard; but such was his affection for her and the children, that it seemed as though she could never do any thing wrong in his estimation.

3. He was always a peacemaker in the church of which he was a member, and was never known to have any difference or unpleasantness with his fellow members; and as far as his intercourse with them was concerned, it might truly be said, “Behold how good and how pleasant a thing it is for brethren to dwell together in unity.”

RICHARD KENNAN.

MISSIONARY CHRONICLE.

November, 1855.

AUSTRALIA.

The following interesting communications have been received from the Brethren in this important field of labour :—

Gawler Town, April, 1855.

DEAR BR. THORNE,

Grace be with you and yours, and all the Brethren; believing that you and they will be glad to hear from us, and of the progress of the work of God in this Mission. Would it were in my power to say—The word of God hath free course, runs, and is glorified. Nothing would afford me so much pleasure as to communicate the intelligence of a glorious work; but alas! at present I have nothing of the kind to give you. There is too much worldliness in the church. All here seem to say (with a few noble exceptions) the things of time first—Eternity second. Hence we have hard work to get our hearers out to any means of grace but the Sabbath preaching. Class meetings are badly attended; and on the whole, the tone of spirituality is low. I assure you, my dear brother, amid so much worldliness, we find it difficult to keep up the flame of love to God and man in our own souls. If any need the prayers of the faithful, it is the brethren labouring in Australia. May the God of all grace visit us this year with a gracious shower. While I confess that we need a baptism, I am thankful to say, I believe the foundation of a great and good cause is laid in this colony.

On Sunday, March 18th, a neat little chapel was opened at Allen's Creek, about three miles from Kapunda. Br. Rowe preached morning and afternoon, and Br. Fursman in the evening. The congregations were good, and the influence good. On the following day a tea meeting was held, and afterwards a public meeting. There were not many present, the weather being for the first time for the last seventeen months unfavourable. Still it was a good meeting. There was much plainness of speech, which was needed, and I hope will do good. We have taken up this place about twenty months. The preaching has been during that time in three different places, and at last for the want of a place was given up for about two months. This is the only place where anything like apathy in completing a chapel has been mani-

festated. This small chapel has been twelve months in course of building. Thank God it is now finished, and I doubt not there will be a good congregation collected. May God convert them all. Amen. The chapel will seat seventy, cost £230, £130 has been collected and promised, leaving a debt of £100. This chapel, with Kapunda, is passed over to Br. Rowe for the present year.

On Sunday, March the 25th, one of the neatest little chapels I have seen in the colony was opened by Br. Way. This is the third chapel built on Gawler Plain during the past year, it being twelve months to-morrow since the first stone was laid. It will seat 110 persons, cost £378. £210 has been collected; about £15 promised will be obtained, so as to leave until next year only £150, when every penny we believe will be paid. We hope the work of God will prosper here.

A short account of the introduction of the gospel into this place will be interesting to your readers, and our friends who take a lively interest in every thing connected with Australia; shewing as it does the difficulties with which their Missionaries have to contend, and the power of truth to overcome every obstacle when perseveringly employed.

March 16th, 1853, in company with Br. Rowe, we were conducted to Gawler Plains by Mr. Butcher, who was formerly a member with us at home, but who joined the Primitives in this colony, and remains with them. He took us to his house for the night. This was a rough beginning. One not likely to raise my spirits. I saw the cattle in the fields, the stars overhead; the flies and bugs by hundreds resolved to make clear work of me that night. Never did the British wage a busier conflict with the Russians at Inkerman than I did that night with my tormentors; but they got the victory, and about 2 A.M. I beat a retreat, by striking a light, and got up. I learned in the morning Br. Rowe had had an equally warm reception, but being a little more valiant than myself, maintained his ground until day light.

The next day we went out to call on the settlers, by every one of whom we were warmly received. This was a good day and produced very favourable impressions in my mind towards my future scene of labour. Br. Rowe preached at Mr. Butcher's that night, a good sermon with great energy, and I hope with good effect. Br. Edgcombe came down and took us to his home. Here was every comfort and every kindness we could desire. My enemies were absent and I slept in peace. It would be ungrateful not to mention the unwavering kindness of Br. Edgcombe and his kind wife ever since that night. Our old and staunch friend, Br. Kenner, was overjoyed to see and welcome us.

On Friday we went to Br. Crittenden's; were kindly received and welcomed for two nights. We also called on Br. Nottle, of Linkeard Circuit. He is with us heart and soul. One of the best men I have ever known.

On Saturday 19th we went to the neighbourhood where the chapel opened on the 25thth built. Ere we saw a few of the settlers, and arranged that Br. Rowe should preach on the following afternoon under a gum tree. We were not then aware that there existed any difference of opinion or unpleasantness among the people. Br. Rowe went and opened his lips for the Lord. Many were there, most were warm in their welcomes: but one was boisterously so. He would stand by us in heat and cold prosperity and adversity. There was one, however, who was not pleased with the people, and he took that opportunity of telling them of it. His conduct seemed to oppose us. This meeting passed off, a house was offered, and on April 3rd I opened it. It was full to overflowing. All again expressed themselves very warmly, and our hopes rose high. But we soon found that the truth could not be borne; they must give up their sin, or leave the place. The little house was almost deserted, and so low was the work, that it was no uncommon thing for a preacher to travel 20 miles out and 20 miles home to preach to five individuals, and sometimes only three. Still we held on. One Sabbath, when the Local Preacher went, he found the door shut. He waited until about 4 o'clock, and then returned home. I went to ask how it was the door was locked without notice, and had the reply, "It is knocked in the head." Our first noisy friend had long since left us. I was now in a fix. I stood still for a moment, to see and

wait for the salvation of God. The thought then struck me, "If it be knocked in the head, its life is not destroyed. God will work." I do not know why, but I was led for the second time to call on the person who twelve-months before appeared to oppose. While drinking tea I told him what had happened, when he said, "Mr. Keen, you are welcome to my house every Sabbath." It was instantly accepted—opened the following Sabbath, and continued there up to the opening of the chapel.

During the time we preached in the first house, it was proposed to build a chapel. A meeting was called; three came. We postponed the meeting, came again, and did the same some six times, but could get no meeting; so no steps were taken to build. After we had held our meetings at Mr. Long's for six months, I thought it time to make another effort. Another meeting was called: 7 o'clock came but no people. Mr. Long says, "Think we shall have any one, Mr. Keen?" "I don't know," was the reply. "Well, I tell you what," said he, "if you can get three other persons I will be one fourth of the chapel." Another half-hour passed, and no person to be seen. The same question was asked, and the same answer given. "Well," was the reply, "if you can get one other, I will be one half." His wife said, "My dear, God has blessed you, and you would not do too much if you were to build the chapel." Just now entered three men. We went to the parlour, formed ourselves into a company of trustees, divided ourselves into three committees, and appointed the next meeting at the end of six days to report progress. To my surprise, when I came down the bricks had been bought and carted on the ground. I had not been behind with my work, having obtained the promise of £100. We let the work; appointed the day for laying the foundation stone; and had a glorious meeting that day. Now the chapel is built and opened, and the largest sum of money given towards it of any that has been built. The man who appeared opposed to us has proved the greatest friend. He gave the acre of land and £27 10s.—indeed, I may say the family gave £35 towards its erection. I hope and believe this house will be filled, and that it will be the birthplace of many souls. O Lord hasten it. Amen.

I have not time to send more particulars about the work as the mail

leaves to-morrow morning, and I only returned home to-day. I hope you and your family are well. Accept my love, in which my wife unites; and believe me to be

Yours as sincerely as ever.

S. KEEN.

Gawler Town, April 4th, 1855.

Dear Brother.

When I joined the connexion it was from a conviction that it was my duty to do so, and never have I felt any regret that I did so. I have ever been perfectly satisfied with the movements of the people with whom I have been united, and I am thankful to say I feel more firmly attached to them now than ever. With them I hope to live and die.

I felt equally satisfied respecting my duty to offer myself for the Itinerancy, and with pleasure I look back to the time when the Lord satisfied me that I was moving in my proper sphere; and after special prayer I felt it my duty to communicate to the secretary my impressions with respect to Australia, nor have I ever had any doubt of the propriety of the step. But notwithstanding the repeated assurances of the Divine will in all these instances, I have experienced continued exercises of mind respecting my want of ability for the important work. This I assure you was the only motive that led me to desist from the ministry. (Though I say it) my love to God and his cause was never greater. I could not describe my feelings on that occasion. There appeared something in it very strange; I thought on the time I first entered the ministry, and the period also when I communicated my impressions to the Secretary of the Missionary Society, yet it appeared impossible for me to proceed, and that I should do right by giving up, believing that I was only keeping some one out of the field that might be serviceable to the people. Then would rush into my mind like lightning, the discouraging effects of my resignation on the friends of missions, and the betrayal of the confidence of my Brethren. Amidst the whole I was overwhelmed, and decided to give up; fully resolved however, to do all I could wherever I might be located, to assist the brethren in their arduous work; which I trust I laboured to carry out.

After I left the work I found the friends were unanimous in the opinion

that I had done wrong. Yet I did not feel very strongly about it, till I received the Resolution of the committee, requesting me to reconsider the subject, when I felt impressed that I must have done wrong in leaving. I then seriously considered the subject in its different aspects, and was led to cast myself again on the friends, to do with me as they thought proper. The result I suppose you have been informed of.

I feel truly grateful and humiliated before the Lord, that after nine months I still had the confidence of my brethren, and the friends, and resolved to seek afresh the anointing of the Holy Ghost, fully to prepare me for the deeply important work; and I am thankful to say I have experienced it. I have enjoyed intimate communion with God by the Spirit—a longing to be made wholly what he would have me be. My one desire is to live to, and for him, and thus to answer the end of life.

Pray for me. I find many things here far more trying to the mind of a minister than I did at home. The improved circumstances of the people have produced in them a sense of self-importance which renders it difficult in many cases to get them to act as we think they should; but on the whole we have cause for encouragement. The Lord has worked by us, and is doing so; many have of late felt the power of the word; may his ministers be clothed with the spirit of holiness, and proved themselves to be the heralds of peace.

Our prospects in this colony are cheering. Providence appears to be opening the way before us; in fact more places present themselves than we can properly attend to. The harvest truly is plenteous, but the labourers are few. May we all attend to the important duty enjoined on us relative to this great subject, "Pray ye therefore," &c.

Br. S. Keen and I labour together (I trust) as true "yoke-fellows;" we have one common object in view, the glory of God in the salvation of souls. I feel warmly attached to all my Brethren in the ministry. May I walk worthily of my high vocation, and "adorn the doctrine of God my Saviour in all things."

I could say many things about the state of the mission, but Br. Keen is writing close by my side, and I have no doubt of his furnishing all the information necessary to the committee.

Being aware that the question is frequently asked, "Do your missionaries do anything for the spiritual improvement of the coloured natives of this colony?" I would just state that attempts have been made to this end, but without effect on the adult portion of them. They have no idea of the existence of a divine being. I have conversed with some of the most intelligent in the simplest manner possible, on the important matter relative to their souls; and for a time have thought that they understood me. They assent and consent to every thing advanced, and appear deeply interested for a time; but it appears from their manner and expressions that they had no correct idea of one subject. I believe them to be the most degraded of the human race, morally, and physically; yet some of them make good servants, are quite trustworthy and affectionate, and many of the children who have been educated at the native schools, are very intelligent, and give a scriptural evidence of a change of heart. I have heard some of our friends speak of a young woman who died at Clarendon, who gave satisfactory evidence of salvation by Jesus. She was buried (by her father's request) in the Wesleyan burial ground at Clarendon; a very unusual thing; for they will carry their dead frequently for weeks, and then deposit the remains in their own burial place. They are disappearing very fast. Infanticide is very much practised by them. The government presents inducements to preserve their offspring, but they have an idea that by greasing their spears in their children's fat, they will be more successful in war, and that to spare them would be only subjecting them to misery, as the white man increases, the means of their support will be destroyed. You will hear them frequently say, "Since white come, kangaroo, Emu, Possum all gone way. Black-fellow no tucker (food) now; before white-fellow come, tucker." It is distressing to see them wander about and not to be able to come into contact with their minds.

I must draw to a close. I did not think of writing so much. We have but a few minutes left to post for the next mail to England, so I have no time to revise or correct anything I have written. Please to excuse inaccuracies, and believe me to remain,

Yours truly in Jesus,

JAS. CULVER.

Adelaide, May 4th, 1835.

My Dear BR. REED.

I herewith inclose the Quarterly Accounts. I am grateful to report the Lord is still among us. Things in the Willunga Mission are looking better, very much better. The congregations through the Mission are decidedly improved; one new place has been taken on the plan; the prospect in that district is hopeful, and the best of all is, some few have found peace with God.

At some places in the Adelaide Mission things are improving, and we have cause to be thankful. We suffer here in this part very much for the want of another Itinerant preacher. We shall find it difficult to maintain our ground, while we are reluctantly compelled to refuse openings which are offering. It is truly distressing to hear the plaintive cry, "Come over and help us," and not to be able to obey the call.

Of the Gawler Mission, Br. Keen writes rather discouragingly. An outpouring of the Spirit is very much needed. More Itinerant labour is much needed there also. I have no statement from Br. Rowe. I hear, however, that the congregation at the Burra is very large.

The colony is at present in a very depressed state temporally. Wages are coming down, and every thing is very high. Flour is £4 per bag—that is 200lbs nett; meat, candles, soap, and all other things in proportion. There is at present a vast amount of distress among the new comers, and those who have not improved the golden days with which they have been favoured. The crops in many districts have been very bad indeed, and fears are entertained of a second dry winter; if it should occur the consequences will be very serious.

We shall suffer in all our financial departments. It was easier to get £5 eighteen months ago than £1 now. Should the coming season prove favourable for the crops, I have no doubt that the Colony will be very prosperous. There is no doubt but the war affects the general commerce of the Colonies. It is good to remember that "The Lord reigneth;" and though clouds and darkness may be round and about him, yet justice and truth are the habitation of His throne.

I hear our cause is suffering very much again through removals at Cranwick Creek. We ought to have an Itinerant Preacher there. O that the

Lord of the harvest would regard our prayer, and raise up more labourers; for truly the harvest is great while the labourers are few. One preacher for Victoria is, I fear, worse than not taking up the ground; but I hope the best will be done for both Colonies.

With kind regards to all the brethren and friends, hoping to have an interest in their prayers,

I remain, yours truly,

JAMES WAX.

*Kooringa, Burra Burra,
South Australia,
June 27th, 1855.*

DEAR BROTHER,

With pleasure I again give you a few particulars respecting the progress of the cause of God in connexion with our own denomination in this part of the Colony. At the last District Meeting I was reappointed to this Station, and Kapunda with its adjoining places being turned over from the Gawler Mission to the Kooringa Mission, the Brethren Ridclift and Fursman were appointed to labour with me in the good cause.

On the 3rd and 4th of December, 1854, a strong chapel, built of first-rate stone, was opened at Auburn, for divine service. The dimensions are thirty-five feet long, twenty-three feet wide, and fourteen feet high from the foundation; the foundation being about two feet above the surface. On both days the attendance was very good, and a lively interest was manifested by the public. The sermons were preached by myself, Br. Barnden, and Br. Fursman. On the Monday the tea was very well attended. The Public Meeting was addressed by Mr. Bluckmore, Secretary, and the Brethren, Barnden, S. Keen, and Fursman; myself being in the chair. The total cost of the chapel is £538 16s. Towards which was subscribed £208 5s.; opening services £88 15s.; promised £25. Making a total of £322, leaving a debt of £216 16s. There are other items that make the present debt £220. The chapel will accommodate 160 persons—sittings to let 96—84 of which are already let. There is a Day School held in the chapel, and the inhabitants feel thankful for the chapel in which they are taught the plan of salvation, and the children educated for the business of life.

On the 18th and 19th of March, 1855, a chapel was opened for Jehovah's worship, at Allen's Creek, three miles north of Kapunda. The morning and afternoon sermons were preached by myself, and the evening's sermon was preached by Br. Fursman. The congregations were very good. On the Monday the weather was unfavourable, but we had several to tea. The tea was followed by a Public Meeting, presided over by Br. Barnden, and addressed by the Brethren, Fursman, Keen, and myself. The opening services added about £40 to the funds, which is very good considering the circumstances of the people. The chapel cost about £240, towards which about £130 have been already raised; leaving a debt of about £110. The dimensions are 27 feet long, 19 feet wide, and 12 feet high. The sittings are all let, with the exception of 8. There is a Class and Sabbath school instituted, and there will be a day school as soon as a suitable master can be secured.

The principal part of the work was done to the above chapel while it was under Br. Keen's superintendence, but was attached to the Kooringa Mission prior to its completion, which accounts for my taking an active part at its opening. It is but fair that I should state that from the time that Allen's Creek was turned over to the Kooringa Station up to the time of the opening of the chapel, that Br. Fursman manifested a lively interest and exerted himself nobly to hasten its completion.

In a previous communication I stated that we had made arrangements for enlarging our chapel in this place; and I am happy to inform you that it has been done, and the chapel re-opened on the 25th and 26th of March, 1855. The morning and evening sermons were preached by Br. Fursman, and the afternoon's sermon by Br. Ridclift. The congregations were very good. On the Monday the public tea was well attended, and an interesting meeting followed, which was addressed by the Brethren, Ridclift, Fursman, and myself, and presided over by Mr. Burgess, (Independent). The enlargement cost about £650, and we subscribed and collected about £120. We borrowed £500. The chapel is now 49 feet long, 40 feet wide, and 12 feet high. The height is not equal to the breadth and length; but we could not make it higher unless we took off the old roof, which would have cost £200; and this is an important sum when we take into consideration

that the vast majority of the people here have just arrived from England, and what with the high price of provisions, &c., are in low circumstances. The internal fittings are very similar to our chapel at St. Cleer, in the Liskeard Circuit. The sittings were all let the first quarter; and now we have many applications but cannot accommodate the applicants.

On the 27th and 28th of May, 1855, we held the services in connexion with our Sabbath school in this place. On the Sabbath two impressive and instructive sermons were preached by Br. Williams, formerly an Itinerant preacher with the Teetotal Wesleyans in the West of Cornwall, but now a member and local preacher in the Gawler Mission. After each service the children recited some interesting pieces, but the greatest part of the recitations were reserved for the afternoon, that part of the day having been solely devoted to this purpose. The children having been taught by Mrs. G. Barnden, sang some very interesting anthems, and the choir by their singing gave melody to the occasion, and made the services peculiarly interesting.

On the Monday the children perambulated the Township with flying banners, accompanied by a few musicians, teachers, and friends, and then returned to the Chapel and were served with cake and tea. After the children were regaled a large concourse attended the Public Tea, which was followed by a very interesting meeting, addressed by Messrs. Davey, the Secretary, Ridcliff, Williams, myself, and Pellew in the chair. The whole of the services were deeply interesting and excited a beneficial influence on the congregations. Mrs. Rowe, Miss Jeffery, Miss S. Skews, and Miss M. Skews collected in the township upwards of £27, and the entire proceeds of the anniversary amounted to the noble sum of £53 11s. We have nearly 200 children in the school; 25 teachers and officers. We have a library of about 150 vols. which are circulated among the teachers and the first class of scholars; but we anticipate making it more general in its circulation.

On the 3rd and 4th of June, 1855, we opened a strong and neat chapel, in the Gothic style, in the Township of Waterville. On the Sabbath the morning and evening sermons were preached by Br. Williams, and the afternoon sermon by the writer. The congregations were very good afternoon and

evening. On the Monday, notwithstanding the wind and rain, a goodly number attended the public Tea and Meeting. After Mr. Badcock had read the report, the meeting was addressed by Messrs. Ridcliff, Jolly, Williams, and Blatchford; myself in the chair. The chapel cost close on £400. The collections at the opening were £41 10s; previous subscriptions £96 19s 6d. We have borrowed £250, which is to be paid in three years. The dimensions are 30 feet long, 23 feet wide, and 14 feet high from the foundation; the foundation being at one corner 3 feet above the surface, and at another 6 inches. Many of the sittings are already let. There is a day school held in the chapel.

I am sorry that we cannot report more conversions to God. A few have professed to find peace with God, and have joined the church; but we want a greater outpouring of the Spirit, and I believe that it will be realized in proportion to our faithful, fervent, persevering prayers. It is time for the church to "Arise and shine, for her light is come, and the glory of the Lord is risen upon her." O may she go forth, "bright as the sun, fair as the moon, and terrible as an army with banners."

A general dearth has been experienced throughout the length and breadth of the colony. The last year's crops were a complete failure. It has produced a general depression in trade. Flour in this place has brought £6 per 200lbs. Butter 3s per lb; meat 7d and 8d per lb; currants 1s and 4d; tallow candles 1s 8d, and Spermaceti, 3s; soap 9d per lb, and all things in proportion. I have stated these few particulars to show the difficulty of living with a limited income.

Because I say little about difficulties, I trust the friends will not conclude that we have none. My portraiture of them would not remove them, therefore we choose to contend with them in the strength of God rather than talk and write about them. I am happy to say that the Brethren Ridcliff and Fursman, are good fellow-helpers in the gospel, and I trust they will be spared long to preach Christ crucified.

Mrs. Rowe joins me in christian love to all that are in the Lord, but especially to those with whom we have taken sweet counsel. Praying for the prosperity of our Zion,

I am, Dear Brother,
Yours in the best of bonds,
JAMES ROWE.

BIBLE CHRISTIAN MAGAZINE.

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D I V I N I T Y .

THE SANCTIFICATION OF THE BODY.

Dear Brother.—We are living in days of intense enquiry, continual research, and new discoveries, in order to meet the cravings of human nature,—the desires of immortal minds, which nothing but God can constantly and amply satisfy; the following thoughts, taken from the closing remarks of a lecture delivered by the “Prince of American lecturers,” on a very important subject—a subject essential to the prosperity of the church and the safety of individuals—will benefit some of your numerous readers; I send them to occupy a small place in your increasingly useful Magazine, which is much demanded to meet the claims of the times.

The Lecture is based on the very striking text, 1 Thes. v. 23, 24, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and *body be preserved blameless* unto the day of the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it;” with great stress or emphasis laid on the above words in Italics.

“In conclusion,” he says, “I would remark;—

1. That it is useless to speculate upon any supposed distinction that might have been in the Apostle’s mind between the soul and spirit of man, when he penned the passage that stands at the head of this discourse. I understand the prayer of the apostle to be for the entire consecration of the whole being to the service of God. I need not dwell with any more particularity upon the text, except it be to mention some things which I suppose are implied in the entire sanctification of the *body*.

(1.) I understand the sanctification of the body to imply the entire consecration, by the soul, of all its members to the service of God. The body is to be regarded merely as an instrument of the soul through which it manifests itself, and through which it fulfils its desires.

(2.) The entire sanctification of the body implies also the entire consecration of all its appetites and passions to the service of God ; that is, that its appetites shall be used only for the purposes for which they were designed, not to be masters, but the servants of the soul ; not to lead the soul away from God, but to subserve the highest interest of the physical organisation.

(3.) It implies keeping the body under, and bringing it into subjection—so that no appetite or passion of the body is indulged merely for the sake of indulgence—that no appetite or passion is to be at any time consulted or its indulgence allowed but for the glory of God, to answer the end of our being, and to render us in the highest degree useful. The grand error of mankind is, that the soul has been debased even to be the slave of the body, that appetite and passion have ruled, that “the fleshly mind which is enmity against God” has been suffered to become the law of the soul. Hence also it is said that, “if ye live after the flesh ye shall die,” that “to mind the flesh is enmity with God,” that “the minding of the flesh is death,” that “he that soweth to the flesh shall of the flesh reap corruption.” In short, it is every where in the Bible expressly taught, that one great sin of mankind is the indulgence of the flesh. Now the entire sanctification of the body implies the denial of the lusts of the flesh, that “we put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof,” that the appetites and passions be restrained and entirely subjugated to the highest interest and perfection of the soul, and to the glory of God. The highest sense in which the body may be sanctified in this life implies :

a. The strictest temperance in all things. By temperance I mean the moderate use of things that are useful, and total abstinence from things that are pernicious.

b. It implies also the utter denial of the artificial appetites of the body. By artificial appetites I mean all those appetites that are not natural to man previous to depravity of the system by any kind of abuse or violation of its laws. Among the artificial appetites are all those hankerings after various poisons, narcotics, and several innutritious stimulants that are in almost universal use, such as tobacco, tea, coffee, and the like. All such substances are utterly inconsistent with perfect temperance, are worse than useless, and produce only temporary excitement, at the expense of certain and permanent debility. They deceive mankind on the same principle that alcohol has so long deceived men, and though not to the same degree injurious and inconsistent with the highest well-being of body and soul, yet they are really so, and therefore utterly unlawful. And nothing but ignorance can prevent their use in any instance as an article of diet from being sin ; and when the means of

knowledge are at hand, this ignorance itself becomes sin. Consequently persevering in this use under such circumstances is not only inconsistent with entire and permanent sanctification, but also with justification and salvation.

c. Temperance implies a knowledge of, and compliance with, all the laws of our physical system. There is scarcely any branch of knowledge more important to mankind than a knowledge of the structure and laws of our being. Nor is there scarcely any subject, upon which men are so generally and so shamefully ignorant. It seems not at all to be known by mankind in general, or even suspected, that every thing about their bodies is regulated by laws, as certain as the law of gravitation; and that a perfect knowledge of and conformity to these laws, would render permanent health as certain as the regular motion of the planets. The world is full of disease and premature death, and men speak of these things as mysterious providences of God, without ever so much as dreaming, that they are the natural and certain results of the most outrageous and reckless violations of the human constitution.

d. Temperance in all things implies correct dietetic and other habits in respect to exercise and rest. And in short, such obedience in all respects to the physiological laws of the constitution as to promote in the highest degree its physical perfection, and thus preserve it in a state in which it will be in the highest degree capable of being used by the soul, to fulfil all the will of God. There are, no doubt, occasions on which the bodily strength and the body itself may be sacrificed to the interests of the soul, and of the Redeemer's kingdom—cases in which the violation of the physical law may be justifiable, and even a duty, where the kingdom of Christ demands the sacrifice. Christ gave up his body a sacrifice. The Apostles and Martyrs gave up theirs. And in every age multitudes have given themselves up to labours for the kingdom of Christ, that have soon ended their mortal lives. This is not inconsistent with the highest consecration of the body, and of the whole being to God; but on the other hand, it is one of the highest instances of such consecration. But where the circumstances do not demand it, the sanctification of the body implies that its strength shall not be exhausted, nor any of its powers debilitated or injured by any neglect of exercise, or by any overworking of its organs, or by any violation of its laws whatever. It implies the utmost regularity in all our habits of eating, drinking, and sleeping, labour, rest, exercise, and in short, a strictly religious regard to all those things that can contribute to our highest perfection of body and soul. Can a glutton, who is stupefied two or three times a day with his food, be entirely consecrated, either body or soul to God? Certainly not. His table is a snare, a heap, and a stumbling-block to him. Can an epicure

whose dainty palate loathes every simply prepared article of diet, and who demands that every meal should be prepared with seasonings and condiments highly injurious to the health of his body and the well-being of his soul—can he be in a state of entire consecration to God? No, surely. His “God is his belly.” His “glory is in his shame.” He “minds earthly things;” and an Apostle would tell him, “even weeping,” that his “end is destruction.” It is appalling to see the various forms of disease and wretchedness with which mankind are cursed, on account of their wanton disregard of the laws of their being. The highest powers of the human mind can never be developed, nor its highest perfection attained, in a diseased body; and probably scarcely a single member of the human family in his present state has any thing like perfect health. Many suppose themselves to be perfectly healthy, simply because they never saw a person who had perfect health, and also because they do not know enough of themselves to know that many of their organs may be fatally diseased, without their being aware of it. The influence of dietetic and other habits upon the health of the body is known to but a very limited extent among mankind, and far less is it understood that whatever affects the body, inevitably affects the mind, and that the temper and spirit of a man are in a great measure modified by the state of his health. It is known to some extent that an acid stomach begets fretfulness, and that certain nervous diseases, as they are called, greatly affect the mind; but it is not so generally known as it ought to be, that all our dietetic and other physiological habits have a powerful influence in forming and moulding our moral character. Not necessarily, but by way of temptation, acting through our bodily organs, all stimulants, and all things injurious to the body, act most perniciously upon the mind. Let me say therefore, beloved, in one word, as I cannot dwell upon this subject longer, that if you expect the sanctification of body, soul, and spirit, you must acquaint yourselves with the true principles of temperance and physiological reform, and most religiously conform yourselves to them, not only in the aggregate, but in the detail.

1. There is an importance to be attached to the sanctification of the body of which very few persons appear to be aware. Indeed, unless the bodily appetites and powers be consecrated to the service of God—unless we learn to eat, and drink, and sleep, and wake, and labour, and rest, for the glory of God, entire and permanent sanctification is out of the question.

2. It is plain, that very few persons are aware of the great influence which their bodies have over their minds, and of the indispensable necessity of bringing their bodies under, and keeping them in subjection.

3. Few people seem to keep the fact steadily in view, that

unless their bodies be rightly managed, they will be so fierce and over-powering a source of temptation to the mind, as inevitably to lead it into sin. If they indulge themselves in a stimulating diet, and in the use of those condiments that irritate and rasp the nervous system, their bodies will be of course and of necessity the source of powerful and incessant temptation to evil tempers and vile affection. If persons were aware of the great influence which the body has over the mind, they would realize that they cannot be too careful to preserve the nervous system from the influence of every improper article of food or drink, and preserve that system as they would the apple of their eye, from every influence that could impair its functions.

4. No one who has opportunity to acquire information in regard to the laws of life and health, and the best means of sanctifying the whole spirit, soul, and body, can be guiltless if he neglects these means of knowledge. Every man is bound to make the structure and laws of both body and mind, the subject of as thorough investigation as his circumstances will permit, to inform himself in regard to what are the true principles of perfect temperance, and in what way the most can be made of all his powers of body and mind for the glory of God.

5. From what has been said in this discourse, the reason why the church has not been entirely sanctified is very obvious. As a body the church has not believed that such a state was attainable in this life. And this is a sufficient reason, and indeed the best of all reasons for her not having attained it.

That our "bodies be preserved blameless," does not, of course, imply that they are free from fatigue, disease, or death; nor does it imply that no desire be excited through our physical propensities, which, under existing circumstances, it would be unlawful to indulge. The feeling of hunger in Christ, under circumstances in which indulgence was not proper, was *not* sinful. The consent of the *will* to gratify the feeling, and not the feeling itself, renders us sinners.

That we be preserved in a sanctified and blameless state in respect to our bodies, does imply,—

1. That we endeavour to acquaint ourselves with all the laws of our physical constitution.

2. That in regard to food, drink, and dress, and in regard to the indulgence of all our appetites and physical propensities, there be a sacred and undeviating conformity to these laws.

3. That every unlawful desire be instantly suppressed, and that all our propensities be held in perfect subjection to the will of God.

4. That our bodies, with all our physical powers and propensities, be "presented" to God as "a living sacrifice, holy and acceptable," to be employed in his service.

T. W.

THE STARRY HEAVENS.

(From Mitchell's "*Planetary and Stellar Worlds*."

The intellectual power of man, as exhibited in his wonderful achievements among the planetary and stellar worlds, has thus far been our single object. I have neither turned to the right hand nor to the left. Commencing with the first mute gaze bestowed upon the heavens, and with the curiosity awakened in that hour of admiration and wonder, we have attempted to follow rapidly the career of the human mind, through the long lapse of six thousand years. What a change has this period wrought!

Go backwards in imagination to the plains of Shinar, and stand beside the shepherd astronomer as he vainly attempts to grasp the mysteries of the waxing and waning moon, and then enter the sacred precincts of yonder temple devoted to the science of the stars. Look over its magnificent machinery; examine its space-annihilating instruments, and ask the sentinel who now keeps his unbroken vigil, the nature of his investigations.

Moon, and planet, and sun, and system, are left behind. His researches are now within a sphere to whose confines the eagle glance of the Chaldean never reached. Periods, and distances, and masses, and motions, are all familiar to him; and could the man who gazed and pondered six thousand years ago stand beside the man who now fills his place and listen to his teachings, he would listen with awe, inspired by the revelations of an angel of God. But where does the human mind now stand? Great as are its achievements, profoundly as it has penetrated the mysteries of creation, what has been done is but an infinitesimal portion of what remains to be done.

But the examinations of the past inspire the highest hopes for the future. The movement is one constantly accelerating and expanding. Look at what has been done during the last three hundred years, and answer me to what point will human genius ascend, before the same period shall again roll away? But in our admiration for that genius which has been able to reveal the mysteries of the universe, let us not forget the homage due to Him who created, and by the might of his power sustains all things. At some future time, I hope to be permitted to direct your attention to this branch of the subject. If there be any thing which can lead the mind up to the Omnipotent Ruler of the universe, and give to it an approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of his works.

If you would know his *glory*, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred millions of stars which belong to our own "island

universe" by the thousands of these astral systems that exist in space, within the range of human vision, and then you may form some idea of the infinitude of his kingdom; for lo! these are but a part of his ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through his system, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light, and flash with impetuous speed, day and night, and month and year, till youth shall wear away, and middle age is gone, and the extremest limit of human life has been attained; count every pulse, and at each speed on your way a hundred thousand miles; and when a hundred years have rolled by, look out, and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you have only left half a score behind you.

Would you gather some idea of the *eternity* past of God's existence? go to the astronomer, and bid him lead you with him in one of his walks through space; and as he sweeps outward from object to object, from universe to universe, remember that the light from those filmy stains on the deep pure blue of heaven now falling on your eye, has been traversing space for a million of years.

Would you gather some knowledge of the *omnipotence* of God? weigh the earth on which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet under the omnipotent hand of God, not a minute passes that it does not fly far more than a thousand miles. But this is a mere atom; the most insignificant point among his innumerable worlds. At his bidding, every planet, and satellite, and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around his throne circles the great constellation of unnumbered universes.

Would you comprehend the idea of the *omniscience* of God? remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute approximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbations of millions of suns, and planets, and comets, and worlds, without number, through the ages that are passed, and throughout the ages which are yet to come, not approximately, but with perfect and absolute pre-

cision. The universe is in motion, system rising above system, cluster above cluster, nebula above nebula, all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or on earth, should bow with humility and awe.

Would you gain some idea of the *wisdom* of God? look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form. All is changing, but the laws fixed by the wisdom of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun is echoed by that of ten millions of moving worlds, that sing and shine around the bright suns that reign above.

If, overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet king, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? and the son of man that thou visitest him?" If fearful that the eye of God may overlook us in the immensity of his kingdom, we have only to call to mind that other passage, "Yet thou hast made him but a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over all the works of thy hand; thou hast put all things under his feet." Such are the teachings of the word, and such are the lessons of the works of God."

THE SABBATH SLIGHTED.

"The Son of man is Lord also of the Sabbath." (Mark ii. 28),

[From the *Stirling Tracts*.]

SATAN has ever discovered a hatred peculiarly strong towards the Lord's-day, and not without reason: for this is the day which God delights to honour. With it he has specially connected his own hallowed name. This is the day which God has made, and which God has owned, and still continues to own, as emphatically and peculiarly *his* day; and which has ever been fraught with blessings to his people, and with the most tremendous consequences to his enemies. On this honoured day, after having finished the work of redemption, Christ rose victorious over death and the grave, and ever as it recurs it contributes to crown him with fresh honour

and victory, and to expose all his enemies to increased infamy and contempt. It is set apart by God for making inroads upon the kingdom of Satan, and employed by Satan for making reprisals upon God, and seeking the damnation of sinners. Every Sabbath is a season for the display of God's unspeakable mercy and amazing forbearance, and Satan's power and malignity—a day in which free and sovereign grace is most triumphant, and sin and Satan most rampant.

In illustration of the above, what painful and disgraceful facts occur continually throughout the land, such as railway, steamboat, and other travelling—carriage of goods and coal—manufacture of strong drink—public-houses in many places open, and kept afloat by Sabbath traffic—Post-offices open for all comers—unnecessary sailing of vessels—recreations and amusements—fruit and tea gardens frequented—driving of all kinds of cattle to market—absence from public worship—and numberless other ways.

“The Sabbath-breaker is a rebel : he resists the authority of the great Jehovah. The Sabbath-breaker commits sacrilege ; he is a sacrilegious robber ; he employs for profane purposes what God hath devoted to a sacred use. The Sabbath-breaker is an enemy of God and of all goodness ; he is the murderer of his own soul, for he tramples under his feet the means of intercourse with God, and of all spiritual improvement. The Sabbath-breaker is one who fights directly against the Maker of the world, and against the glory of those Divine perfections which were displayed in the work of creation. Therefore, the power which made the worlds will, in due time, take hold of him who wickedly pollutes the Sabbath : that power will crush, and squeeze, and torment him eternally, who goes on, impenitent, in wickedness of this kind. Do you know the reason of your dislike to the Sabbath ? I will tell you. It is because you have a sinful nature, a bad heart—a wicked heart. You must therefore pray to God that he would give you a new heart—a heart that will delight in the service of God. And when you find anything tempting you to dislike or break the Sabbath, remember I have told you it is the devil working within you. Therefore do not yield to him, but cry to God for a new heart. Then you will find it wonderfully pleasant to wait upon God, and to serve him on the Sabbath all the day long. May God himself take your hearts into his own hand, and make you early acquainted with the joy and pleasure of the way.”—*Dr. Love.*

The wicked shall be turned into hell, and all the nations that forget God (Psal. ix. 17). Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool (Isa. i. 18). A new heart also will I give you, and a new spirit will I put within you, and I will take the stony heart

out of your flesh, and I will give you an heart of flesh (Ezek. xxxvi. 26).

B I O G R A P H Y.

MEMOIR OF MRS. MARY DICKENS.

To the Editor.

Dear Sir,

Whilst it is our melancholy task to record the death of this eminent woman and truly devoted christian, we are animated with the pleasing thought that she is another trophy of the Redeemer's victory; and among many more, will serve to show that the labours of the Bible Christian Missionaries on the Yaxley Station have not altogether been in vain. However tempestuous our way, oppressive our labours, and heavily we may have drawn from the funds of the society, what is the whirlwind's blast, or the greatest amount of labour, or all the world has ever called great and good, in comparison with a saved, sanctified soul, just quitting the shores of time, all robed and winged for its flight, with the eye of her faith bright, clear, and steady; when hope spreads her wings, and the spirit mounts upward to the blessed abode of the righteous, where it will bask in unclouded sunbeams of eternal day!

Mrs. MARY DICKENS, whose maiden name was WOLLERSON, the subject of this memoir, was born in the parish of Yaxley, on the eastern part of the county of Huntingdon, in the year 1826. As her parents Mr. and Mrs. T. Wollerson had preaching in their house, and were truly devoted to God themselves, they felt deeply interested in the wellbeing of their children. This is quite characteristic of true religion; and perfectly in accordance with sound Divinity; for as we participate and excel in the possession of piety ourselves, so we feel interested for the happiness of others, especially those most near and dear to us. Parents are placed in a sphere of action, in which they are communicating the eternal principles of truth to minds created for immortality and eternal life; and while religiously educating their offspring, they are doing what can never cease to be felt, when the kingdoms and empires of earth have melted away and are forgotten—when the eloquence and wisdom of senators with the courage of warriors shall have passed away, their labours will be known and acknowledged, yea, they will eternally be seen to be unfolding in new and glorious results.

Although our departed sister, like all mankind, was the subject of sorrow, toil, affliction, and death; and in her spiritual nature the dupe of ignorance and sin, beclouded in mind, erring in judgment, perverse in will, an alien to God, and a stranger to solid peace; she possessed qualities superior to many of her species. Even from a child she was dutiful, meek, and intelligent; and at a very early period, in that ennobling, God-honouring, and soul-saving Institution, the Sabbath School, she received impressions and instructions which were never fully erased from her mind until she obtained a meetness for, and a title to "an inheritance, incorruptible, undefiled, and that

fadeth not away." As she advanced in age, passing through her scholastic youthful paths, she was often the subject of deep compunctions of soul, which was often apparent by her sighs, cries, and tears; but for the want of perseverance in the proper use of the means, those convictions became as a "morning cloud, and as the early dew, which passeth away," until it pleased God, in the order of his providence, to send the Bible Christians into this part of the country, who were the honoured instruments in the hand of God, in leading her to Him whose prerogative it is, to "pardon iniquity, transgression, and sin."

Although our Sister had often been deeply affected under the ministry of the Primitive Methodists, and had received much Biblical information from her parents and other christian friends, she was never brought into the liberty of God's dear children, until Mr. ANDREWS came to this Mission, in the year 1851. Through his instrumentality, under the blessing of God, she not only obtained a saving, scriptural knowledge of her salvation by the remission of all her sins; but she happily experienced that the "blood of Jesus Christ," which "cleanseth from all sin," was sprinkled on her conscience, removing the curse, and purifying her "from all dead works," whereby she became "dead indeed unto sin," and fully alive unto righteousness; loving, studying, and practising good works. As soon as she was brought into this pure, clear, celestial atmosphere, and became associated with the people of God, she gave constant, indubitable evidence, of the glorious change that had been wrought in her heart, by her sincere, unwearied adherence to God's cause, and by her love to his people.

Although her christian career was but short on earth, and though she was the subject at times of very powerful temptations, she was a child of no common growth—no mean stature—no dwarfish standard of excellence. Persons who judge of character by rank or station in society, or by exterior embellishments, would probably overlook our sister; for she had nothing externally sparkling or meretricious about her; but if piety, the most ardent, sincere and unostentatious; if zeal, the most fervent, enlightened, and benevolent; if the deepest and most unaffected humility; if unshrinking, uncompromising integrity; in a word, if meekness, gentleness, charity, faith, love, and purity, would place any woman in the rank of high moral excellence, that station belonged to our departed sister. These remarks are not made from a slight and superficial knowledge of her character, but from the closest intimacy—formed from almost daily intercourse, and from the high recommendation of her leader, Mr. Barnes, who says, "It is almost impossible to raise her too high in the scale of untired assiduity and devotedness to God; whether we view her in public, or in private; in solitude, or in society; on a journey, or at home; she appeared like "the King's daughter," "all glorious within," and beautiful without, looking forth as the morning, fair as the moon, clear as the sun, shining forth in its strength. It was scarcely possible to be in her company without feeling the force and energy of her christian principles, which pervaded her whole character, and gave it such a beauty, simplicity, and dignity, that words can but feebly express.

As a child, she was one of the most dutiful, submissive, and sympathetic, I ever met with; and although it was but of a very short duration, she was a truly affectionate wife. As a sabbath school teacher, she had been cast in the right mould; ever at her post, discharging her duty in the fear of God; being animated by "the love of Christ," and compassion for the souls of her children. She prosecuted her journey with unwearied assiduity. Difficulties and discouragements did not cool her ardour or check her labours; acting at all times from principle, knowing that the command and will of God was the rule by which her conduct should be regulated. As a member of Christ's church, she possessed much of the meek, steadfast spirit of her Master; not turned round with every wind, nor trammelled in a spider's web; but "steadfast, unmovable, always abounding in the work of the Lord." Daring never to enter the house of God without first approaching the Deity in her closet, asking the favour of his presence to go with her; and when there, she was "swift to hear;" not like too many, who in some sense convert the sacred place into a lodging house. She was strongly attached to us as a people; so much so, that she seldom spoke her christian experience without attempting to express how she loved the people of God, and that amount of gratitude she felt to him that he ever sent the Bible Christians down into this part of the country.

In the month of October, 1854, she was united in marriage to Mr. JOHN DICKENS, under auspicious prospects that their passage through life would be strewed with flowers and gilded by sunshine; Her bridal day was one of the right cast; being characterised by a high tone of religious feeling, and associated with singing, prayer, and holy conversation; often turning on their increasing attachment to the Bible Christian Missionary Society, which was corroborated by their presenting its Treasurer with a handsome sum for its promotion.

No sooner had this youthful couple entered on their anticipated perpetual union, drinking largely from that "river whose streams make glad the city of God," and laying out their plans with some degree of pleasure for their future course, than affliction, like an envious foe, seized upon poor Mary. Whilst she was labouring under a slight indisposition, inflammation of the brain ensued, and in opposition to all the medical aid and skill that could be procured, the mysterious disease made rapid progress, till the mortal tabernacle yielded to its fatal influence.

About a quarter to one o'clock on Wednesday morning, June the 6th, 1855, her happy and redeemed spirit soared away to move in a world of light, purity, and love—where there is "fulness of joy, and pleasures for evermore."

Although the raging nature of her affliction incapacitated her for much conversation, all she said was not only satisfactory and characteristic of that humility and spirituality of mind which she had been distinguished for in health; but in the immediate prospect of death, she bore an additional testimony to the value and reality of those truths and principles which she had professed to believe. As she lived, so she died; a practical illustration of that religion which is "first pure, then peaceable; gentle, and easy to be intreated; full

of mercy and good fruits," which were found upon her in the moments of death; when she gave utterance to the following beautiful sentiments, which strikingly expressed her present feelings and future prospects—"All I have to say is," she said, just as the cold shivers of death were upon her, "love the Lord, and meet me in heaven."

"For my hope is full, my title clear,
And best of all, the Lord is here;
My soul is free from every fear:
All is well! all is well!"

The monster death hath lost its sting,
Beyond the grave I soon shall sing;
My happy soul is on the wing;
All is well! all is well!

There's not a cloud that does arise,
To hide my Saviour from my eyes;
I soon shall mount the upper skies;
All is well! all is well!"

On Friday, June 8th, amidst a numerous crowd, her mortal remains were consigned to their last home; and after the Minister had read the form, and the body was laid in its resting place, "The Dying Christian to his Soul," was sung, according to her request, beginning with—

"What's this that steals upon my frame?
Is it death?"

On Sunday, June the 16th, the writer strove to improve her death; and the serious and deep solemnity with which he was listened to by a crowded congregation, affords reason to hope that this painful dispensation of divine providence may be overruled by the grace of God for the spiritual benefit of others. Should this be the happy result, our departed and beloved sister will not have died in vain; and her numerous relatives and friends, who now mourn the loss which they have sustained, will have renewed cause to sing of "mercy" as well as of "judgment," and to acquiesce in the will of Him, who does "all things well."

J. PARKINS.

M I S C E L L A N E O U S .

COSTLY AND DESTRUCTIVE RESULTS OF INTEMPERANCE.

From "The Operative Classes of Great Britain," &c.

FIDELITY to the working classes demands an exhibition of the darker, as well as of the brighter side of the picture. To palliate, much more to flatter, their vices would ill accord with the design of this essay.

Intemperance in the use of intoxicating liquors, is one of the prevailing and deadly sins of which they are guilty.

It is not meant to be asserted that this vice is confined to their order. It exists more or less in all ranks of the British community. But among the working classes its ravages, both physical and moral, are more conspicuously seen, because it has a wider field on which to operate. The ruin which it brings on the guilty individuals themselves, their families, and so-

ciety at large, is incalculable. This is the plague spot, the gangrene, which pollutes and corrodes the character and energies of large numbers of our working men. It preys, with insatiable greediness, upon their happiness, prosperity, and moral respectability, both as individuals and as a class; and our solemn conviction is, that they suffer more from this evil, than from all their social ills united and combined. Emphatically may the language of inspiration be employed to describe the misery it entails upon its victims. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

Walking through the streets of our larger cities and towns, such as London, Manchester, Liverpool, or through towns of less note, even down to those of third-rate size and importance, we are struck with the magnitude and splendour of what have been significantly styled gin-palaces. One cannot but see, in their very aspect and extent, sufficient proofs of the triumphs of intemperance among the class of society to whom the present remarks are addressed. And strange to tell, however depressed the state of trade may be, and however general the complaints of reduction in wages, these and humbler establishments, down to the lowest ale house, are still seen to flourish. Stranger still, as we are credibly informed, they are often most prosperous when reverses occur in the financial condition of the operative classes—as if, permitting themselves to be urged on by a feeling of desperation, they were determined, because they have little, to spend all; because they are on the brink of poverty, to plunge at once into its depths, and, like the gambler, to fling their last penny into the vortex, that it may swallow and engulf all. Or, which is still more common, they fly to those scenes, in order to forget their cares amidst revelry and intoxication; but hereby in reality only multiplying

their sorrows an hundred-fold. So powerful, too, is this infatuation, that, when other resources fail, articles of furniture and dress are pledged, to obtain the funds necessary to gratify the fell and disastrous passion. The house, and even the person, is stripped; and men will endure hunger, nakedness, and every species of domestic destitution, rather than be deprived of the indulgence.

The statistics of this subject are such as to produce an appalling effect upon every mind of even ordinary sensibility. The Report of the National Temperance Society for 1847, supplies the following information:—"It appears that from the fifth January, 1801, to fifth January 1846, there were consumed in the United Kingdom, 1,025,628, 668 imperial gallons of spirit, in the purchase of which £666,651,600 were expended. The number of gallons of alcohol contained therein, was 552,030,743. For the same period, the number of gallons of wine for home consumption was, 275,130,993: containing 58,237, 148 gallons of spirits—the amount of duty for which was £92,296,917. This return takes no cognizance of wine introduced into the country by smuggling, or of the extensive adulterations which are known to prevail. From the beginning of the present century there have been, in the United Kingdom, about *fifteen hundred millions* of bushels of malt charged duty. The duty alone amounted to more than *two hundred and twenty-three millions of pounds sterling* and the estimated cost of which was little less than *six hundred millions of pounds*; or nearly five-sixths of the present amount of the National Debt."

From the same Report, we learn that in an inquiry instituted in Shadwell, a part of London, the following facts were obtained:—"885 persons entered one large gin-shop in the space of an hour and a quarter, on a Saturday evening; 339 were women, 28 of whom had children at their breasts; and 49 were children apparently under twelve years of age." And, to show the proportion existing in the Metrop-

olis (which, in this respect, may be regarded as a fair sample of the nation at large) between the worshippers of God and those who prostrate themselves before the Moloch of strong drink, the same document reveals the fact, that in the parish of St. Luke—the population of which is 54,000—“there are 23 places of worship, and 234 houses for the sale of intoxicating liquors.” Scotland, too, though often lauded as a land of Christian morality, and certainly possessing many advantages that have not been wholly lost on the character of her people, is nevertheless steeped in the crime of drunkenness, Glasgow and its suburbs contain 2274 shops for the sale of spirituous liquors, and the expenditure of the city for that kind of indulgence is estimated at £800,000,—and all this amidst complaints of general poverty and destitution. Finally, from authority which cannot be disputed, it is ascertained that about £65,000,000 are annually expended in the United Kingdom, in the use of intoxicating liquors—an amount equal to ten times the English poor rates—five millions more than the declared value of our exports, and about one hundred and twenty times as much as British Christians expend annually for the world’s evangelization.

Truly, this all-devouring vice is the darkest spot in our national character; and as such, we need not wonder that it has excited the scorn of surrounding kingdoms. We mourn when we behold the *physical misery* which it brings upon millions of our working men, who otherwise might enjoy no small share of the comforts of life. We especially mourn because of the *moral desolation* which it spreads through the households of the land. It is not only itself a deadly and destructive evil, but also the parent and cause of many other evils—a poisonous fountain sending forth numerous streams, and all carrying with them the elements of death. Were we to go into the history of the various calamities and crimes which prey upon society, and fill it with lamentation and

woe, we doubt not that the greatest proportion of them would be found to flow from this prolific source. It is this which so often disturbs the peace of families, and by demoralizing both parents and children, poisons all the well-springs of social life. It is this chiefly which fills our workhouses and gaols. It is this which sends forth annually so many to our penal colonies, and supplies the scaffold with the numbers who terminate a life of crime by a death of ignominy. Our police reports and courts of law all bear witness, as with one voice, that the deeds which disgrace our criminal character, and the detection and punishment of which entail so great an expense upon the nation, are mainly attributable, either immediately or remotely, to the use of intoxicating liquors. In this respect the testimony of Sir Matthew Hale, given nearly two centuries ago, is at least as applicable to the present times as to those in which he adorned the judicial seat:—“The places of judicature which I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed, for the space of nearly twenty years; and by due observation, I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking—of tavern or alehouse meeting.” The conclusion, then, seems to be fully warranted—and it is our earnest wish that the working classes would lay it to heart—that if the wretchedness, physical and moral, produced directly and indirectly by this vice, were withdrawn from the general sum of misery in the empire, society at large would experience a state of things which might be described as a paradise, in comparison with that now existing.

When the extent and virulence of this evil are considered, and the

fearful consequences which ensue from it, we are naturally anxious, on many accounts, to inquire into its causes. These are numerous, and often so linked together, that it is not easy to distinguish their relative weight and influence in the production of this malady. An opinion has prevailed, and does still prevail, in many quarters, that the habitual use of such liquors tends to promote bodily health and vigour—that it fits for prolonged and arduous labour; and this opinion has been so often repeated and acted upon, that it passes current without examination, and has struck its root so deeply in the prejudices of society as to render it almost impossible to overturn it. Yet, there is no doubt that this ranks among those popular fallacies by which the world is so powerfully governed, without having a shadow of foundation in right reason. The temporary excitement which is the result of the use of intoxicating liquors is mistaken for an accession of bodily strength; whereas, in reality, it is only a draft upon the bank of physical energy in the constitution, to be followed by proportionate exhaustion when the reaction comes—and come it must, according to a fixed and invariable law of nature. Nor must it be forgotten, that every recurrence of this sense of exhaustion creates a necessity for further recourse to the same imaginary source of strength, until a habit is thus generated which cannot fail, in the end, to sap and undermine the bodily constitution; and still worse, to enfeeble the intellect, and deprave the heart. But, apart altogether from the fallacy now adverted to, a morbid craving for excitement and stimulus forms a prevalent cause of the evil under consideration. Our Creator has provided certain natural and healthy stimulants, food, air, light, water, and other elements, as well as social intercourse. The proper use of these is not only allowable, but necessary and right. They are useful and salutary to the extent in which they invigorate, without afterwards enfeebling, and animate, without sub-

sequent depression. But to place alcoholic liquors among those wholesome stimulants, is a perversion of a Divine and benevolent law. The mischief which their common use entails, upon individuals and society, is such as no pen can adequately describe. Here, the appetite growing by what it feeds on, and the love of excitement increasing in an ever accelerating proportion, no limit is set to the baleful indulgence, until health, reputation, character, are all sacrificed; and the debased victim of his own foul passions, becomes a miserable outcast, and at length often closes his guilty career by a premature death.

While on this subject it is not unimportant to notice—and the fact shows how closely our physical and moral ills are connected—that the sanatory condition of immense numbers of the working classes tends very powerfully to that love of excitement, out of which these habits of drinking spring and grow. We have already referred to this point—the accommodation and abodes of the poor—in connexion with their social state. At present, the subject is adverted to in a specific aspect; but that, one of the most important, as bearing directly upon their moral condition. The medical testimonies which have been supplied on this subject, fully confirm the impressions which every reflecting mind must have previously formed. Dr. Grindrod observes, “Languid circulation of the blood, accompanied with imperfect operation of its functions, are the consequences of confinement in a stagnant and polluted atmosphere. The corporeal depression which necessarily ensues, is too often sought to be removed by the use of intoxicating liquors.” Dr. Southwood Smith, in the same strain, remarks, “The poison generated in these neglected districts, and to which these poor creatures are habitually exposed, is a sedative poison, among the most distinctive characters of which are the depressing effects produced by it, both on body and mind. This is one of the main causes, not only of the mental apa-

thy of which I have already spoken, but also of that physical listlessness which makes them incapable of any great exertion. I am satisfied that this feeling of depression is one of their chief inducements to the use of stimulants, which the same feeling naturally leads them to take in excess, whenever a sufficient quantity can be procured. I quite believe, from what I have observed of them, that the inducement to take the most pernicious amount of stimulants arises from a sensation of languor—the direct result of the debilitating causes that are incessantly acting upon them, and that renders them so incapable of physical or mental exertion.”

It were easy to multiply such testimonies; but these are sufficient to establish the fact—a fact which ought to produce a powerful impression upon the public mind, exciting it to measures, whether legislative or otherwise, necessary to the removal of this source of intemperance; and upon the minds of the more thoughtful of the working classes themselves, for upon their influence and example depends, to a very considerable extent, the sanitary condition of their own and their neighbours' dwellings. Ventilation, cleanliness, comfort, and domestic order, will powerfully contribute to check this fearful evil. The whole question of the causes of intemperance must be investigated, and that with a promptitude and energy proportioned to its dread importance; and the remedies must be applied with a bold and fearless hand; until the plague is stayed, and moral health diffused among the living, teeming masses of our working population.

WE MUST ANSWER FOR INJURING OUR NEIGHBOUR.*

“We may not gain by hurting our neighbour in the body,—therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire commonly called drams, or spirituous

liquors. All who sell them in the common way are poisoners general; they murder her Majesty's subjects by wholesale; they drive them to hell like sheep, and what is their gain? is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them, the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood! blood is there: the foundation, the floor, the walls, the roof is stained with blood. And canst thou hope, O thou man of blood, to deliver down thy fields of blood to the third generation? Not so! for there is a God in heaven: therefore thy name shall be rooted out, like as those thou hast destroyed, body and soul:—thy memorial shall perish with thee.”—WESLEY.

THE POWER OF A WORD.

“I NEVER can forget *that word* which was once whispered to me in an inquiry meeting,” said a pious man once to a friend. “What word was it?” “It was the word **ETERNITY**. A young Christian friend, who was yearning for my salvation, came up to me as I sat in my pew, and simply whispered ‘Eternity’ in my ear, with great solemnity and tenderness, and then left me. That word made me think, and I found no peace till I believed in the Saviour.”

The holy M'Cheyne was once riding by a quarry, and stopped to look in at the engine-house. The fireman had just opened the door to feed the furnace with fresh fuel; when M'Cheyne, pointing to the bright hot flame, said mildly to the man, “Does that fire remind you of anything?” The man could not get rid of the solemn question. To him it was an effectual arrow of conviction. It led him to the house of God, and will lead him, we trust, to heaven.

A single remark of the Rev. Charles Simeon, on the blessing which had resulted from

* Communicated by TIMOTHY BURT.
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labours of Dr. Carey, in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a perusal of the life of Brainerd fixed him in his resolution to give himself to the dying heathen.

It is said that Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having a hope in Christ?" The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book and left him. That was enough. God gave that young man's soul no rest till he found a hope beneath the cross.

A member of a church, not long since, overtook a lady, on her way to a prayer-meeting. She asked the young woman if she never thought of her own salvation? The young lady thus addressed, replied that during all her life she had never had one word spoken to her before about the salvation of her soul! Within a month from that time she became a devoted member of the flock of Christ.

Fellow-disciples! have you never yet spoken *one word* to an impenitent friend about the most momentous of all questions? Then I fear you will find no one in heaven that you were the means, under God, of sending there. Though you may reach the "many mansions," I fear your crown will glitter with no splendour. It will be a *starless crown*.—*Leisure Hour*.

THE WRITTEN ROCKS OF MOUNT SINAI.

WITH the exception of Jerusalem, there is perhaps no spot upon earth consecrated by more sacred and sublime associations than Sinai. What "the holy city" was to the new dispensation, that was "the mount of God" to the old. Here the voice from the burning bush summoned Moses to the glorious task of delivering his nation; here

the law was given amid "blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words;" here the prophet, whom neither the tempest, nor the earthquake, nor the fire could terrify, wrapped his face in his mantle and worshipped, as the still small voice fell mysteriously upon his ear. Upon the savage glens and ravines which cleave the mountain side a supernatural darkness has rested, their gloom has been lit up by fire from heaven, their silence broken by celestial voices. We cannot wonder that with associations such as these, travellers should have been willing to brave the perils and endure the privations which a visit to Sinai involves.

The conjecture that contemporary records of these events are to be found among the desert solitudes of Sinai and Horeb, has of late years excited afresh the attention of scholars, and we propose in this paper to give a brief statement of the facts under investigation. It has long been known that the valleys and rocks for miles round Sinai, and especially those along which the Israelites must have passed during their exodus, are covered with inscriptions, in an unknown character and language. Interspersed among these are figures and images, executed in the rudest possible style, representing camels, horses, asses, goats, serpents, birds, and men in various attitudes, very often that of devotion. Along the Wady Mokateb, or the Written Valley, they cover the rocks for ten or twelve miles, and are to be numbered by thousands. They are sometimes of very large size, and thirty or forty feet high. Some are in Greek or Latin, and appear to be so recent as the fifth or sixth century; a few others were obviously inscribed about the commencement of our era! but the immense majority are referred to a date coeval with that of the most ancient Egyptian remains in the neighbourhood, that is to say, they have been ascribed to the Israelites during their long sojourn at the foot of the mountain.

The first notice we have of these

inscriptions is about the year 535, when they were seen by a Christian merchant named Cosmas Indicopleustes, on his return from a voyage to India. Even then they seemed extremely ancient, and the character and language in which they were written were forgotten. Some Jews in the company, however, professed to have read them, and said they recorded the wanderings of their ancestors in the wilderness; and Cosmas came to the conclusion that they were written by the children of Israel in the time of Moses. This statement is of importance, as showing that not only were they in existence at that early date, but that even then their origin was lost in remote antiquity, so that their being the work of the Jews during the exodus seemed not only credible, but probable. The treatise of Cosmas, however, remained in manuscript, and no further notice was taken of these curious facts for nearly 1200 years.

In the year 1722, a Franciscan monk, quoted by Laborde, passed along these valleys with a caravan, and was struck with astonishment at the innumerable inscriptions he saw. He says, "Though we had men among us who understood the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, Illyrian, German, and Bohemian languages, there was not one who had any knowledge of the characters inscribed on these rocks, with such labour, in a country where there is nothing to be had either to eat or drink."

About this period, the attention of the western world was called to these mysterious inscriptions, by the publication of the work of Cosmas in which they are described. Dr. Clayton, Bishop of Clogher, convinced that they were the work of the Israelites, as asserted by Cosmas, offered a reward of five hundred pounds to any one who would bring copies of them to Europe. Pococke, Montague, Neibuhr, and Burekhardt, stimulated yet further the curiosity which was felt, by copying a few and describing others; but little was done till 1820, when Mr. G. F. Gray and

his companion succeeded in drawing one hundred and seventy-seven, written in the unknown character, and a few others of a more modern date in Greek. The materials for studying the inscriptions having been thus accumulated, scholars in France, Germany, and England, attempted to account for their existence and to decipher their contents. Professor Beer, of Leipsic, came to the conclusion that they were the work of Christian pilgrims—an opinion now generally surrendered as untenable, for many reasons; amongst others, because they are evidently the work of a single age, and pilgrims during many centuries could not produce the number still in existence; because the height at which many are placed require an apparatus of ropes, platforms, or scaling-ladders, which it would be absurd to suppose that pilgrims carried with them; and because the language of Cosmas renders such a supposition to the last degree improbable; for had they been the work of Christian pilgrims, he or his companions must have known it. Equally unsatisfactory is the supposition that they are the work of a Nabathean tribe inhabiting this district, the existence of such a tribe being unsupported by a single tittle of evidence, and being almost impossible from the utter sterility of the soil, unless indeed they were fed by miracle, without which they could not have subsisted long enough to produce a tithe of the inscriptions.

If, however, we ascribe these rude sculptures to the Israelites during their long encampment in these valleys, all difficulties vanish. The miraculous supply of food and water, recorded in the book of Exodus, explains the presence of a host, of numbers sufficiently large, for a period sufficiently long, to produce them. They came, as has been well remarked, from Egypt, a country which is covered with inscriptions of every degree of magnitude, wherever there is a rock to receive a chisel, and where the inhabitants were possessed with a rage for turning all its mountain

into books, as is proved by existing remains. Familiarity with this practice might well suggest to the Israelites the fitness of employing their abundant leisure in giving a like enduring record to the signal events that had marked their exodus. In the combination of writing with figures, we may trace, too, a rude imitation of the similar combination of phonetic and hieroglyphic writing, so prevalent among the Egyptians.

This theory of the origin of Sinaitic inscription has been learnedly advocated in a remarkable volume lately published,* the writer of which believes himself to have discovered the key to their meaning. It would unduly protract this paper, and be uninteresting to the mass of our readers, to trace the steps of this discovery, or to discuss the evidence of its correctness. We shall therefore at once proceed to the results; referring for details to the work alluded to. The following are the proposed interpretations of some inscriptions.

"The red geese ascend from the sea,
Lusting, the people eat them."

"Prayeth unto God the prophet,
upon a great hard stone, his hand
sustaining Aaron Hur."

Another inscription, with the figure of an ass, is translated—"The people with prone mouth drinketh at the water springs together. The people like a hornet-stung ass kicketh."

Another, with a rude drawing of a rock, is rendered—"The eloquent speaker strikes the rock; flows forth the water falling down."

These specimens may suffice. Should subsequent investigations prove the correctness of these interpretations, what a striking confirmation shall we have of the truth of the Mosaic narrative. On every hand new evidence is crowding in upon us, proving that the scriptures

are no "cunningly devised fable." From Egypt, Nineveh, Babylon, "the stones are crying out," to rebuke the folly of infidelity, and attest the veracity of the inspired records. And now the desert solitudes of Sinai are apparently becoming vocal in the same cause, and promise ere long to bring to the confirmation of scripture, words "graven with an iron pen and with lead in the rock for ever."

A THOUGHT FOR THE YOUNG.

WE see a great deal of misery in the world, but much of it men bring upon themselves by their own behaviour, which they might have foreseen and avoided. The circumstances of these natural punishments, particularly deserving our attention, are such as these: that oftentimes they follow, or are inflicted in consequence of actions which procure many present advantages, and are accompanied with much present pleasure; for instance, sickness or untimely death is the consequence of intemperances though accompanied with the highest mirth and jollity: that these punishments are often much greater than the advantages or pleasures obtained by the actions of which they are the punishments or consequences: that they are often delayed a great while, sometimes even till long after the actions occasioning them are forgot; so that the constitution of nature is such, that delay of punishment is no sort nor degree of presumption of final impunity: that, after such delay, these natural punishments or miseries often come, not by degrees, but suddenly with violence, and at once. Though youth may be alleged as an excuse for rashness and folly, as being naturally thoughtless, and not clearly foreseeing all the consequences of being untractable and profligate; this does not hinder but that these consequences follow, and are grievously felt throughout the whole course of mature life. Habits contracted even in that age are often utter ruin: and men's success in the world, not only in the common sense of

* "The One Primeval Language, including the Voice of Israel from the Rocks of Sinai." By the Rev. C. FORTER. London: R. Bently, New Burdett Street.

worldly success, but their real happiness and misery, depend in a great degree, and in various ways, upon the manner in which they spend their youth; which consequences they, for the most part, neglect to consider, and perhaps seldom can properly be said to believe beforehand. It requires also to be mentioned that, in numberless cases, the natural course of things affords us opportunities for procuring advantages to ourselves at certain times, which we cannot procure when we will; nor ever recall the opportunities if we have neglected them. Indeed the general course of nature is an example of this. If, during the opportunities of youth, persons are indocile and self-willed, they inevitably suffer in their future life, for want of those acquirements which they neglected the natural season of attaining. If the husbandman lets his seed-time pass without sowing, the whole year is lost to him beyond recovery.—*Butler's Analogy*.

THE UNITY OF THE BIBLE.

"THE WATER OF LIFE."

The Bible is the most wonderful and yet singular book extant. Taking it up as an ordinary volume, and running hastily through its pages, one might readily come to the conclusion that (whatever the individual merits of each part) the whole was a remarkable patchwork of books, subjects, chapters, and sections, apparently without connexion or aim. Such is the opinion of many; but the hasty carelessness or unhappy ignorance of those arriving at this conclusion either merits blame or deserves pity. They are like untutored savages who for the first time should pass along a railway, and see there a number of singularly shaped, and apparently unused buildings, separated by wide intervals. Inquiring, they are informed that such are telegraph stations, and that messages are conveyed through them along the entire line. With ignorant surprise, and in the absence of apparent proof, they ask how each

station is so wondrously linked with others, and are directed to those slender fourfold wires, which stretch from pole to pole, and told that the connecting power runs through these from end to end; and that thus the numerous and disjointed buildings become one great whole. On closer inspection they see that this is the case; they discover, too, that each station is furnished *inside* (however differing without) on one common plan; all pointing to some definite object, and convincing the observer that the whole was presided over by one mind. Now, similar conviction is sure to be forced upon the thoughtful reader of the Bible. Whatever the subject or style of each book, however much the peculiarities of the human writer stand out on each page, or however disjointedly the parts may fit together, a hidden meaning and object will be traced throughout (the cord on which the divine pearls are strung); and the student will be thoroughly assured that God himself has been the master-mind to conduct and connect the whole.

Separately considered, the different books of the Bible are wonderfully interesting and full of truth; and each one contains, in its individual reflection of God and his glory, a proof of divine origin. Thus read, these books are like the varied kinds of scenery (the parts of a great whole) that fringe and enbosom a large continental river, differing at every few miles, but everywhere beautiful and dear to the people who live on its banks. These people may perhaps never pass beyond their own neighbourhood, and possibly are ignorant of the existence of outlying portions; but each sees in its own waters the reflection of heaven, and bathes there to receive new vigour and delight. And so, also, the separate parts of the Bible may be read without knowledge of others, and still give life and freshness to the soul.

Keeping up this figure, the entire Bible may be likened to the full course of a river. We take up at its commencement, just a

traveller might start from the highest mountain source of a river, and from that elevation in Genesis we look down on the creation of the world and the beauties of Eden, just as the traveller gazes on the wondrous scenery that meets and delights his eye in the valleys below. Passing on through Genesis, as the traveller winds down the mountain stream, we come with him to the haunts of man, to find our bird's-eye view an illusion, Eden forsaken, and humanity fallen. So wrapt are we in contemplating, from that sublime height, the innocence and happiness of the first human beings, that we forget the real woes of the world, and, for the moment, are disposed to clothe it with the delicious freshness of its primeval youth. But we come to the forbidden tree, and then our dream vanishes. Passing on, still following the stream, we reach the spot where the first altars were raised, and where Abel was killed; then wander through the country in which Cain built the city of Enoch, and where Jubal, Jabal, and Tubal-Cain lived and died. Presently, we find the ever-enlarging river enters a vast and gloomy lake, and we begin to realize the horrors of the flood. Imagination pictures and sees a world of human beings struggling and gurgling beneath the waters, amidst a chaos of animals and buildings, all destroyed because of human wickedness. Passing on, we see looming in the distance the tall, gaunt outline of Ararat, and presently arrive where the wide lake narrows to its river form, and see there on the shore the altar Noah raised, and above in the skies the rainbow of future safety. Then we wander again along the river brink through those wide plains where the tower of Babel was vainly raised to shelter a wicked race, who were thence scattered in utter confusion of tongue and purpose over the earth; the land, too, which Abraham left in faith, and that he travelled to,—the milk and honey land of Palestine. Many a pleasant scene reminds us of Canaan's Jordan, and of Egypt's Nile, and we follow the travels of

the good old patriarchs through Genesis until we float with them and their descendants down to Egypt, and there pause enchanted over the story of Joseph and the glory of the Pharaohs. Presently we come to that sandy tract of desert, where, for forty years, the Israelites wandered under Arabia's burning sun; and, to get acquainted with the piety of Moses and the history of the people's journeys, we take up the successive writings of their leader, and so onward.

Many a tributary stream we have passed has by this time swelled the river to a nobler width of view, and far on we already hear the thunders of Sinai, and see the dark clouds on its summit that enshroud the eternal Lawgiver. Still following the history of God's chosen people, and in imagination still tracking the winding river, now and then pausing to gaze on the peculiar scenery that lines its banks, we pass along by Moab, and see in the distance the land Moses climbed Horeb to look at, which the spies searched, and where Joshua fought so many glorious battles. With him and his book we cross the fords of Jordan, and enter once more the promised country of peace and plenty. In and out of that land we still follow the tortuous river course by many a vineyard and cornfield, and through many a busy town, with the history of the Judges in our hands. We remember Gideon, Samson, and the warlike Philistines, and like children rejoice over each triumph of our favourites, and weep at every defeat. Then we approach a spot where a beautiful little stream, all redolent of country life, flows down from Moab to join the main current, and we stop to gaze up its peaceful course, and think of Naomi, Ruth, and Boaz. Presently, onward, we approach the cave where the ill-fated and wicked Saul sought the witch of Endor; and there, taking up the books and history of Samuel, we trace the good old prophet all through his eventful life, from his mother's knees to his grave at Ramah. Eli, David, Jonathan, Joab, Absalom, and many an other

name immortalized by Samuel's pen as a warning to the wicked and an encouragement to the good, pass quickly before our vision.

Unnumbered streams from Syria, Shebah, Egypt, and other lands, combine here in forming one immense river, which for some time flows grandly towards and around the city of Jerusalem, and we take up the books of the Kings and the Chronicles, as a guide to the wondrous period of Solomon's glory. We see the quarries in which the stones for the temple were hewn and squared; we follow the immense floats of cedar that come down from Lebanon. Presently we come to the city of Zion itself, and behold the temple rise majestically and noiselessly on the mountain's summit. We hear Solomon's beautiful prayer and the sweet voices of the singers, and so think long and wonderingly over the splendour of Judah's Lion. But the river suddenly loses its calm grandeur, and mountain streams from Moab, Edom, the heights of Ammon, the precipices of Philistia, and from more distant lands, tumble confusedly in to tell us of sadder times. We pass, now shuddering, and now rejoicing, through the lives of many a bad and good king, whose hands (like those of Moses,) foreboded good or evil to the nation, as they were lifted in prayer or sunk in crime. We do not forget Ahab, Elijah, Elisha, Hezekiah, and Manasseh. Then a new scene starts on our view—a bold and mighty river, rushing from Babylon, overwhelms Jerusalem, and its temple. We pass up its banks amidst the captive Jews, with Zedekiah bound in chains, right up to the palace walls of Nebuchadnezzar; and, to trace the misery and wanderings of the Jews by the waters of proud Babylon and in the cities of Persia, we take up the successive books of Ezra, Nehemiah, and Esther, and so weep with those who wept over the Babylonian captivity, and rejoice with those who rejoiced over the liberty Persia gave, when they travelled back to rebuild the temple. We do not forget Daniel, Jeremiah,

and the few Jewish prophets who lived amongst their conquerors in Babylon and elsewhere, and we occasionally refer to their own records of those times further on.

But, still following the river course, we now come to a beautiful tract of country, where an ancient stream flows continuously from a still more ancient land—the land of Uz,—and we take up the Book of Job to read of his sorrows and sayings. Coming suddenly from large empires and crowded cities, our ears still tingling with the deeds of kings, and the horrors and glories of war, the freshness of this pure but sorrowful stream, with its rugged scenery and joyous finale, breaks in upon us with increased interest. But we pass on further, and hear delightedly the prolonged echoes of the sweet singer of Israel, as his divine harp vibrated, now to songs of joy, and now to sadder notes, in all the various shades of music and poetry. Like thirsty and heated travellers we stoop down to the brink of the gushing waters, that seem to retain and ring back his melodies, and take a long and refreshing draught of the life-giving element, bathe in its delicious freshness, and so think of the wells of Baca and the wearied pilgrims passing there. Then we approach scenery that reminds us once more of Jordan and Jerusalem, and dwell rapturously over the sayings of the wisest, the teachings of the most active, and the poetry of the most imaginative of men, in Proverbs, Ecclesiastes, and Solomon's Song. These intervening scenes and streamlets so fill us with ecstasy, that for a time we forget the sorrows and crimes of Jerusalem, and the wickedness of earth's nations.

But now the river we wander by seems suddenly to quicken its course; its mighty volume rushes violently on, and we approach scenery that might remind one of the rapids that precede the Falls of Niagara. Now we are in the rapids, and hear the deep tones of Isaiah's threatening voice, the loud warnings and lamentations of Jeremiah, the thunder of Ezekiel, and the combined denunciations of all

the prophets,—and so pass fearfully to the brink of that awful precipice, where (like Niagara's waters) the curses of God collect in one mighty body, and fall enraged upon the sinful empires of earth beneath. What a terrific, a grand, a tremendous spectacle awaits us there! The deafening thunder of the Avenger is only equalled by the cries of the destroyed, the smoke of whose torment rises for ever upward. And yet, like a sweet songster amongst the dark foliage fringing the precipice's brow, we can hear above the roar of torment and of terror the glad notes of Malachi's sweet promise of a Saviour; and with that promise still echoing in our delighted ears, we descend by a circuitous path to the foot of the fall, and there take one more and closer view of the downward rolling torrent. Gazing up we behold a sign which convinces us that God will temper justice with mercy, and the fresh bursting notes of the songster above are a glad confirmation;—for, just as at the flood, the dark and still threatening clouds reflected the bow, and thus told of salvation; so the spray of torment, breaking high over the crushed victims of divine wrath where we stand, reflects a bright and perpetual rainbow of mercies from amidst the prophet's combined denunciations.

Turning round with the thundering echo still in our ears, we suddenly approach a placid breadth of water that contrasts vividly with the previous scene, and hear from the neighbourhood the songs of those shepherds whom the angels told of the coming Messiah. Just in such a time as the smooth waters (flushed with peaceful sunshine) suggest, the Saviour was born; the unfulfilled prophecies of vengeance and of blessing still resounded in Jewish synagogues when Jesus entered their midst, a babe. Thrice happy period! We gladly close the Old Testament, and as gladly open the New, to read of him who spake as never man spake. The river we have followed now again flows peacefully but sadly towards Jerusalem, and we wander once

more in the promised but altered land, through Galilee, Samaria, and Judah, struck by the sight of Roman soldiers, and listening with wonder to the Grecian tongue. Entering Jerusalem, we find new streets and buildings, and gaze at the rebuilt temple. The same quiet but sad course we follow for many a mile, successively taking up the evangelists as guide books to the four gushing streams that branch out from Bethlehem and terminate at Calvary. And oh what a scene awaits us there! We gaze up at the sacred mount and exclaim:—

“Here I would for ever stay,
Weep and gaze my soul away;
Thou art all in all to me,—
Lonely, mournful Calvary!”

There Jesus died for all; and, pursuing our course, we find his blood has flowed downwards from the mount, and henceforth we see the river tinged with its crimson hue. We take up the “Acts,” and follow the history of the apostles through trial and danger; and there, resting where many a happy stream flows out towards Gentile lands, we sit down to read those letters to the saints and teachers of the church which gave strength and comfort at Rome, Corinth, Galatia, and other places, and which still quicken the faith of living Christians. We drink deeply here of the water of life, amazed at Paul's energy and wisdom; struck by James's bold earnestness; pleased with Peter's sterling faith; delighted with the full depth of John's love; and warned by Jude's declarations of approaching trials.

Following our course through the apostolic age, we finally come to that grand and awful scenery where the river flows majestically and darkly into the ocean of eternity. Here every stream unites in one volume, and the whole passes on into curtained mystery. The thunderings, the voices, the actors, all are mysterious, and dreadful in intensity of sound and action. But far over the unbounded waves a scene is momentarily opened up that transcends all thought—the New Jerusalem is unveiled to our

gaze, and we hear in the distance that song of triumph and of praise from ten thousand harps and tongues, "Worthy is the Lamb!" The view of Eden at the mountain source seems restored in the vision lying over the unshored sea; we behold the Sun of Truth drawing from the ocean that invisible and spiritual essence of love which falls in dews and rains to feed the fountain-head far back, and we are then convinced that one eternal bond of idea and purpose runs throughout the course we have traced; all issues from and is summed up in Jesus, the Alpha and Omega.—*Evangelical Magazine.*

GOSPEL MORALITY.

And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil-speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet the soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved

—even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation,—while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped Him of all the importance of His character and His offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people: but I never once heard of any such reformations having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask Him was set before them as the unceasing object of their dependence and their prayers; in one word, it was not till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your Heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things,

you may, poor as you are, reclaim the great ones of the land to an acknowledgement of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring all the power of its subduing efficacy upon the vices of a more crowded population.—*Dr. Chalmers.*

A WARNING.

LET those who are seeking happiness in the paths of cupidity or ambition, who, by indulgence, are nursing into strength, passions earthly, sensual, and devilish—let them remember that, though the objects which they seek are perishing, the passions with which they seek them belong to the soul and partake of its undying life. When wealth, and thrones, and palaces shall have passed away, when the plaudits of men shall have been silenced, when the monuments of greatness, the histories and poems which record its achievements shall have perished, and the globe itself shall have been burned up, the evil passions which they are nourishing to-day will be raging in all their fury.—*Weekly Christian News.*

GLEANINGS FROM THE LIBERATOR.

SETTLING THE CHURCH RATE QUESTION.—The presentation to Mr. Courtald of the splendid testimonial projected in the spring, and the coincident payment, by public subscription, of the heavy costs incurred in the vain attempt to sustain the Braintree Church rate, may be regarded as marking the termination of an important period in modern politico-ecclesiastical history. The Braintree leader, in expressing gratefulness for the well-merited recognition of his own labours, gave honour to the colleagues, whose earnestness and persistency won thirteen parochial battles, and always avoided defeat! If the three parishes of Braintree, Bocking, and Halstead, settled the question in the law courts, will not the 13,000 parishes of the kingdom dispose of it in parliament?

A NEW CHURCH DIFFICULTY.

ONE reason why the Government did

not press the Testamentary jurisdiction Bill this Session was, the circumstance that they were not prepared with its concomitant, a Church Discipline Bill, and the *Christian Times* tells us the "reason why." Adverting to the fact, that Archbishop Whately in his recent charge reckons among the dangers threatening the Church, the disunion between the English and Irish branches of the Church, the journalist says, "Few persons are aware of the imminence of this dreaded disavowance. It is nevertheless a fact that the Church Discipline Bill is stayed in its progress simply because the Bishops of OXFORD and LONDON refuse to recognise the two branches as one body. The union owes its existence merely to an Act of Parliament. Convocation has never sanctioned it; and in the heated imaginations of these ardent promoters of clerical independency, Convocation alone could incorporate the two hierarchies, whatever oneness Parliament might give to the two Establishments. A large body of the English clergy sympathise with the prelates. As an Establishment, they find it difficult to defend the Irish Church; and as a Church, they regard it as too strongly Protestant, as too ready to coalesce with irreverend Dissenters, and as altogether deficient in dignity and exclusiveness. Politically, the Irish Church is a losing concern, and these gentlemen are afraid lest the English should share its disasters. To the Irish branch of the Church, as the Archbishop fondly calls it, this is danger indeed. If the populations of England and Ireland are to be considered as one, the Protestants constitute so large a majority, that the Romanists cannot reasonably complain that the ecclesiastical property is appropriated to the Protestant clergy. But if the Irish are to be regarded as a distinct people, though united to England by the Crown, the proportions of the rival bodies are essentially altered; the Protestant Episcopalians become the minority, and no reasoning can prevent a Papal majority from ultimately procuring the lion's share of the clerical possessions; or if this may not be, from at least compelling the appropriation of the whole to secular purposes. Let all share alike, or let neither share at all, is the alternative that must one day be decided.

RELIGIOUS INTELLIGENCE.

CHAPEL ANNIVERSARY.

THE first Anniversary of Tregidden Chapel, in the Helston Circuit, was held July 25th, 1855. In the afternoon a sermon was preached by Mr. MacDonald, from the Penzance Circuit, to an attentive congregation; after which the company proceeded to Mr. Johns' field at Trone, where a public tea was provided. More than 400 persons sat down to a comfortable tea; and the field being on a hill the visitors were favoured with a delightful view of the locality. St. Martin's band also favoured us with a gratuitous visit, which added to the enjoyment of the visitors.

At seven o'clock a public meeting was held in the chapel, Mr. Carlyon in the chair. Several speakers addressed the meeting with great warmth and energy. God was present to bless, and to encourage his people. The meeting was concluded with singing and fervent prayer. We must not omit to mention that the chapel was beautifully decorated with flowers.

The proceeds of the tea, with a collection made in the evening, amounted to the sum of £7; and we hope to continue this effort annually, until the £30 debt now due on the chapel is paid off. Br. Kemeys was not present, having previously left for the Annual Conference.

W. KENNER.

PROSPERITY.

"THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

In the midst of many discouragements, that God's ministers encounter, this promise is exceedingly encouraging, as is also this declaration;—"He that hath begun a good work in you will perform it until the day of Jesus Christ." Jesus Christ is not only "the author," but "the finisher of our faith."

It is encouraging to hear of success attending the labours of God's ministers; and it is scarcely less profitable to hear, as we often do, of the same di-

vine blessing granted to the testimony of private christians.

The Holy Scriptures contain many instances of this, all doubtless recorded for the purpose of encouraging us in our efforts to promote the spiritual welfare of others. Mark the touching narrative which informs us that when Andrew heard the Baptist's testimony to the Saviour, he quickly sought his own brother Simon, and brought him to Jesus; and so when Jesus called Philip to follow him, the same Divine influence constrained that disciple to communicate the glad tidings to Nathaniel, and to tell that guileless Israelite, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."

No sooner is the child converted to God, than the new-born cry is heard, "Lord, save my father!—Lord save my mother!—Lord save my brothers and sisters!" or "Lord save my companions!" Of late we have had some glorious manifestations of this at

WOOLASTONE, IN THE FOREST OF DEAN MISSION.

ON Monday, October 1st, we held our Sabbath School Anniversary in connection with this chapel. After a goodly number had taken tea, the chair was taken, and ably filled by Mr. James. Addresses were delivered by Messrs. D. Gerry, W. D. Wonnacott, and R. Vaughan, bearing more especially on the advantages of the present age;—youthful conversions, happy deaths, and reference was also made to a revival in a Wesleyan Sabbath School. It was a good season, the Lord was with us; "A word spoken in season, how good it is!" Hard hearts were melted, tears of contrition began to flow, the cry was heard; "What must I do to be saved?" The people of God said, "It is good to be here." We concluded our Anniversary with a prayer meeting; six were crying for mercy, and three were set at liberty. We have continued preaching for about three weeks to crowded congregations, and twenty-four have been admitted on

trial for membership. May the Lord preserve them unto eternal life.

"Ye harlots and publicans,
Deep sunk in sin,
Rejoice that his blood
Hath washed you clean;
Of that mercy which snatched you
From sin and from hell,
To other poor sinners
Remember to tell."

In other parts of the Mission we have felt the droppings of a shower, and some individual conversions have taken place. May the "Most High God," send us the fulness. May such a blessed influence as was realized during the sittings of the last Conference be lasting and universal. Amen!

WILLIAM DANIEL WONNACOTT.

CHAPEL ANNIVERSARY.

MICHAELSTOW CIRCUIT.

THE Anniversary of Treligga chapel was held on Sunday and Monday July 8th and 9th, 1855, and affords a pleasing illustration of the efficiency of the voluntary principle. Sermons were preached at half-past two, and six, on the Sabbath; and at three on the Monday by Br. S. L. Thorne; a tea-meeting followed, and a public meeting was held in the evening, addressed by the brethren S. Crocker and S. L. Thorne. The accounts furnish the following particulars:—

RECEIPTS.

Profits of the Tea.....	£1	1	9
Collections	1	5	8
Seat Rent.....	0	11	0
Collected by S. L. Thorne ...	3	12	4
	£6 10 9		

DISBURSEMENTS.

Arrears of Interest	£0	8	0
Lock	0	2	0
Year's Interest on £20.....	1	0	0
Towards reducing the debt ...	5	0	0
	£6 10 0		

A little more than twelve months ago it was feared that the chapel must be given up. An effort was then made, and £10 was paid off from the debt, reducing it to £20. By this year's effort we have happily succeeded in paying £5 more of the debt; thus in little more than one year paying off £15 out of the £30, or *half the debt*, besides interest, &c. The first effort had a healthy effect on the place, for a Sunday School

has since been established, with good prospects.

These efforts are certainly not greater to keep the chapel, than would have been the trouble of selling the chapel and scattering the church and congregation in gathering which our fathers were stoned. "Who hath despised the day of small things?"

S. L. THORNE.

REOPENING GREENBOTTOM CHAPEL.

GREENBOTTOM CHAPEL, in the Truro Circuit, was built in the year 1840. During these fifteen years the cause has been fluctuating, chiefly discouraging; but in the past year there has been considerable improvement. Several circumstances have greatly encouraged and cheered us. In the month of January a Sabbath School was commenced, which has succeeded well. The funds were obtained in the neighbourhood, the people subscribing with great readiness, so that there is a good supply of books; and about 80 children are instructed by an efficient staff of teachers.

Soon after the school commenced, a gracious revival took place, and about fifteen members have been added to the Society. The congregation has also improved and is still improving.

As the interior of the Chapel had never been painted, it was thought desirable that it should be closed and undergo ceratin repairs and be painted. This has been done, and on the 7th inst. it was reopened. The day was very fine, and the attendance good. Three sermons were preached by the brethren, Clarke, Tippet, and Tabb. The presence of the Lord was delightfully felt, and all seemed greatly pleased to assist in beautifying the house of the Lord. By subscriptions and the collections during the opening services, between £3 and £4 were raised, which was within a few shillings of the expenses incurred, leaving but little to be taken from the regular chapel receipts.

It is very desirable that our chapels should be neat and clean, and very cheering to find increasing interest taken therein. Dr. A. Clarke has said, that "God's work will not prosper, where his house is left to go out of order and repair."

Since the above re-opening of the chapel, we have held our Missionary Meeting at this place. The sermons

were preached by myself and Br. Clarke, on Sunday, Nov. 11th, and the meeting held on the 12th. Mr. John Martin, of Truro, presided, and Mr. Laurence, (Baptist minister) with Br. Clarke and myself addressed the meeting. The whole of the services were well attended, a very blessed influence was realized, and a most lively interest was felt by the public. Cards were handed to the School children on the 4th, and by the 12th they had collected a nice little sum towards the funds of the Society. The collections are about ten shillings in advance of last year's, though they were good; and with a donation of five shillings from a friend, and children's cards, will make an increase of about a pound; besides what a collector will make it up by Midsummer. It is delightful to see the leading friends of our Societies taking their places in this work, and co-operating with their Ministers. What a vast amount of good would be done if ALL leading friends in our societies would thus act. May we all act our part, and work while it is day.

R. P. TABB.

OPENING A SUNDAY SCHOOL,

BAKESON, HOLSWORTHY CIRCUIT.

The claims of the Sunday school lately established at Bakeson were brought before the public for the first time, on Sunday, and Monday, July 1st and 2nd, 1855. The children recited some appropriate pieces at 2½ o'clock: a sermon was preached at 6 o'clock, after which some pieces were again recited. Another sermon was preached on Monday afternoon at 2 o'clock; the children, teachers, and a large number of visitors, then sat down to tea. In the evening addresses were given by the brethren, Hoskin, Honey, Brown, Chapman, and S. L. Thorne. The receipts were £6 12s 8d. There are 12 Teachers and 34 scholars in the school. This is very encouraging, as a twelvemonth ago there was no society or school here. We held a protracted meeting in the winter, 16 notes of admittance were given, the school established, and the congregation much increased. Our friend Mr. May gave us a donation, Marhamchurch School lent some books, and thus by a united effort the school was established.

S. L. THORNE.

MISSIONARY MEETINGS.

BREAGE CIRCUIT.

On Sunday, October 28th, sermons in behalf of the Bible Christian Missionary Society were preached at five different places in the Breage Circuit. The weather was fine, the attendance good, and a very lively interest manifested in the cause of missions, while the presence of the Lord was delightfully felt.

On Monday, 29th, the first meeting was held, at Leedstown—a large chapel, in which was assembled a numerous, and deeply interested audience. Br. Moxley presided; and Br. Pool, with the writer, addressed the meeting. There was a good influence, and it was evident that the friends had done what they could to make up a good sum for the cause of the Lord. The sum total last year was about six guineas; now it is more than nine.

Tuesday 30th, meeting at Herland Cross. At this place last year, the total receipts were considerably in advance of any preceding year, being more than eight guineas, and by some of the friends it was thought that so much might not be obtained this year; but notwithstanding the very unfavourable state of the weather, which prevented many from being present, the collections and subscriptions were more than one pound in advance of last year. This was a very good meeting. One of the speakers having enquired if there was no young man, if there was not a William or John there, to become a missionary? a young woman after meeting said, "If I were John instead of Mary, I would go." Our good friend Mr. Polkinhorne presided, with his usual ability and heartiness in the good cause.

Wednesday 31st, meeting at Porthleven. The friends had decorated the chapel very tastefully with flowers, and a very respectable party attended the social Tea, and at the request of the pastor, I engaged in prayer before we sat down. It was a memorable season. The proceeds of the anniversary were more than £7 10s., about £3 in advance of last year. A good influence from heaven was realized.

Thursday November 1st. Meeting at Breage. Here for some years no missionary meeting was held, but for the last three years they have been resumed, and increased interest is felt. Cold and wet as was the night, the chapel was well filled, and a good sea-

son was realized. The collection, with some school cards, nearly doubled the amount of last year's receipts.

Friday 2nd, meeting at Rudgevean. A small society here, but a lively interest felt in the Lord's cause. The meeting was a good one, and the collection would have been more, but that they had recently repaired their chapel, and about £5 has been subscribed in the neighbourhood towards that object. This matter of keeping chapels in good repair, clean, and neat, without increasing the debt on them, is a matter of great importance: some chapels are left in a very uninviting condition. May we all delight in the house of the Lord, so as to keep it in the best possible order. In two of the chapels the children did well with their missionary cards, being encouraged by the parents, teachers, and friends. It gives one great pleasure to see this zeal for God.

R. P. TABB.

Dear Brother.

As Br. Tabb has forwarded the foregoing through me, for an early insertion in our Connexional Organ, I beg the indulgence of bearing my testimony to the increasing interest which has been manifested for the last twenty-six months in this station, and which is still in progress. I am thankful to say, that Br. Tabb has not overrated matters in this respect. I have had the pleasure of witnessing the steady course pursued by our friends on this field of labour, in all the departments of connexional effort, for the last two years and a half. Since the Conference we have greatly improved the condition of Marazion chapel at a cost of about £7,—which by a vigorous effort of Mr. Seccomb, and a few other kind friends, has been fully discharged, and the chapel now presents a very inviting aspect. The society and Sabbath school at Highlanes are doing well generally, and the services of the chapel anniversary were of a pleasing description. The friends at Leeds-town are making renewed exertions, and seem resolved to strike a bold stroke for the reduction of their chapel debt. They are deeply interested in the Sabbath school department; they have a district open for the distribution of religious tracts, have liberally increased their subscriptions this year, to the mission fund; and also supported a library connected with their Sabbath school.

The interest the Bible Christian

Connexion has at Herland Cross is deep, and wide; with a truly interested society, a large Sabbath school, a substantial chapel, and a working staff of Tract distributors. The prospect of this chapel becoming free from debt is cheering. We should be glad to see a more effective staff of officers at Porthleven, while we have a few noble and deeply interested friends there. At the missionary meeting they showed a large amount of zeal, and the receipts exceeded our most sanguine expectation. We want a sabbath school establishment there very much. We have made a little improvement in the chapel at Breage, for which the people liberally subscribed, and have recently established a Sunday school. We have about one hundred scholars, and a promising staff of teachers. Mrs. J. Williams of Mount Coose, upon my solicitation, kindly presented us with 20 copies of the New Testament, and some other useful books, and we can say at present the school promises to do well. Our recent missionary tour was of a very pleasant character, and though our friends have subscribed so nobly in behalf of the different objects referred to above, they have not forgotten other claims upon them; for after taking into consideration the advanced prices of provisions, and granting an increase towards their minister's board, they have a surplus upon their Quarterly account of nearly £2,—which at their last sitting, was voted as a part of their debt due to the general account. Our missionary receipts are in advance of last year's, leaving four meetings more to be held in the spring. The Deputation (Messrs. Tabb and Pool) were received very cordially and we were entertained very hospitably by the friends in every place. "The liberal soul deviseth liberal things" and by liberal things shall he stand." "The liberal soul shall be made fat: and he that watereth, shall be watered also himself." While by the experiment of this ministration they glorify God. "Thanks be unto God for his unspeakable gift."

Truly yours,

J. MOXLEY.

NORTHLEW AND HATHERLEIGH.

Mr. Editor.

It has been thought by some that our new financial scheme would have a tendency to lessen the efforts of our friends in aiding the mission cause;

supposing that they would turn their attention more especially to the support of their own stations. And though I hope it may have the latter effect in some cases, yet I earnestly hope that the former may not be slighted; in my opinion, the Bible Christian British and Foreign Missionary Society is one of the most laudable and praiseworthy institutions in operation. I am glad to be able to say that our friends in these parts, though they are trying to do a little more than usual for their own station, have not lost their zeal for the missionary cause.

According to previous arrangements, I left home on Sunday, October 28th, to preach sermons in behalf of the above institution, and to assist in holding meetings the following week, in the Northlew Circuit.

On Monday, Br. Rodd and myself, assisted by one of the Local brethren, held a meeting at Bratton Clovelly. Not a very strong staff to be sure; but we did our best. A full congregation, and collection 15s in advance of last year. This we considered a good beginning; and every one seemed pleased.

On Tuesday we tramped our way over the open downs of Broadbury, facing a pitiless storm. We beguiled the time with a little profitable conversation, and ultimately found our way to Mr. Harry's, where we were kindly entertained. As the evening closed in, the weather became more unpropitious, and the night very dark. This, together with the great difficulty we had in entering Madworthy chapel when we got there, presented no very pleasant aspect. The chapel door being neglected to be locked on the previous Sabbath, a certain party, who should have known better, got into the chapel, and wantonly placed the window shutters behind the door: and shutting the door after them, the shutters were jammed between the pews and the door; so we could not gain admittance until a ladder was procured, the window broken, and an entrance made thereby, to remove the shutters from the door. By this time it was nearly eight o'clock. We had not a first rate meeting. The collection was good for the number present, though a few shillings behind last year. At this nobody seemed surprised.

Wednesday, we started for Northlew. Here we had a small attendance for the place. Mr. Major took the chair; addresses were delivered by Messrs R. Rodd, J. B. Maynard, and C. Denning.

The collection is to be made up to last year; for it was behind.

Highampton on Thursday. Congregation small, the collection a trifle over last year.

I returned to Hatherleigh the same night, feeling thankful to a kind providence for better health than when I left.

On Sunday, November 4th, addresses preparatory to our missionary meetings were delivered by the Brethren, Ching, Trewin, Wreford, and Denning; at Beaford, Iddeleigh, Hatherleigh, and Winkleigh.

On Monday, we held our missionary anniversary at Beaford. Mr. Hayman (Baptist) in the chair, addresses followed by the Brethren, Trewin, Halls, Ching, and the writer.

Br. Ching showed us plainly by his speech, that he was an anti-smoker; for to some length he deplored the evil habit of tobacco consumers of this country, and stated that the large sum offered annually to its shrine amounted to £8,000,000 sterling: while not £1,000,000, is devoted on the voluntary principle, to all the christian, benevolent, and religious institutions in the world. Shame! shame!! Collection a few shillings in advance of last year.

We were at Iddeleigh on Thursday. A moderate congregation; collection a little more than last year.

On Wednesday we held our meeting at Hatherleigh—a wet evening, but a full room. J. Pearce, Esq., kindly consented to take the chair, and in his opening address, stated it as his opinion, "that no society had accomplished so much work, in the same time, by the same amount of means, as the society whose claims we were then met to advocate;" and hoped "that we should willingly aid an institution so vast for its importance, and noble for its aim." A few extracts were read from the Society's annual Report; and addresses were given by the Brethren, Denning, Trewin, and Ching.

Br Ching maintained very ably the doctrine of Jehovah's pure universal love; interspersing his remarks with suitable biblical quotations; enforcing from the same, the propriety of christian liberality in such a noble cause. Collection 14s. above last year.

On Thursday we had our missionary meeting at Winkleigh. The attendance was slight, and collection a few shillings behind last year. Thus ends our meetings for the present. I have no doubt they would have been held to

greater advantage, but for the unfortunate arrangement of sending the preacher out of his station the week preceding his own meetings; which was the case in the stations referred to.

I am glad to say that good is doing

in two places in this station. I gave ten notes of admittance yesterday at Exbourne. O that the barren places may bud and blossom like the rose. Amen, and amen.

C. DENING.

MISSIONARY CHRONICLE.

December, 1855.

AUSTRALIA.

We have received a deeply interesting letter from our old friend JOHN HALSE, written from Ballarat, under date of August 10th, 1855, from which we give the following extracts:—

"It is matter of surprise and sorrow to us and many others, that this Colony, as important and interesting, if not the most important colony of the British Empire, should be left so long without Bible Christian Missionaries. Melbourne, with a population of from sixty to seventy-thousand souls; Geelong, with upwards of thirty-thousand; besides many populous townships in their vicinity. Ballarat diggings and vicinity, from forty to fifty thousand; Avoca diggings and district, thirty-one-thousand men, seven-thousand women, and eleven-thousand children; Mount Blackwood, fifteen-thousand inhabitants; besides Bendigo, Castlemaine, Ballan, Mount Franklyn, and other populous diggings, containing a colony of about three-hundred-thousand souls, among whom are a great number of persons who were members of the Bible Christian Church at home, and would be here also, if there were Missionaries here to gather them up, and unite them in church fellowship.

It is now nearly four years since I left the Burra Burra, since which I have had to sacrifice a great many comforts and enjoyments through endeavouring to remain with our own people, instead of uniting with other denominations. For the last four months I have been without a class meeting, through which I have suffered loss in my soul. I now meet with the Wesleyans.

It is seventeen years ago, this month, that the Lord spoke peace to my soul at your brother John's house at Broadwood-wiger, while Br. Wooldridge was preaching from, "Who are these that fly as a cloud?" &c. I assure you I feel it no little privation to be separated from the people I so much love, and of

which I have so often said; "This people shall be my people, and their God my God."

I feel thankful for the success with which our people have been favoured in South Australia, and while I believe that to be an important station, I consider Victoria has still greater claims on the christian sympathy and efforts of the Bible Christian Connexion; and I am persuaded, and I believe Br. Way is of the same opinion, that could the Committee send us men—men who are alive to God, who love our discipline, and who will visit from house to house—men of some talent—for among the diggers in Victoria will be found the mechanic, the lawyer, the doctor, and hundreds who have received a classical education—they will succeed, and will be no burden to the Missionary Society. We have had proofs the most convincing that God can and will save souls even in the diggings. I have seen as many as nine in one evening step into the liberty of the children of God.

On an average the ships from England reach Melbourne in twenty days less time than they reach Adelaide, owing to the class of ships employed. This is something to be considered; for it is no pleasure to the Missionary to be so long on board, and he would be so much sooner in his work. I have no doubt it would be a saving of five weeks on the whole.

Here is an extensive field of usefulness. Here are men of almost every colour, country, and clime; and who knows but this discovery of gold gathering together the men of so many nations may be designed by High Heaven to help to bring about the "latter day glory," when "all flesh shall see the salvation of God." Never was there

such an opportunity for christian effort in the history of the world as is now to be found in Victoria. Who can guess at the happy results, if these foreigners are converted, on their return to their own country? There has been a Mission already opened among the Chinese.

I hope the Committee will take the importance of occupying this most important field of labour into their ear-

liest consideration, and send us men who are able and willing to labour in the cause of God.

My wife joins in kind love to yourself and family, Br. W. Reed and family, and all inquiring friends.

Desiring you to remember us in your prayers, I remain,

Yours sincerely,

JOHN HALSE.

We trust the friends of missions among us will feel this to be a fresh call to increased effort, and persevering prayer that the "Lord of the harvest may thrust out more labourers." "Men and brethren, help."

MELBOURNE.

With great pleasure we insert the following extracts from a letter sent by Br. William Hocken, our Missionary at this place, to Br. Matthew Robins, under date of May 5th, 1855.

As the communications from the Brethren in South Australia have furnished you with all that is interesting respecting the cause in that Colony, I will commence with our voyage from the port of Adelaide, which place we left on Thursday, the 22nd of February, and arrived at Melbourne on the Monday following, about noon; a distance of 500 miles. It was rather a long passage owing to our having head wind the whole of the way. I cannot account for it, but both Mrs. H. and myself suffered more on the passage than we did in our voyage from England.

As no house had been engaged for us previous to our arrival, we stopped a few days until we were suited, with Mr. and Mrs. Old. Mrs. Old is from Mevagissey. I believe you knew them in Guernsey: they are very nice people and very kind; and they would be most happy to see you and your family in this colony. We should also be glad to see you here, as in our opinion you are just the man for Victoria; if you can make up your mind to do so, and the society at home can spare you, I would say, pack up and be off.

We have a wood chapel here, 30 feet by 20, which was opened in November last, when Br. Way visited this colony, and which with the land cost £500. We have 25 members in society, and 5 at Brighton, a growing township in which we preach on the Sabbath and every alternate Wednesday evening. If

our Missionaries had come here two years ago, the cause would have presented a much more encouraging aspect. I have no doubt of getting on, but we shall have to struggle with difficulties for a season, as the state of things here is very different to what it was twelve months ago; business is in a state of great depression, and money is scarce.

If we think of maintaining our ground in this colony, we must have more Missionaries. What can one do alone? At least there ought to be one at Geelong (I should say a married man) and one for the diggings—Bellarat and Creswick Creek. I believe there is a chapel at each of the last mentioned places, and several Local Preachers. I have sent to them to let them know that I am here, and will visit them occasionally if they wish it.

About three weeks since I paid a visit to Geelong, Mrs. H. accompanying me. It is about four or five hours run by the steamer. There are about twenty of our members in and about the town. I had an interview with several of them, who appear anxious to have their own ministers; and in case one is sent, I expect most of them would rally around him. I saw Mr. W. NEWCOMBE—his brother had just left for England. He would be an important acquisition to the cause. He is now on the Wesleyan Local Preachers' plan. A few of the members have agreed to unite in society, to hold weekly meet-

ings. I preached to them on the Friday evening, and promised to visit them occasionally until a Missionary is sent.

I went on to the Barabool Hills, where we have missed a fine opening. I believe if a Missionary be now sent we shall have a cause yet. We found the people remarkably kind. We stopped the night at Mr. L. Hopper's, who with his wife acted towards us in the most friendly manner. We saw the place where his brother fell a victim to the devouring element. A heap of stones is raised on the spot to perpetuate the memory of the sad event. He is comfortably situated, and still respects the Bible Christians. I believe he would be pleased if we had a cause near his residence. I appealed to them to assist our cause at Melbourne, and three persons gave me £. 5, which with a few donations from the neighbourhood of Geelong made upwards of £50. I thought this was a good week's work in a pecuniary point of view, and a proof that we have friends here who are interested in the prosperity of the Bible Christian Missionary Society.

Should this reach you before the Conference closes, which I hope it will, I will thank you to remember me kindly to all the Brethren, assuring them that although parted by a distance of sixteen thousand miles, my attachment to them and the denomi-

nation, and my desire for its prosperity is unabated.

I have met with a person here of the name of SWAN, formerly a butcher in Northumberland, England, who was brought to God under the ministry of Br. W. MASON, and wishes to be remembered to him. He met with the Primitive Methodists while he remained in England, after our people left Northumberland, and he is now a Local Preacher among them in this colony. Another of the name of CLARKE, who was brought in among us about the same time, has a son who is an Itinerant Preacher among that denomination here at Melbourne.

Since we have been here we have given 8d. per lb. for flour, and 2s. for a 4lb loaf: the former is now 6d., and the latter 20d. Cheese is 2s. 6d. per lb.; butter—fresh 4s., salt 3s. Apples 1s., Potatoes 3½d; Eggs 6s. per dozen. Fresh meat 6d. to 7d.; pork 1s.; bacon 15d. to 18d.

Hoping that this will find you and the family well, and praying that every needful blessing may attend you—that much of the Divine presence may be realized during the sittings of the coming Conference—that peace and prosperity may be experienced throughout the entire body, and that we shall either hear from, or see you, at no very distant period. We remain,

Dear Brother, yours in Christ,
W. and H. HOCKEY.

Our dear Brother describes more at large what opportunities we have lost, and what help we might have had if the Missionaries had been earlier in the field; and earnestly requests that more Missionaries may be sent; thus confirming the statement of our friend Mr. HALSE. We trust their united testimony—added to that of Br. Way some months ago—will be the means of calling increased attention to the vast importance of sending more labourers into that rapidly peopling colony, so near to the densely populated Empire of China, from whence hosts have already entered the Australian gold fields, who if they should be soundly converted to God through the instrumentality of efficient ministers, and well organized, working christian churches in that colony, may, on returning to their own country, be rendered largely instrumental in completing the evangelization of that empire, which contains perhaps a third of the population of the globe!

May the Lord raise up the labourers, and may the churches of Britain furnish the means to send them forth to accomplish the mighty work under the accompanying influence of the Holy Spirit.

DEPARTURE OF MISSIONARIES.

The Brethren HILLMAN and LEE, with their wives, sailed for Australia, in the Albermarle, bound to Adelaide, November 4th. We commend them to the prayers of the friends of Missions.

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